
| RESEARCH ARTICLE

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

Reima Al-Jarf

Full Professor of English and Translation Studies, Riyadh, Saudi Arabia

Corresponding Author: Reima Al-Jarf, E-mail: reima.aljarf@gmail.com

| 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; Mehmedo-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

| ARTICLE INFORMATION

ACCEPTED: 02 June 2023

PUBLISHED: 12 June 2023

DOI: 10.32996/jgcs.2023.3.1.5

1. Introduction

Onomastics¹ is the study of proper names, especially names of people or personal names (anthroponyms) and names of places (toponyms). A personal name² 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

¹ [https://www.thoughtco.com/onomastics-names-term-1691450#:~:text=In%20the%20field%20of%20linguistics,disipline%2C"%20says%20Carole%20Hough.](https://www.thoughtco.com/onomastics-names-term-1691450#:~:text=In%20the%20field%20of%20linguistics,disipline%2C)

² <https://www.ibm.com/docs/en/ignm/4.2.0?topic=categories-personal-names>

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 future³.

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 linguistics 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 (Harvalík, 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 socio-onomastic 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).

³ Yoruba Naming Traditions – Kimmy | Department of Theatre and Dance | College of Fine Arts | University of Texas at Austin (utexas.edu)

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 Muslimn 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:

- Afghan names: <http://www.studentsoftheworld.info/penpals/stats.php3?Pays=AFG>
- Azerbaijani names: <https://studentsoftheworld.info/penpals/stats.php?Pays=AZE>
- Bosnian names: <http://www.behindthename.com/names/usage/bosnian>

- Bosnian names: https://en.wikipedia.org/wiki/Category:Bosnian_surnames
- Farsi names: <https://quranicnames.com/persian-farsi-baby-names/>
- Indonesian names: http://en.wikipedia.org/wiki/Indonesian_names
- Pakistani names: <https://www.momjunction.com/baby-names/pakistan/>
- Tatar names: https://en.wikipedia.org/wiki/Tatar_name
- Tatar names: <https://namesorts.com/2022/01/29/most-popular-tatar-names/>
- Turkish names: <https://hamariweb.com/names/muslim/turkish/>
- Turkish names: www.behindthename.com/names/usage/turkish
- Last names by country: <https://www.familyeducation.com/baby-names/browse-origin/surname>
- https://en.wikipedia.org/wiki/Islam_by_country

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 mining⁴ 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 Saado 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, Khadijah, Aisha, Zainab* and others.

They also use theophoric names as in: Abd + names of Allah: *Abdullah, Abdul-Raheem, Abdul-Kareem, Abdul-Rahman, Abdul-Ghani*.

Some first male and female names are compound names consisting of Abu + name: *AbuBakr*; name + -eddine: نور الدين *Noureddine*; صلاح الدين *Salaheddine*, زين الدين *Zain-eddine*, علاء الدين *Alaa-eddine*, Saladin; سيف الإسلام *Saif Al Islam*; هالة النور *Halat-alnour*, راية النور *Rayat Alnour*, أم كلثوم *Umm Kulthoum*, منة الله *Minnatullah*, أمة 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*, عنایت *Enayat*, الأحمد *Al-Ahmad*.

Interestingly, Arabs borrowed forenames from other Muslim communities as follows: (i) from Farsi: جيهان شهرزاد; (ii) from Turkish: ميراي *Miray*, ناريمان *Nariman*, أسمهان *Asmahan*, شاهيناز *Shahinaz*, شريهان *Sherihan*, صافيناز *Safinaz*, بريهان *Perihan*, شاهين *Shaheen*, جودت *Jawdat*, بهجت *Bahjat*; (iii) from Bosnian: توجان *Jujan*; (iv) from Farsi: شهرزاد *Shahrazad*, جيهان *Jihan*. *Iqbal* and *Fairouz* are female names in Arabic but male names in Pakistan. *Maysaroh* is a female name in Indonesia, but a male name in

⁴ <https://www.fosteropencience.eu/content/text-mining-101#:~:text=Text%20mining%20seeks%20to%20extract,usage%2C%20syntactic%20structure%2C%20etc.>

Arabic. *Sultan* is a female name in Iran but a male name in Arabic. *Mirza* and *Arshad* are surnames in Arabic but first names in Iran, Bosnia, Pakistan, Afghanistan. *Abadi* is a first name in Arabic but a surname in Iran.

All Arabic personal names, whether fornames or surnames, have meaning. Thus *Zahra* means flower, *Amal* (hope), *Saeed* (happy), *Nour* (light), *Reema* (deer) and so on.

4.2 Surnames in Arab Countries

Shearer (1983) indicated that Arabic surnames are highly variable, often with many names. Formal names usually consists 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 (*Reima + Saado + Saadah + Al-Jarf*). In countries like Saudi Arabia and other Gulf States, Ibn/Bin/Ben & Bint are used: *Mohammad Bin Rashed* محمد بن راشد , *Abdullah Ibn al-Hussein* عبد الله بن الحسين , محمد بن سلمان , *Mohammad Bin Salman* , ريما بنت بندر *Reema Bint Bandar* (Al-Jarf, 2023c).

Some surnames contain supplements such as Bou, Ba, Abu, Aba, Bin as in *Bou Saab*, *Ba Yazeed*, *Abu Nayyan*, *Abu Taleb*, *Aba Hussein*, *Aba Nami*, *Bin Bella*, *Bin Kiran*, *Bin Mahfouz* (Al-Jarf, 2017).

Arabic surnames can be clan/tribal names *Al-Zahrani*, *Al-Thubaity*, *Al-Tamimi*, *al-Shammari*, *Al-Shihri*, *Al-Qahtani*, *Al-Otaibi* and may refer to some professions (occupational surnames) as *قطان* *Qattan* , *خبار* *Khabbaz* , *حجار* *Hajja* , *فران* *Farran* , *حلواني* *Halawan* , *حداد* *Khayyat* , *طحان* *Tahhan*. Some of those date back to the pre-Islamic era.

Some consist of a locality name (country, district, city, town, village) + Arabic suffixes -i & -ani as in *Kurdestani*, *Iraqi*, *Baghdadi*, *Masri*, *Jaza'eri*, *Aswani*, *Jeddawi*, *Anabtawi*, *Halabi*, *Tarabulsi*, *Esfahani*, *Sistani*, *Shirazi*, *Khorasani*.

The definite article {al-} or its variants {el-} and {il} precedes most Arabic surnames: *النجار* *Al-Sisi* , *الخطيب* *Al-Khateeb* , *الحداد* *Al-Najjar* , *الحداد* *Al-Haddad* , *الجعفري* *Al-Jaafari* , *الأسد* *Al-Assad* , *المصري* *Al-Masri* . {a:} is used in some surnames containing the definite article {al-} (*Al Al-Shaikh*) or surnames without the definite article as in *Al Saud*, *Al Nahyan*, *Al Maktoum* (Al-Jarf, 2022c).

