

Apostrophe in English and Arabic
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الفارزة العليا في اللغتين العربية والانكليزية

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الخلاصة

تتناول هذه الدراسة ظاهرة الالتفات في اللغتين الانكليزية والعربية. الالتفات هو مخاطبة الشخص الغائب و غير العاقل كما لو كان حاضرا. تبين الدراسة أوجه الاختلاف للالتفات في اللغتين الانكليزية والعربية وترجع هذه المشكلة إلى الاختلافات في النظام اللغوي للغتين.

تهدف الدراسة الحالية إلى استكشاف الالتفات كإحدى صيغ الكلام في اللغتين الانكليزية والعربية. فضلا عن تقصي هذه الدراسة أوجه التشابه والاختلاف في اللغة الانكليزية ونظيرتها في اللغة العربية. يمكن الوصول إلى الأهداف المحددة من خلال تقديم الفرضيتين الآتيتين:

1. تختلف اللغة الانكليزية عن اللغة العربية من حيث تعريف الالتفات وتصنيف أنواعه والنواحي التركيبية والدلالية.
2. أوجه الاختلاف بين الالتفات في اللغة الانكليزية ونظيرتها في اللغة العربية تفوق أوجه التشابه في اللغتين.
- 3, يمكن تلخيص الإجراءات المتبعة بالشكل التالي: شرح ظاهرة الالتفات وأنواعه في اللغتين الانكليزية والعربية وإلقاء الضوء على النواحي التركيبية والدلالية. وتتبع بتقديم جزء مقارن للالتفات في اللغتين اعتمادا على مفهومه وأنواعه وجوانبه التركيبية والدلالية.

وقد أسفرت هذه الدراسة عن التوصل إلى الاستنتاجات الآتية:

1. بالرغم من وجود تعريفات متنوعة للالتفات في اللغتين الانكليزية والعربية إلا إن المفهوم واحد في كلتا اللغتين.
2. أوجه الاختلاف بين الالتفات في اللغة الانكليزية ونظيرتها في اللغة العربية تُعكس من خلال أنواعه. تتميز أنواع الالتفات في اللغة الانكليزية بتحديددها مقارنة مع تلك في اللغة العربية. ففي اللغة العربية، تُصنف أنواع الالتفات بتمتعها بحرية أكثر من حيث العدد.
3. يمكن التعبير عن الالتفات في اللغة الانكليزية باستعمال أكثر من نوع واحد من الجمل مثل: الخبرية، والتعجبية والاستفهامية بينما تميل اللغة العربية بالتعبير عنه باستعمال الجملة الخبرية.
4. تختلف اللغتين الانكليزية والعربية من حيث المعنى. يتميز المضمون الدلالي للالتفات في اللغة الانكليزية بقلة عدده مقارنة مع نظيرتها في اللغة العربية.

Abstract

This study tackles the notion of apostrophe in English compared with that in Arabic. Apostrophe is a turning away in which the absent person and the inanimate are addressed as though present and living. The paper proposes to identify the areas of differences in apostrophe in English and Arabic and this problem is due to differences in linguistic system of the two languages.

The goal of the present paper is to explore apostrophe as one of the figures of speech in English as well as Arabic. Moreover, it aims at identifying the points of similarity and difference between English apostrophe and its Arabic counterpart. To fulfill these aims, it is hypothesized that:

- 1.English and Arabic differ in their definitions of apostrophe, the classification of its types and the syntactic and the semantic areas of apostrophe in both languages.
- 2.The differences between English apostrophe and its Arabic counterpart outweigh the similarities.

The procedures to be adopted can be summarized as follows: Presenting a theoretical survey of the relevant literature on apostrophe and its types in English and Arabic to shed light on its syntactic and semantic aspects. Conducting a comparison section of apostrophe in both languages focusing on its definitions, types, syntactic and semantic aspects.

The results of this study have shown the following conclusions:

- 1.Although there are various definitions of apostrophe in English and Arabic yet the concept is the same in both languages.
- 2.The differences in apostrophe between English and its Arabic counterpart are reflected in its types. Types of apostrophe in English are more restricted in comparison with Arabic. In Arabic, the classification of the types of apostrophe enjoy more freedom of membership.
- 3.Apostrophe in English is expressed by more than one sentence type such as: statement, exclamation and question whereas in Arabic it tends to be expressed only by a statement.
- 4.English and Arabic differ in their meanings. In English, the semantic implications of apostrophe are small in number in comparison with Arabic.

