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The essence of Arabic names' components in the process of intercultural communication

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Modern trends of globalism influence intercultural communication worldwide. In this context, the problem of understanding the essence of Arabic names' components in the process of intercultural communication is of great importance.

In the Arabic language, any name usually consists of the following components: kunya, alam, nasab, laqab and nisba, which are needed to be considered in detail since it is very important to understand their meanings in the process of intercultural communication.

The first component is Kunya. It always includes the words "Abu" or "Ata" that means father, as well as "Umm" which means mother. Kunya is derived from the name of the eldest son. For example, the third Caliph Ali, who had the Kunya ABU AL HASSAN, which means "The father of Hassan". As well as the Prophet Muhammad (Peace be upon him) had ABU AL QASSIM as a kunya. Kunya is also used as a special kind of nickname denoting the personal qualities of its bearer. In this case, the elements "Abu" or "Umm" do not mean "father" or "mother", but They are understood as "Owner". For instance: Abu Nuwas - "the owner of curls", that means, "curly", Abu-l-Khair - "owner of good", that is, "kind", Abu-l-Farah - "owner of joy", that is, "joyful", Abu Mansur, which means "winner", Abu Nasr is "victorious".

Similar nicknames could be used in an ironic sense, for example Abu-Hurayra – "owner of a kitten", that is, "cat-lover".

The second one is Alam which refers to the name given at birth. The element "Abd" is translated as Slave. Thus, we can find names such as Abdullah (slave of Allah), Abderrahman (slave of the Merciful), Abd Al-Qadir (slave of the Almighty), etc. Here, I would like to mention that we use the term "Abd" followed by one of the 99th names of Allah.

The third one is Nasab which is considered as a name with the element "Ibn", "Ben", "Bnu" (son) or "Bint" (daughter), denoting the name of the father, grandfather, great-grandfather, etc. Currently, the ibn / bin prefix is still quite often used in the Arab world, but there is a tendency to reduce its scope. In some regions, it is used only in official documents and legal relationships, in other areas; it has been almost completely abandoned. However, we still can find the term "Ben" at the beginning of lots of families' surnames and it is a fixed prefix in their surnames, so it does not change to

female gender. Therefore, the full name of the prophet (Peace be upon him) is Muhammad ibn Abdullah ibn Abdul-Muttalib ibn Hashim.

The fourth one is Laqab, which is understood as an additional name, nickname, an honorary title, exalting an epithet, a pseudonym. Translation of the name Lakab, in many cases, requires detailed knowledge of the cultural and historical situation along the life of its bearer. It should also be borne in mind that such names could be given to a person after his death.

And, at last, the fifth one is Nisba which is considered to be a name or a nickname denoting a person's ethnic, religious, political, social affiliation, place of birth or residence, etc. One person could have several nisbas at the same time, like, a name related to the place of residence or origin. Nisba was mainly formed from the name of the clan itself or even the tribe. For example, Rabia al-Adawiya, which means "Rabia of Adi". Nisba could also be formed from the name of the place where a person was born (for instance, Jaafar Rudaki, which means "Jafar from Rudak", or Muhammad at-Tabari, respectively, "Muhammad from Tabaristan"). Nisba could also be attached to the name of the founder of the dynasty (for example, Hashimi, Samani, etc.). Many nisbas came from the name of a profession or occupation (like, Nisba Safari, which means "coppersmith"). This means that the founder of this dynasty once worked as an apprentice for a coppersmith. A slave bought for 1,000 coins was often called Alfie, from the word "alf" (thousand). In many cases, Nisba became the basis for the formation of Arab surnames.

With the maximum completeness, components of names are written in the following order: laqab, kunya, alam, nasab and nisba! In incomplete naming, any part can be omitted, however, alam and nasab are always present in a person's name, and the location of the other components can vary. In addition, they may not be present at all. Sometimes, the alam takes the first place, while the lakab and nisba are reversed. Referring to one person, these names, nicknames, and titles were never used altogether.

Thus, it can be concluded that numerous and changing combinations of components of names reflect only those names by which a person became known to his contemporaries and which have survived to this day. The knowledge of the essence of Arabic names' components will allow widening people's outlook in the process of intercultural communication.