Historical and cultural interchange are explicit in the origin of last names. In Arab countries, names can be Arabic, Muslim, equivalents to biblical names, the Arabic version of Christian names, names of Greek, Armenian, Assyrian, Aramaic origin, European, Turkish, or Farsi. They can be attached to *Ibn*, *Bin*, *Abd*, *Abu*, *Ba*, *the definite article {Al-}*.

Some Arabic surnames have Turkish, Iranian, Afghani, Indian & Indonesian origins: *Kalantan*, *Bugis*, *Bukhari*, *Bushnaq*, *Fatani*, *Bakhsh*, *Kabli*, *Dahlawi*, *Khorshid*, *Khawaja*, *Khajah*, *Al-Basha*, *Al-Agha*, *Al-Balushi*. *Esfahani*,

In most Arab countries, married women retain their maiden name (surname) after marriage. When Arab men and women have children, they use teknonyms as in *أبو محمد*, *أبو حسين*, *أم علي*, *أم حسين* (Al-Jarf, 2017).

4.3 Personal Names in Turkey

Personal names in Turkey come from Arabic, Muslim, unisex names, ancient Turkic mythology, and other Turkic nations. Some popular Arabic and Islamic personal names in Turkey are *Mehmet* محمد , *Ahmet* أحمد , *Mesud* مسعود , *Recep* رجب , *Yusuf* يوسف , *Mustafa* مصطفى , *Ömer* عمر , *Umut* حمود , *for boys*, and *Zehra* زهرة , *Zeynep* زينب , *Hatice* خديجة , *Meryem* مريم , *Ayşe* عائشة , *Munire* منيرة , *Elif* ألف , and *for girls*. Other examples of Arabic male names are *Fahri/Fahriye* فخري/فخرية , *Fatih* فاتح , *Fazıl* فاضل , *Xirri* خيرى , *Ferhat* فرحات , *Fevzi* فوزي , *Fikret* فكريت , *Fuat* فؤاد , *Furkan* فرقان , *Halil* خليل , *Halit* خالد , *Haluk* خلوق , *Hayri* خيرى , *Hurşit* خورشيد , *Hüseyin* حسين , *Hüsnü* حسني , *İkbal* اقبال , *İrfan* عرفان , *İsa* عيسى , *İslam* اسلام , *İsmet* عصمت , *İzzet* عزت , *Kerem/Kerim* كريم/كارم , *Melik* مالك , *Muhtar* مختار , *Reşit* رشيد , *Rıdvan / Rızvan* رضوان , *Rıza* رضا , *Sait* سعيد , *Semih* سميح , *Tayyip* طيب , *Tevfik* توفيق , *Mümine* مؤمن , *Reşat* رشاد ; and example of female names are *Fadime/ Fatma* فاطمة , *Fehime* فهيمة , *Feride* فريدة , *Fevziye* فوزية , *Fikriye* فخرية , *Firuze* فيروزة , *Hadiye* هادية , *Hale* هالة , *Halide* خالدة , *Hatice* خديجة , *Hümeyra* حميراء , *Hüsniye* حسنية , *İlhami* الهام , *İnci* انجي , *Kadriye* قدرية , *Kerime* كريمة , *Kismet* قسمت , *Melek* ملك , *Nimet* نعمت , *Ravza* روضة , *Reşide* رشيدة , *Reyhan* ريحان , *Rukiye* رقية , *Sabriye* صبرية , *Şadiye* شادية , *Sakine* سكيانة , *Samiye* سامية , *Seher* سحر , *Şehrazad/Şehrazat* شهرزاد .

Turkish people use theophoric names as in *Abdülaziz* عبد العزيز , *Abdülhamit* عبد الحميد , *Abdülkadir* عبد القادر , *Abdülkerim* عبد الكريم . They also have compound names that consist of name + ddine as in *Alaattin* علاء الدين , *Burhanettin* برهان الدين , *Seyfettin* سيف الدين , *Nurettin* نور الدين , *Sabahattin* صباح الدين , *Selâhattin* صلاح الدين , *Selahattin* صلاح الدين , *Şemsettin* شمس الدين , *Seyfettin* سيف الدين , *Ziyaettin* ضياء الدين , *Nurullah* نور الله , *Seyfullah* سيف الله ,

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 -zade as in *Ahmed Davutoğlu* أحمد دازد اوغلو , *Kemal Kılıçdaroğlu* كمال كيليتشدار اوغلو , *Şaban Oğlu Şaban* شعبان اوغلو شعبان , *Firas Rezvanoğlu* فراس رضوان اوغلو . 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* آغا , *Asker* عسكر , *Aslan* اصلان , *Barak* براق , *Beg* بيك , *Dogan* دوغان , *Kaplan* كابلان , *Koca* خوجة , *Yilmaz* يلماز , *Younan* يونان .

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*.

Kurds⁵ 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

Personal names in Iran have Arabic, Islamic, Greek Assyrian Armenian (Christian) origins. From Arabic, Iranians use male names such as *Mohammed* محمد , *Ali* علي , *Amin* أمين , *Hussein* حسين , *Abbas* عباس , *Arshad* أرشد , *Ahmad* أحمد , *Mesut* مسعود , *Amir* أمير , *Ammar* عمار , *Mehdi* مهدي . And female names *Maryem* مريم , *Donya* دنيا , *Farideh* فريده , *Fateme* فاطمة , *Maryam* مريم , *Mina* منى , *Yasmin* ياسمين , *Sepideh* زبيده , *Zaynab* زينب . *Ajmal* اجمل .

Iranian people use two first names: a first personal name and an optional second personal name + a surname as *Mohammad Javad Zarif* محمد جواد ظريف , *Hossein Amir Abdollahian* حسين أمير عبد اللهيان , *Manouchehr Mottaki* منوشهر متقي , *Amir Ali Hajizadeh* أمير علی حاجي زاده , *Ali Akbar Hashemi Rafsanjani* علي أكبر هاشمي رفسنجاني as opposed to Iranian presidents' names *Ebrahim Raisi*, & *Hassan Rouhani* that use two names only.

Children take their father's surname. However, women do not have to change their surnames after marriage. They may add their husbands last name to their own with a hyphen if they wish to do so.

A personal name can reflect the family's background. People who have a name that has a strong religious association (*Mohammed*, *Ali*, *Fatimah*, *Ata-ullah*) may come from a conservative family background. Many Islamic names are popular throughout the Iranian society. For example, *Ali* (for boys) and *Fatimeh* (for girls) are widely common.