1.Apostrophe in English

1.1 Definitions of Apostrophe

When a speaker breaks his impassioned dialogue with another person and starts addressing a non-living, abstract thing like death, wind, and heavens etc. then, it is called **apostrophe**. The term 'apostrophe' is derived from the Latin word '*apostrophus*' which means turning away. In apostrophe, however, the speaker turns away his dialogue from a living person to an abstraction (**Apostrophe, figure of speech**,2003:2). What is concerned here is the study of apostrophe as a rhetorical device that is used to directly address an absent or imaginary person or object as if alive and present and could reply. Addressing an abstract idea or non human object, often begins with the exclamation "O" or "Oh" as an interjection:

- 1.O Western wind, when wilt thou blow

That the small rain down can rain ? (**Apostrophe**,2006:1)

- 2.O world, I cannot hold thee close enough!/Thy

winds, thy wide grey skies!/Thy mists that roll and rise!

- 3.Oh, love, where have you gone? (Bulletin,2006:3)

Examples of apostrophe can also be found in many poems. Famous poets use apostrophe to convey and emphasize unusual and vivid images. The use of strong word association changes and adds variation, embellishment and adornment to literary works. In figurative language, words are used in such a way that they differ somewhat from ordinary every-day speech in a more vivid and impressive manner. Figures, like apostrophe make speech more effective , and emphasize it in rhetoric which is the art of speaking and writing effectively . Apostrophe is used to convey emotion and mood often in a non-literal sense and adds flourish, beautifies, colors, elegant variation, exaggeration and luxuriance to English language (**Examples of Apostrophe**,2006:2).

In classical rhetoric, the term could also denote a speaker's turning to address a particular member or section of the audience. Apostrophes are found frequently among the speech of Shakespeare's characters, when Elizabeth in **Richard III** addresses the Tower of London:

- 4.Pity, you ancient stones, those tender babes

Whom envy hath immured within your walls. (**Literary Dictionary**, 2009:2)

In speech, apostrophe is breaking off from normal speech and speaking to imaginary person or even to an abstract quality or idea. For instance, when somebody is addressing a camera :

5.He's getting angry. Now we'll have some fun !

Here, an apostrophe steps out of normal speech, allowing the speaker to express a thought or feeling that does not fit into the normal speaking context. Apostrophe may well include a physical turning away from others in a symbolic show of speaking to another imaginary person or concept. This allows the speaker to say things that they may well not be able to say to the person or persons present (Sygue,2009:5).

1.2 Types of Apostrophe

Vendler (2007:2) mentions two types of apostrophe: horizontal and vertical. By horizontal apostrophe, the speaker addresses a living person whether friend or enemy, lover or sister to reflect the expression of intimacy between him and such visible listener :

6.O My friends, there is no friend!

But what impels speakers to leap across time and space is to speak to invisible listeners, seeking an ideal intimacy with God, death or a reader in the future which refers to vertical apostrophe. Unlike horizontal apostrophe, in the vertical type, Vendler further adds that the speaker's apostrophe is directed to "a person or thing 'above' the speaker" where the vertical placed addressee could be a God and thus the tone used by the speaker rises above the level of respect expressed to a worldly patron or a beloved one and shows the humility a speaker should display when he addresses the divine and death in (7) and (8) respectively (ibid.):

7.No! Have only the men go; and worship the Lord,

Since that's what you have been asking for. (Exodus,10:11)

8.Forerunner, I would like to say, silent pilot,

Little dry death, future,

Your indirections are as strange to me

As my own. I know so little that anything

You might tell me would be a revelation. (Nordquist,2004:2)

Further, the relevance of the origins of address to the rhetorical device of apostrophe has been underscored by Johnson (2007:1). In her essay "Apostrophe, Animation, Abortion", she defines apostrophe as :

The direct address of an absent, dead or inanimate being by a first-person speaker...Apostrophe is both direct and indirect: based etymologically on the notion of turning aside, of digressing from straight speech, it manipulates the I/thou structure of direct address in an indirect, and fictionalized way. The absent, dead, or inanimate entity addressed is thereby made present, animate, and anthropomorphic.

Therefore, apostrophe is both direct and indirect. Direct address usually to someone or something that is not present as in Keats's "Bright star! Would I were steadfast" is an apostrophe to a star and "To Autumn" is an apostrophe to a personified season (**Literary Terms and Poetry Glossary**,2003:1).