Many names have a meaning. For example, *Gilbahar* گلبهار means spring flower; *Jihan* جهان (world); *Anahid* آنهيد (Venus planet); *Enji* انجي (pearl); *Juana* جوانا (young woman); *Renad* ريناد (nice smell); *Shereen* شيرين (too sweet); *Feryal* فريال (greatness and light); *Shaheen* شاهين (eagle); *Mahran* مهران (legendary hero); *Nehal* نهال (small tree); *Zolfeghar* ذوالفقار (The sword of Imam Ali); and many others. All of those names are used in Arabic.

In addition, Persian names are often based on inspiring characters from the old Persian literature, a person who carries the reputation of that character, thoughtfulness if named after an intellectual or a connotation of bravery if they are named after a hero, as *Shahnameh* (the Book of Kings), *Aban* آبان (the name of a character in literature); *Ardeshir* اردشير (a ruler who reigns (truth and dignity)); *Bijan* بيژن (Bijan is a hero); *Bahman* بهمن , *Arman* آرمان , *Farhad* فرهاد , *Cyrus* كوروش , *Bijan* بيژن hero; *Eskandar* اسکندر (Alexander); *Adish* آديش (Adish is an adaptation of Atish, meaning fire); *Abufiruz* ابوفيروز (The father of a person who has achieved success); *Anjoman* انجمن (Committee, council, and other gathering places); *Anoush* انوش (an eternal man); *Bahador* بهادر (A valiant, dauntless man); *Ajmal* (most beautiful or attractive).

Many Iranian surnames reflect a family's local city or region as *Rafsanjani*, *Sistani*, *Khaqani*, *Esfahani*, *Shirazi*, *Khorasani*, *Khaqani*. They end in the Arabic suffixes -ani and -i.

Other surnames may have a suffix that means 'son of'. In Iran the suffixes (-zadeh, -pour) mean son of as in *Mir-zadeh*, *Khalil-zadeh*; *Hassanzadeh*; *Jaafar-pour*, *Aman-pour*. The name can be connected (*Hassanzadeh*) or hyphenated (*Hassan-zadeh*).

⁵ <https://culturalatlas.sbs.com.au/turkish-culture/turkish-culture-naming>

The title 'Sheikh' indicates that a person is a head of a religious Islamic group (*Sheikh Morteza Ansari* الشيخ مرتضى الأنصاري). *Haj Seyed Javad Khamoushi* (حاج سيد جواد خموشيز). 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 Sulaimani*) (*Nina Evason, 2016*).

Similarly, *Ayatollah* آية الله and *Ruhollah* روح الله 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 *Āyah/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 first names used in Pakistan are *Umar* عمر, *Hafiz* حافظ, *Isa* عيسى, *Yusaf* يوسف, *Arshad* أرشد, *Irshad* إرشاد, *Intizam* انتظام, *Ramazan* رمضان, *imtiyaz* امتياز; and female names are *Fakhira* فاخرة, *Farah* فرح, *Fareeha* فريحة, *Farida* فريدة, *Farzana* فرزانه, *Firdous* فردوس, *Ghazala* غزالة, *Sajida* ساجدة.

Personal names in Pakistan consist of the following: (i) Arabic Ancestral names mostly common among Urdu-speaking people and Shia Muslim (*Ghazali* غزالي, *Hashmi* هاشمي, *Hussaini* حسيني, *Hyderi* حيدري, *Idrisi* ادريسي, *Jafari* جعفري, *Kazmi* كاظمي, *Qureshi* قريشي, *Sadat* سادات/ سعادات, *Salehi* صالحى, *Shaikh Turabi* الشيخ الترابي, *Zaidi* زايدى/زايدى); (ii) Turkic ancestral names (*Agha* from the Ottoman Empire), *Gul Mirza Mughal*); (iii) ancestral names (*Ahmedani* احمداني, *Barazani* برزاني, *Qaisrani Mohamedzai* محمد زاي, *Umarzai* عمر زاي, *Siddiqui* صديقي); and (iii) *Umar Khel*, *Hafiz Khel*, *isa Khel*, *Tahirkheli*, *Uthman khel*, *Yusaf Khel*, *Musakhel*); (iv) Iranian names used in Pakistan (*Ansari* انصاري, *Bukhari* بخاري, *Firdausi* فردوسي, *Gilani* جيلاني, *Hamadani* حمداني, *Isfahani* اصفهاني, *Jalali* جلالي, *Khawaja* خواجه, *Khorasani* خراساني, *Askari* عسكري, *Mirza* ميرزا, *Montazeri* منبظري, *Nishapuri* نيسابوري, *Qadiri* قادري, *Razavi* رجوي, *Reza* رضا, *Sistani* سيستاني).

In Pakistan, names are important indicators of identity and changes in identity construction because they are connected with several societal 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* عطر, *Asif/Asef* عاصف, *Afzal* افضل, *Abdullah* عبد الله, *Mohammed*, *Musavi* (موسوي), *Abadi* عبادي, *Zarif* ظريف, *Mutakki* متقي for boys and *Abiba* حبيبة, *Afeeza* حفيظة, *Aida* عايدة, *Aliya* علياء, *Aalmas* ألماس, *Sepideh* زبيدة for girls.

Muslims in Pakistan as well as Afghanistan use theophoric names consisting of (name + Allah/-ullah) as *Saleem-ullah*, *Kalim-Ullah*, *Ata-ullah*, *Aman-ullah*, *Amin-ullah*, *Asad-ullah*, *Atiq-ullah*, *Aziz-ullah*; *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*, *Yusuf-zai*, *Muhammad-zai*; *Umar Khel*.

4.7 Personal Names in Azerbaijan

Names in Azerbaijan have Arabic, Turkic, Germanic, Persian Caucasian and Slavic 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* محمد, *Val* ولي, *Hüseyn* حسين, *Alma* ألماز/ ألمان, *Aladdin* علاء الدين, *Nasireddin* ناصر, *Bashir* بشير, *Abubekir* أبو بكر, *Abulfazl* أبو الفضل and the following female names: *Khadija* خديجة, *Aisha* عائشة, *Afet* عفت, *Afag* آفاق, *Fakhriyya* فخريية/فاخرية, *Fatima* فاطمة.

Currently, Azerbaijani⁷ personal names have three formal components: the given name + father's name + family name as in *Samad Hasan oghlu Aliyev* صمد حسن اوغلو علييف. In recent years, the model of first name + patronymic is used more frequently:

⁶ <https://culturalatlas.sbs.com.au/iranian-culture/iranian-culture-naming>

⁷ <http://www.visions.az/en/news/371/a5650703>

Vagif Samad-oghlu واقف صمد اوغلو , *Novella Jafar-oghlu* نوفيللا جعفر اوغلو . Nicknames and given names as *Deli* (crazy or brave) *Hasan* حسن , *Demirchi* (blacksmith) *Bekirchi* بكر , *Baba* بيبا , *Kechel* (bald) *Hamza* حمزة.

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-agma*, *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: *ana*, *beyim*, *khanim*, (mother), *baji* (sister), *giz* (girl), *bibi* (father's sister, aunt), *bikeh* (*Khanimana*, *Shahbeyim*, *Ghizkhanim*, *Aghabaji*, *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* جعفر بن علي , *Gasim Husein-oghlu* قاسم حسين اوغلو , *Allahgulu* عبد الله (slave of Allah), *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* جليل محمد اوغلو زاده.

A nisbe indicates the village, city, country etc. of a person's birth as in *Nizami*, *Tabrizi*, *Baghdadi*.

Names expressing education and culture, scientific notions, duties such as *Nazir* مار (minister), *Rais* رئيس (chief), *Hakim* حاكم (judge), *Alim* عالم (professor, scientist).

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

Names reflecting the new regime and Soviet ideas as in *Ingilab* انقلاب , *Galib* غالب , *Zefer* ظفر (victory), *Katib* كاتب (secretary), *Intizam* انتظام (discipline), *Nizam* نظام (order), *Heqiqet Bayragdar* حقيقة بيرقدار (standard-bearer), *Sedr* صدر (chairman), *Shura Heqiqet* شورى حقيقة; unisex names: *Memleket* مملكة (land), *Veten* وطن (motherland), *Gayda* قاعدة (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*, *Annisa*, *Aisyah*, *Aziz*, *Ahmad*, *Hassan*, *Habibie*, *Hidayat*, *Ibrahim*, *Nur*, *Nurul*, *Rahman*, *Taufik* and *Umar*, *Mehmed* محمد , *Almir* امير , *Enes* انس , *Ferid* فريد , *Izudin* عز الدين , *Mensur* منصور , *Sead* سعيد , *Ferhat* فرحات , *Murat* مراد , *Adem* آدم , and female names *Amel* أمل , *Almira* الميرا , *Emina* أمينة , *Emira* أميرة , *Enisa* انيسة , *Esma* أسماء . 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* السقاف , *Alhabsyi* الحبشي , *Shihab* شهاب .

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 Sudharma*'.

Ethnic groups⁸ 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

⁸ https://en.wikipedia.org/wiki/Indonesian_names

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*; Bantene add *Tubagus* (male) and *Ratu* (female) as in: *Ratu Atut Khosiyah, Tubagus Ismail*.

In Western Sumatra Island, 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 *-ingtyas, -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:

- Aiša عائشة (f): Arabic, Bosnian, Croatian.
- Ajda عائدة (f): Arabic, Slovene, Croatian, Bosnian, Turkish.
- Asja آسيا (f): Arabic, Slovene, Croatian, Bosnian, Latvian.
- Azer عازر (m): Arabic, Bosnian, Azerbaijani.
- Ahmed أحمد: Arabic, Turkish, Bosnian, Pakistani, Urdu, Pashto.
- Haris حارس: Arabic Bosnian, Pakistani, Urdu,

The most common surnames in Bosnia-Herzegovina end in the Slavic suffixes *-ić* or *-ović/ević* as in: *Ademov, ademovic, Osmanovic, Ibrahim-ovic, Ahmed-ovic, 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-ov, Ibrahim-beg-ovic, Mehmed-baš-ić*.

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. In the 1920s during the repressions of religion Tatars returned to Turkic names. Those names appeared in the 10th century, but the peak of their popularity had fallen in the 19th century. Those names were related to religious terms. Male names often ended with *-ulla* (*Allah*), *-din* (*religion*), *-abd* (*slave of the God*), *-can* /spells: *-jun/* (*soul*): *Xäliulla, Islametdin, Sabir-can*. In Tatarstan, people use different variants of Mohammad: *Dinmöxämmäd, Möxämmätsafa, Möxämmätcan*. Examples of female names are: *Ġäyşä* عائشة, *Zäynäp* زينب, *Fatima* فاطمة. Other names mostly had complex suffixes *-bibi, -bikä, -banu* (lady, princess), *-nisa* (woman), *-camal* /spell jah-MUL/ (beauty): *BibiĠäyşä, Ġäyşäbikä, Xabibcamal, Şamsinisa*.

Tatar has different variants of Mohammad: *Dinmöxämmäd, Möxämmätsafa, Möxämmätcan*. Some examples of Arabic male names in Tatar are: *Ġabdulla* *Abdullah* عبد الله, *Färit Fareed* فريد, *Äxmät Ahmad* احمد - *Ämir Emir* أمير *Ġädel Adel* عادل, *Ġäskär Ackap, Radiq Radiy* راضي, *Räşi* رشيد, *Röstäm* رستم, *Zöfär* ظفر, and female names are *Asiä* آسيا, *Dinara* دينار, *Färidä* فريدة, *Ġäliä* عالية, *Äliä* عالية, *Märyäm* مريم, *Nailyä* نائلة, *Zöhrä* زهرة.

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 عادل m Arabic, Turkish, Urdu, Uyghur
- Adile عديلة f Arabic Turkish, Albanian
- Adnan عدنان m Arabic, Turkish, Bosnian, Urdu
- Ahmed احمد m Arabic, Turkish, Bosnian, Dhivehi, Bengali, Urdu, Pashto
- Alim عالم m Arabic, Turkish, Azerbaijani, Circassian, Uyghur
- Arif عارف m Arabic, Indonesian, Turkish, Azerbaijani, Urdu, Punjabi, Bengali
- Arslan أرسلان m Arabic Turkish, Turkmen
- Arzu f Turkish, Azerbaijani, Uyghur
- Asel عسل f Kazakh, Kyrgyz, Turkish. Although it is an Arabic word, it is not used as a personal name in Arabic.
- Aslan اصلاان m Turkish, Kazakh, Azerbaijani, Chechen, Ossetian, Circassian, Literature