But when the writer suddenly breaks off his discourse and addresses, in the second person, some persons or things, absent or present, it is called indirect apostrophe such as: Milton's apostrophe to Light at the beginning of the third book of "Paradise Lost" (**Webster's Revised Unabridged Dictionary**, 1997:2).

1.3 The Syntactic Structure of Apostrophe

Most often, apostrophe occurs in addressing when one addresses oneself to an abstraction, an inanimate object, or to the absent. This diversion of speech is expressed syntactically by statement to address God, Angels, men in their several ranks whether absent or present, dead or alive, the heavenly bodies, the earth, the sea, animals and inanimate things (Rhetoricae,2014:1):

9. Why was it, O sea, that you fled,
O Jordan, that you turned back,
you mountains, that you skipped like
rams you hills, like lambs?

Tremble, O earth, at the presence of
the Lord, at the presence of the God of Jacob. (Psalm, 114:5-7)

Apostrophizing an inanimate object may give it human attributes such as: attributes of form, character, feeling, behavior, and so on. Ideas and abstractions can also be personified (Lynch, 2003:1). For example:

10. This coffee is strong enough to get up and walk away. (Harris, 2008:28)

11. Wisdom cries aloud in the streets; in the markets she raises her voice. (Psalm, 1:20)

This means that, either an inanimate object or an abstraction idea is spoken of as though it were endowed with life and qualities of a human being, as in: "Death lays his icy hand on kings". Death, as an abstract concept, is given human gender, hands and actions. Humanizing an abstraction or even some natural phenomenon gives a way to understand it so that one can further comprehend it (**Speech Based on Resemblance**, 2003:4).

Apostrophe as an exclamatory rhetorical figure of speech is used when a speaker or a writer breaks off and directs speech to an imaginary person or abstract quality or idea to indicate an exclamation. Syntactically, apostrophe is expressed by an exclamatory sentence or ecphronesis. Ecphronesis can be known as an "exclamation, or an exclamatory phrase" is used to express some sudden emotion, such as: joy, sorrow, fear, wonder, anger or impatience:

12. O tempora! O mores! (Oh, the times! Oh, the morals!) (Long, 2004:1)

13. O, my son Absalom, my son, my son Absalom! Would God I had died for thee, O Absalom, my son, my son! (2 Samuel, 1:21)

Sometimes, apostrophe is also expressed by a question as in the following (Sygue, 2009:2):

14. Mother of mercy, is this the end of Rico? (Nordquist, 2003:2)

15. Could I wish the people made of wood and stone? Or that there be no justice in destiny or time? (**Apostrophe, figure of speech**, 2003:3)

In addition, apostrophe is formed by using pronoun shift. Since apostrophe is a figure in which one turns from the regular course of thought and instead of continuing to speak of an object in third person, then he speaks to it in the second person (Rhetoricae, 2014:2). Although the speaker may become objective, impersonal, and intrudes in subtle and various ways, yet he provides through the information he makes available to the audience a continuous commentary on the action. This commentary seldom acknowledges the speaker's presence through addressing and speaking in the third person, he remains thus apparently distant and uninvolved. At certain points, however, he may intrude in the first person, or address in the second person to distinguish himself and his responses from others (Block, 1982:22).

Addressing in the second-person pronoun is a rhetorical act. Speakers have turned to the persuasive force of "you" to move to their audience. When the narrator addresses characters in his fiction or turns to the reader or when an entire story is told to "you" (i.e., the protagonist), there is a departure from the narrative norm (Kacandes, 1994:19).

Similarly Longinus (2000:201) argues that changes of person (i.e., the pronominal shift of a apostrophe) causes a "vivid effect". The twentieth century thinkers have argued, though each in very different terms, that the second pronoun is the pronoun of relationship. Buber (2009:12), for

example, contrasts the use of the second person with that of the third person. While the latter embodies a notion of the world as something to be experienced, the former signals an attitude of being in relation with another subjectivity and thus of acknowledging another's personhood.

The formulation of French linguist Benveniste (2009:197) can be heard as an echo or confirmation of Buber when he explains that every use of the second person necessarily implies a relationship to "I". "You" is necessarily designated by "I" and cannot be thought of outside a situation set up by starting with "I". Only the grammatical first and second persons can actually be in relation to one another and thus merit the designation "person". For him; the so-called third person is thus the "non person".

For both Benveniste (2009:220) and Buber (2009:20), then, the power of the second person is based on recognizing the personhood of the other and hence the possibility for interaction; the utterance of "you" is the tangible and irrepressible sign of an inter-subjective relationship between "I" and "you".