- Ayda عايدة f Arabic, Persian, Turkish
- Ayla أيلّا f Turkish, Azerbaijani
- Aysel أيّسل f Turkish, Azerbaijani
- Azad آزاد m Persian, Indian, Hindi, Bengali, Azerbaijani, Turkish, Kurdish
- Azat عزت m Arabic, Tatar, Kazakh, Turkmen, Turkish, Armenian
- Azer عازر m Arabic, Bosnian, Azerbaijani.
- Aziz عزيز m Arabic, Persian, Turkish, Urdu, Uzbek, Kyrgyz, Tajik
- Azra عذراء f Arabic, Turkish, Bosnian, Persian, Urdu. Although it is an Arabic word, it is not used as a personal name in Arabic.
- Baha بهاء m Arabic, Turkish
- Baha بهار f Persian, Turkish, Azerbaijani.
- Baki باقي m Arabic Turkish,
- Burak براق m Turkish. Although it is an Arabic word, it is not used as a personal name in Arabic.
- Burhan برهان m Arabic, Turkish, Indonesian
- Emir أمير m Arabic, Bosnian, Turkish,
- Erkin ایرکن m Turkish, Uzbek, Uyghur,
- Esmā: Arabic, Bosnian, Turkish, Indonesian
- Faruk m Arabic, Turkish, Bosnian,
- Hadi هادي m Arabic, Turkish, Persian, Indonesian
- Hafsa حفصة f Arabic, Turkish, Urdu
- Hamide حميدة f Arabic, Turkish, Persian
- Hamit حميد m Arabic, Albanian, Turkish,
- Hamza حمزة m Arabic, Bosnian, Turkish,
- Harun هارون m Arabic, Bosnian, Turkish, Indonesian, Malay
- Hasan حسن m Arabic, Albanian, Turkish, Persian, Urdu, Punjabi, Bengali, Indonesian,
- İbrahim إبراهيم m Arabic, Azerbaijani, Turkish,
- Leyla ليلى f Arabic, Persian, Turkish, Azerbaijani, Kurdish, English (Modern)
- Mahir ماهر m Arabic, Bosnian, Turkish
- Mansur منصور m Arabic, Indonesian, Turkish, Uzbek
- Mehmed محمد m Arabic, Bosnian, Ottoman Turkish,
- Mehmet محمد m Arabic, Turkish, Albanian
- Melisa مليسّا f Spanish, Albanian, Bosnian, Azerbaijani, Turkish. This is not an Arabic name.
- Meryem مريم f Arabic, Turkish, Uyghur
- Mesud/Mesut مسعود m Arabic, Ottoman Turkish
- Mirza: Arabic, Bosnian, Persian
- Murat مراد m Arabic, Bosnian, Turkish,
- Musa موسى m Arabic, Persian, Turkish, Western African, Hausa
- Mustafa مصطفى m Arabic, Bosnian, Turkish, Urdu
- Nadir نادر m Arabic, Turkish
- Nail نائل m Arabic, Tatar, Turkish
- Naim نعيم m Arabic, Albanian, Turkish,
- Nazlı نازلي f Arabic, Azerbaijani, Turkish
- Nedim نديم m Arabic, Bosnian, Turkish
- Nermin نرمين m & f Bosnian, Turkish, Arabic (Egyptian). In Arabic it is used as a female name only.
- Nida نداء f Arabic, Turkish, Urdu
- Nil نيل m & f Catalan, Russian (Rare), Ukrainian (Rare), Belarusian (Rare), Turkish
- Nuh نوح m Arabic, Turkish
- Nur نور f & m Arabic, Azerbaijani, Turkish, Indonesian, Malay, Urdu, Bengali, Uyghur.
- Ömür عمر f & m Arabic, Turkish, Azerbaijani
- Osman عثمان m Arabic, Albanian, Turkish, Kurdish,
- Ramazan رمضان m Arabic, Albanian, Turkish, Azerbaijani, Avar, Kazakh, Circassian,
- Ramiz رامز m Arabic, Azerbaijani, Albanian, Turkish,
- Rasim راسم m Arabic, Azerbaijani, Turkish,
- Safa صفاء m & f Arabic, Persian, Turkish,
- Salih صالح m Arabic, Turkish, Bosnian
- Sami سامي m Arabic, Turkish, Albanian
- Selim سليم m Arabic, Turkish, Albanian

- Selman سلمان m Arabic, Turkish, Albanian
- Sevda سودة f Arabic, Turkish, Azerbaijani
- Timur تيمور m Arabic, Tatar, Chechen, Kazakh, Uzbek, Turkish, Russian, History
- Uğur أوغور m Turkish, Azerbaijani
- Yağmur يغمور f & m Arabic, Turkish, Azerbaijani. In Arabic it is used as a surname not as a first name.
- Yahya يحيى m Arabic, Turkish, Persian

In many Muslim communities, surnames consist of an Arabic name + a native suffix meaning "son of" as follows:

- In Turkey: (-uglu): *Davud-uglu* داود اوغلو, *Nasibullah-oglu* نسيب الله اوغلو
- In Afghanistan: (-zadeh, -zai, -Allah); *Yusuf-zai* يوسف زاي; *Khalil-zadeh* خليل زاده; *Saleem-ullah* سليم الله
- In Iran: (-zadeh, -pour): *Mir-zadeh* مير زادة, *Khalil-zadeh* خليل زاده; *Jaafar-pour* جعفر بور, *Aman-pour* أمان بور
- In Pakistan & Afghanistan: (-zai, -ullah, -khel): *Saleem-ullah*, *Kalim-ullah*; *Yousaf -zai*, *Muhammad-zai*; *Umar Khel*, *Hafiz Khel*, *Isa Khel*, *Tahirkheli*, *Uthman khel*, *Yusaf Khel*, *Musakhel*.
- In Azerbaijan & Tataristan: (-ev, -ov, -eva, -ova) as in *Karim-ov*, *Kadyr-ov* قديروف, *Aliy-ev* علييف for males and *Karim-ova* كريموفا, *Qadyr-ova* قديروفا, *Aliye-va* علييفا for females.
- In Bosnia: (-ić, -ović, -ević) as in *Ibrahim-ović*, *Ibrahem-beg-ovic*.

Muslim communities borrowed some suffixes used in surnames from each other. For example, Arabic borrowed the Turkish suffixes -gi and -li, -dar as in *Orfalli* اورفالي, *Sharabatli* شربتلي, *Muselli* موصللي, *Quwattli* قوتلي, *Iraqli* عراقلي, *Jazaerli* جزايرلي, *Khazendar* خزندار, *Bairaqqdar* بيرقدار, *Bunduqqi* بندقجي, *Khashukji* خاشقجي, *Kajwaji* قهوجي, *al-Kasabji* القصبجي.

Farsi, Urdu and Pashto borrowed the Arabic suffix -i & -ani. These are added to surnames derived from names of countries, localities, cities, villages. They are common in Arab countries, Iran, Pakistan and Afghanistan as in the following examples: *Kurdestan-i*, *Esfahan-i*, *Shiraz-i*, *Iraq-i*, *Khoras-ani*, *Ahmed-ani*, *Baraz-ani*, *Qaisr-ani*. Some surnames consist of Arabic names and are used in Iran or Pakistan, but they are not used in Arab countries as in *Khatemi*, *Salehi*, *Zarrif*, *Ahmedani*, *Raeesi*, *Welayati*, *Muttaki*,

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. Below are some cases:

Muslim communities have several varieties for some names (عبد الله & محمد) as *Mehmed*, *Mehmet*, *Mohammad*, *Mohamad*, *Mohammed*, *Muhammed*, *Muhamed*, *Mammad*, *Abdullah*, *Abdallah*, *Allahgulu*, *Ġabdulla* 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* (محمد), *Ahmet* (أحمد), *Mesut* (مسعود), *Murat* مراد, *Vahdettin* (وحيد الدين), *Sadettin* (سعد الدين), *Nurettin* (نور الدين); final b in رجب is devoiced and becomes /p/ in *Recep* and word-medial position in *Sepideh* زبيدة.

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* & *Masud* become "Mehmet, Ahmet, Mesut" in Turkish; *Diya'a*, *Redha*, *Fadheela* become *Zia*, *Reza*, *Fazeela* in Pakistan; and *Aladdin* became "Eldin" in Bosnian; *Musawi* موسوي, *Abadi* عبادي, *Ammar* عمار, *Zarif* ظريف, *Mutakki* متقي, *Sepideh* زبيدة, *Vali* ولي, *Aladdin* علاء الدين, *Nasireddi* ناصر الدين became *Musavi* in Iran and Pakistan.

In some borrowing languages, even Arabic vowels in Arabic names are phonologically adapted and substituted by other vowels. In Indonesia: *Mehmed* for *Mohammad*, *Ferid* instead of *Fareed*, *Izudin* instead of عز الدين, *Mensur* for *Mansour*, *Sead* for *Saeed*. In Tatar, phonological adaptations were made in *Ġabdulla* عبد الله, *Ġädel* (عادل), *Ġäskär* (عسكر), *Färit* فريد, *Äxmät* أحمد, *Ämir* أمير, *Radiq* (راضي), *Räšit* رشيد, *Röstäm* رستم, *Melek* ملك, *Zöfär* زعفر; vowel change in word-final position as in *Rukiye* رقية, *Sabriye* صبرية, *Şadiye* شادية, *Sakine* سكيمة, *Samiye* سامية, *Reşide* رشيدة, *Fahime* فهيمة, *Feride* فريدة, *Fevziye* فوزية, *Fikriye* فخرية, *Firuze* كريم/كارم, *Hadiye* هادية, *Hale* هالة, *Halide* خالدة, *Hatice* خديجة, *Hüsniye* حسنية, *İsmet* عصمت, *İzzet* عزت, *Kerem/Kerim* كريم/كارم, *Reşat* رشاد.

In Turkish, other consonant and vowel adaptations in word medial and final positions are evident in the following Arabic male names borrowed in Turkish: *Fahri/Fahriye* فخري/فخرية, *Fatih* فاتح, *Fazıl* فاضل, *Ferhat* فرحات, *Fevzi* فوزي, *Furkan* فرقان, *Halil* خليل, *Halit* خالد, *Haluk* خلوق, *Hayri* خيرى, *Hurşit* خورشيد, *İrfan* عرفان, *Muhtar* مختار, *Reşit* رشيد, *Rıdvan / Rızvan* رضوان, *Rıza* رضا, *Sait* سعيد, *Semih* سميح, *Tayyip* طيب, *Tevfik* توفيق, *Mümine* مؤمن, and the following female names: *Fadime/Fatma* فاطمة, *Feh*

Hümeýra حميراء , İlhami الهام , İnci انجي , Kadriye قدريه , Kerime كريمة , Kısmet قسمت , Nimet نعمت , Ravza روضة , Seher سحر , Şehrazad/Şehrazat شهرزاد.

Similarly, Arabic makes vowel and consonant adaptations in some names borrowed from other languages as in اردوغان for *Erdogan*, اوغلو for *Oglu*, بريهان *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)*, *Javdat* and became *Jawdat* حكمت , جودت , *Mirvat*, *Nuzhat*, *Talaat*, *Ulfat*, *Himmat*, *Jawdat*, *Hedaya*. *Şehrazat* became شهرزاد. *Erdogan* اردوغان , *Ahmet Daviduglo* احمد داود اوغلو 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 (ء). 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 ح خ ص ط ظ ع ق غ ه H, x, S, D, T, ʔ, q, gh, DH,) /g, tʃ/. 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

Syllable Types	Examples	Phonetic Transcription
CV (light)	ب (for)	/bi/
CVC (heavy)	لم (not)	/lam/
CVV (heavy)	لي (for me)	/li:/
CVCC (super-heavy)	سد sadd (dam); كبت (suppression)	/sadd/; /Kabt/
CVVC (super-heavy)	مات (died)	/ma:t/
CVVCC	هامّ (important)	/ha:mm/

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 {al} 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.

Conflicts of Interest: The author declares no conflict of interest.

ORCID ID: <https://orcid.org/0000-0002-6255-1305>

Publisher's Note: All claims expressed in this article are solely those of the authors and do not necessarily represent those of their affiliated organizations, or those of the publisher, editors and reviewers.

References

- [1] Abd-el-Jawad, H. (1986). A linguistic and sociocultural study of personal names in Jordan. *Anthropological Linguistics*, 28(1), 80-94
- [2] Abubakari, H. (2020). Personal names in Kusaal: A sociolinguistic analysis. *Language & Communication*, 75, 21-35.
- [3] Aceto, M. (2002). Ethnic personal names and multiple identities in Anglophone Caribbean speech communities in Latin America. *Language in Society*, 31(4), 577-608.
- [4] Akinnaso, F. (1983). Yoruba traditional names and the transmission of cultural knowledge. *Names*, 31(3), 139-158.
- [5] Akshija, I. (2014). Use of personal Muslim names in Albania: Comparison of three historical periods. *Zani i Naltë*, 6, 159.
- [6] Al-Jarf, R. (2023a). English spelling of Arabic compound personal names by educated Arabs on Facebook. *Journal of Humanities and Social Sciences Studies (JHSCS)*, 5(1), 53-64. DOI: 10.32996/jhssc.2023.5.1.8. [Google Scholar](#)

- [7] Al-Jarf, R. (2023b). English spelling of the glottal stop and voiced pharyngeal fricative in Arabic personal names by educated Arabs on Facebook. *International Journal of English Language Studies*, 5(1), 11-22. DOI: 10.32996/ijels.2023.5.1.2. [Google Scholar](#)
- [8] Al-Jarf, R. (2023c). Equivalence problems in translating ibn (son) and bint (daughter) fixed expressions to Arabic and English. *International Journal of Translation and Interpretation Studies*, 3, 2, 1-15. DOI: 10.32996/ijtis.2023.3.2.1. ERIC ED628181. [Google Scholar](#)
- [9] Al-Jarf, R. (2022a). Deviant Arabic transliterations of foreign shop names in Saudi Arabia and decoding problems among shoppers. *International Journal of Asian and African Studies (IJAAAS)*, 1(1), 17-30. [Google Scholar](#)
- [10] Al-Jarf, R. (2022c). English transliteration of Arabic personal names with the definite article /al/ on Facebook. *British Journal of Applied Linguistics (BJAL)*, 2(2), 23-37. DOI: 10.31926/bjut.pcs.2022.64.15.2.2. [Google Scholar](#)
- [11] Al-Jarf, R. (2022d). Gemination errors in Arabic-English transliteration of personal names on Facebook. *International Journal of Linguistics Studies (IJLS)*, 2(2), 163-170. DOI: 10.32996/ijls.2022.2.2.18. [Google Scholar](#)
- [12] Al-Jarf, R. (2022e). Proper noun pronunciation inaccuracies in English by Educated Arabic speakers. *British Journal of Applied Linguistics (BJAL)*, 4(1), 14-21. ERIC ED619388. [Google Scholar](#)
- [13] Al-Jarf, R. (2022f). Semantic and syntactic anomalies of Arabic-transliterated compound shop names in Saudi Arabia. *International Journal of Arts and Humanities Studies (IAHS)*, 3(1), 1-8. [Google Scholar](#)
- [14] Al-Jarf, R. (2022g). Student-interpreters' foreign proper noun pronunciation errors in English-Arabic and Arabic-English media discourse. Interpreting. *International Journal of Translation and Interpretation Studies (IJTIS)*, 2(1), 80-90. ERIC ED619940. Doi: 10.32996%2Fijtis.2022.2.1.11. [Google Scholar](#)
- [15] Al-Jarf, R. (2022h). Text-to-speech software for promoting EFL freshman students' decoding skills and pronunciation accuracy. *Journal of Computer Science and Technology Studies (JCSTS)*, 4(2), 19-30. DOI: 10.32996/jcsts.2022.4.2.4. ERIC ED621861. [Google Scholar](#)
- [16] Al-Jarf, R. (2022i). Variant transliterations of the same Arabic personal names on Facebook. *International Journal of English Language Studies (IJELS)*, 4(4), 79-90. DOI: 10.32996/ijels.2022.4.4.11. [Google Scholar](#)
- [17] Al-Jarf, R. (2022j). YouTube videos as a resource for self-regulated pronunciation practice in EFL distance learning environments. *Journal of English Language Teaching and Applied Linguistics (JELTAL)*, 4(2), 44-52. <https://doi.org/10.32996/jeltal.2022.4.2.4>. ERIC ED618965. [Google Scholar](#)
- [18] Al-Jarf, R. (2021). Linguistic-cultural characteristics of hotel names in Saudi Arabia: The case of Makkah, Madinah and Riyadh hotels. *International Journal of Linguistics, Literature and Translation (IJLLT)*, 4(8), 160-170. DOI: 10.32996/ijllt.2021.4.8.23. [Google Scholar](#)
- [19] Al-Jarf, R. (2018a). *Effect of background knowledge on auditory comprehension in interpreting courses*. In Renata Jančaříková (ED.) *Interpretation of Meaning Across Discourses*, 2nd Edition, pp. 97-108. Czech Republic, Brno: Muni Press. [Google Scholar](#)
- [20] Al-Jarf, R. (2018b). First, second and third grade students' word identification difficulties. *Eurasian Arabic Studies*, 8, 22-93. [Google Scholar](#)
- [21] Al-Jarf, R. (2017). Issues in translating Arabic Om- and Abu-expressions. *Alatoo Academic Studies*, 3, 278-282. ERIC ED613247. [Google Scholar](#)
- [22] Al-Jarf, R. (2015). *English and Arabic writing systems for translation students*. <https://www.researchgate.net/publication/281003248>. [Google Scholar](#)
- [23] Al-Jarf, R. (2007). *Developing reading and literacy skills in Saudi Arabia*. DOI: 10.2139/ssrn.3849626. ERIC ED497944. [Google Scholar](#)
- [24] Al-Jarf, R. (2003). *Contrastive phonology*. King Saud University. Retrieved from <https://filedownload.com/wp-content/uploads/2020/01/Contrastive-Phonology-Transparencies.pdf>. [Google Scholar](#)
- [25] Al-Jarf, R. (1995). *An Arabic word identification diagnostic test for the first three grades*. Center for Educational Research. College of Education. King Saud University. [Google Scholar](#)
- [26] Al-Jarf, R. (1994a). *Contrastive Phonetics for translation students*. King Saud University. [Google Scholar](#) <https://www.researchgate.net/publication/281003427> Contrastive Phonetics for Translation Students
- [27] Al-Jarf, R. (1994b). *English and Arabic phonology for translation students*. King Saud University. <https://www.researchgate.net/publication/281003181>. [Google Scholar](#)
- [28] Al-Jarf, R. (1992). *Classification of word identification exercises in elementary school reading textbooks in Saudi Arabia*. Third Yearbook of the Saudi Educational and Psychological Association. [Google Scholar](#)
- [29] Aljbour, A. & Al-Abed Al-Haq, F. (2019). An investigation of feminine personal names in Beni Sakhr tribe of Jordan: A sociolinguistic study. *International Journal of Linguistics*, 11(6), 41-67.
- [30] Al-Qawasmi, A. & Al-Haq, F. (2016). A sociolinguistic study of choosing names for newborn children in Jordan. *International Journal of English Linguistics*, 6(1), 177.
- [31] Al-Quran, M., & Al-Azzam, B. (2014). Why named? A socio-cultural and translational view of proper names in Jordan. *International Journal of Humanities and Social Science*, 4(5), 103-113.
- [32] Ashoor, M. (1977). The formation of Muslim names. *International Library Review*, 9(4), 491-500.
- [33] Bloothoof, G., & Onland, D. (2016). Multiple first names in the Netherlands (1760-2014). *Names*, 64(1), 3-18.
- [34] Britto, F. (1986). Personal names in Tamil society. *Anthropological linguistics*, 349-365.
- [35] Da'ud ibn Auda (David B. Appleton) (2003). *Period Arabic names and naming practices*. Retrieved from <http://heraldry.sca.org/names/arabic-naming2.htm>
- [36] Duman, D. (2004). A characterization of Turkish personal name inventory. *GruyterInt'l. J. Soc. Lang.* 165, 155-177 <https://doi.org/10.1515/ijsl.2004.003>
- [37] Duthie, L. (2007). Western names for Chinese identities: The acquisition and use of Western personal names among Chinese business professionals in foreign-invested corporations. *Asian Anthropology*, 6(1), 53-80.
- [38] Ebied, R. & Young, M. (1977). A note on Muslim name-giving according to the day of the week. *Arabica*, 24(3), 326-328.
- [39] Egblewogbe, E. (1987). The structure and functions of Ghanaian personal names. *Universitas*, 9(1), 189-205.
- [40] Engchuan, K. (2020). Names of Malay Muslim men and the internal conflict in the southern provinces of Thailand: Some notes. *Asia-Pacific Social Science Review*, 20(3), 192-197.

- [41] Felecan, O. (2014). Unconventional first names: Between onomastic innovations. *Unconventional Anthroponyms: Formation Patterns and Discursive Function*, 133.
- [42] Fischer, R. (2015). English personal names in international contexts. *SKASE Journal of Theoretical Linguistics*, 12(3).
- [43] Hammond, M. (2019). *Personal names and naming practices in medieval Scotland*. Boydell Press. kclpure.kcl.ac.uk کتاب
- [44] Harvalík, M. (2007). Czech first names of foreign origin as witnesses of multicultural contacts in Central Europe. *Development*, 2013(2015), 1964.
- [45] Hofstra, B., & de Schipper, N. C. (2018). Predicting ethnicity with first names in online social media networks. *Big Data & Society*, 5(1), 2053951718761141.
- [46] Houissa, A. (1991). Arabic personal names: their components and rendering in catalog entries. *Cataloging & classification quarterly*, 13(2), 3-22.
- [47] Hussar, A. (2021). *The first names of Estonians in the 20th century and the beginning of the 21 st century*. Proceedings of the International Onomastic Conference "Anthroponyms and Anthroponymic Researches in the Beginning of 21st Century.
- [48] Hussein, R. (1997). A sociolinguistic study of family names in Jordan. *Grazer Linguistische Studien*, (48).
- [49] Khosravi, S. (2012). White masks/Muslim names: Name changes among Muslim immigrants in Sweden. *Race & Class*, 53(3), 65-80. DOI: [10.1177/0306396811425986](https://doi.org/10.1177/0306396811425986)
- [50] Khurshid, A. (1977). Is Uniformity in Cataloguing Muslim Names Feasible or Possible? *Libri*, 27(Jahresband), 282-295.
- [51] Kim, B. & Park, S. (2005). Distribution of Korean family names. *Physica A: Statistical Mechanics and its Applications*, 347, 683-694.
- [52] Kim, S., & Cho, S. (2013). Characteristics of Korean personal names. *Journal of the American Society for Information Science and Technology*, 64(1), 86-95.
- [53] Koul, O. (1995). Personal names in Kashmiri. *Sociolinguistics: South Asian perspectives*. New Delhi: Creative Books.
- [54] Krasteva-Blagoeva, E. & Blagoev, G. (2008). *Symbols of Muslim Identity in Bulgaria: Traditions and Innovations*. www.researchgate.net/publication/237252419_symbols_of_muslim_identity_in_bulgaria_traditions_and_inovations
- [55] Lawson, E. (2016). *Personal naming systems*. The Oxford handbook of names and naming, 169-198.
- [56] Letavajová, S. (2021). Mohamed or Adam? Strategies for naming children among Muslims in Slovakia. *Narodna umjetnost*, 58(2), 125-140.
- [57] Llitjos, A. & Black, A. (2001). Knowledge of language origin improves pronunciation accuracy of proper names. Proc. 7th European Conference on Speech Communication and Technology (Eurospeech 2001), 1919-1922, doi: 10.21437/Eurospeech.2001-453
- [58] Lombard, C. G. (2008). An Ethnolinguistic study of Niitsitapi personal names (Doctoral dissertation, University of South Africa).
- [59] Masud, M. (2001). Naming the 'Other': Names for Muslims and Europeans in European and Muslim Languages. *Muslims and the West: Encounter and Dialogue*, 123-145.
- [60] Mateos, P., Webber, R., & Longley, P. (2007). *The cultural, ethnic and linguistic classification of populations and neighbourhoods using personal names*. CASA Working Paper 116. UCL (University College London), Centre for Advanced Spatial Analysis (UCL): London.
- [61] Mogra, I. (2005). How Muslim pupils perceive their names. *Race Equality Teaching*, 23(2).
- [62] Mukhtar, I. (1993). *Our Muslim names: Their meaning and significance*. Hidayatullah Multi-Lingual, Nigeria.
- [63] Neethling, B. (2012). Naming in the Muslim and Xhosa communities: A comparative analysis. *South African Journal of African Languages*, 32(2), 161-166.
- [64] Naito, E. (2004). Names of the far east: Japanese, Chinese, and Korean authority control. *Cataloging & classification quarterly*, 38(3-4), 251-268.
- [65] Notzon, B. & Gayle Nesom, G. (2005). The Arabic naming system. *Science Editor*, 28(1), 20-21.
- [66] Rahman, T. (2013). Personal names of Pakistani Muslims: An essay on onomastics. *Pakistan Perspectives*, 18(1).
- [67] Roff, W. R. (2007). Onomastics, and taxonomies of belonging in the Malay Muslim world. *Journal of Islamic Studies*, 18(3), 386-405.
- [68] Sabet, P. G., & Zhang, G. (2020). First names in social and ethnic contexts: A socio-onomastic approach. *Language & Communication*, 70, 1-12.
- [69] Salih, M. & Bader, Y. (1999). Personal names of Jordanian Arab Christians: A sociocultural study. *International Journal of the Sociology of Language*, 140, 29-44. <https://doi.org/10.1515/ijsl.1999.140.29>
- [70] Schimmel, A. (1987). *Some remarks about Muslim names in Indo-Pakistan*. In Gilgul. 217-222. Brill.
- [71] Shearer, W. (1983). Names from all nations. *Nature*, 303(5917), 467-467.
- [72] Tarawneh, M. & Hajjaj, D. (2021). A sociolinguistic analysis of personal naming in Jordan. *International Journal of Applied Linguistics and English Literature* 10(5):40. DOI: 10.7575/aiac.ijalel.v.10n.5p.40
- [73] Vachkova, K. (2017). Christian and Muslim personal names in the municipality of Shumen. *State and Problems of Bulgarian Onomastics*, 11(1), 188-200. journals.uni-vt.bg
- [74] Van Der Meij, D. (2010). Cross- and trans-language morphology: The lexicography of Indonesian names. *Wacana*, 12(2), 345-368.
- [75] Varnum, M & Kitayama, S. (2011). What's in a name? Popular names are less common on frontiers. *Psychological science*, 22(2), 176-183.
- [76] Virkkula, J. (2012). Muslim Names the Bosnian way. *Slavica Helsingiensia*, 41, 153-168.
- [77] Vittmann, G. (2013). Personal names: Structures and patterns. *UCLA Encyclopedia of Egyptology*, 1(1).
- [78] Wykes, E. J. (2017). *The racialization of Muslim-sounding names*. Bridge Institute for Research and Policy, London. Retrieved from www.azizfoundation.org.uk/wp-content/uploads/2021/01/Bridge-Report-Muslim-sounding-names.pdf
- [79] Zawawi, S. (1998). African Muslim names: Images and identities. africabib.org
- [80] Zuercher, K. (2007). Personal names in Azerbaijan: A quantitative analysis. *Names*, 55(2), 87-102.