1.4 The Semantic Implications of Apostrophe

Apostrophe may be used to convey certain meanings which are related to the excited state of feeling of the addresser which causes exclamation. The meaning of exclamation is often intermingled with apostrophe since it is used to address the dead or absent as if present. It supposes great intensity of emotion (Rhetoricae, 2014:2):

16. What a piece of work is a man! How noble in reason! How infinite
in faculty! (Nordquist, 2003:1)

Here, Hamlet shows his emotion by expressing his exclamation of the nobility of man.

Apostrophe also expresses the meaning of grief or indignation when the speaker addresses some man or a city or a place or an object: (Rhetoricae, 2014:6)

17. Villians! I shrieked, dissemble no more! I
admit the dead!...tear up the planks! here, here!...
It is the beating of his hideous heart!

The speaker expresses the meaning of sadness when he discovers man's ability to be an evil creature.

Further, apostrophe is used to give the meaning of glorifying. The addresser may want to glorify God by addressing Him in prayer (ibid.):

18. Hear us, O our God, for we are despised. Turn
their insults back on their own heads. (Nehemiah, 4:4)

19. Bless the Lord, O my soul. (Psalm, 103:1)

Exhortation is another meaning of apostrophe which gives the meaning of persuasion of the recipients to take some actions such as: waiting, going and telling and prohibition which are exemplified respectively by the following: (Webster's Revised Unabridged Dictionary, 1997:2)

20. Wait for the Lord;
be strong and take heart
and wait for the Lord. (Psalm, 27:14)

21. He said, "Go and tell this people":
'Be ever hearing, but never understanding;
be ever seeing, but never perceiving'. (Isaiah, 6:9)

22. Be not afraid, O wild animals,
for the open pastures are becoming green. (Joel, 2:22)

2. Apostrophe in Arabic

2.1 Definitions of Apostrophe

Lexicographers agree that **الانتفات** 'apostrophe' is the turning away from one speech into another whether this is related to things or emotions. According to Ibn_Manthoor (1999,12:301) apostrophe is derived from the root ' لفت ' which means turning and bending. In other words, it means turning one's face to or divert from somebody/something and to look back. This mentions in the Glorious Quran when Allah says:

1. (وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ إِلَّا أَمْرًا تَكُ) (هود/81)

"And let not any of you look back: but thy wife (Will remain behind)" (Ali,2001:532)

(يلتفت) comes from the word (لفت) to order them not to look back to see their suffering. Only Lut's wife looked back and shared the fate of the wicked inhabitants.

Other Arab linguists use the linguistic meaning of apostrophe in their explanation of the Quranic aayas. One of them is Ibn Al-Mothuna (1970,1:280) when he explains the following aaya:

2. (قَالُوا أَجِئْتَنَا لِنَلْفِتْنَا عَمَّا وَجَدْنَا عَلَيْهِ آبَاءَنَا) (يونس/78)

"They said: "Hast thou come to us to turn us away from the ways we found our fathers following-" (Ali,2001:500)

He says (لتلفتنا) to mean turn away.

Arab linguists and rhetoricians suggest a multiplicity of definitions for the term 'apostrophe'. Some definitions are related to its types.

Ibn Al-Mothuna (1970,1:11) and Al-Mubaraad (1956,2:46) refer to such transferring without naming it through their explanations of the aayas that have apostrophe when they say "the transferring from addressing the attendants to some absent people", as in:

3. (حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرَينَ بِهِمْ) (يونس/22)

"So that ye even board ships-they sail with them" (Ali,2001:485)

Here, the people are addressed then the Prophet Muhammad is addresses to tell him about them.

Al-Asma'ai is considered the first one who names it as **الانتفات** , when he asked Ashaaq Ibn Ibrahim Al-Musali to know Jareer's turning. So Al-Asma'ai mentions the term **الانتفات** and presents his work which depends on it (Al-Qurwani,1972,2:46).

As for Ibn Al-Mutaz (1967:58), he defines **الانتفات** as follows "the speaker switches from speaking to addressing, and vice versa. It is switching from one meaning to another":

4. (إن الثمانين وبلغتها قد أوجبت سمعي إلى ترجمان)

From Ibn Al-Mutaz's definition, **الانتفات** starts to know syntactically and semantically (Tabel,1998:19).

For Al-Zamakhshari (1999,1:64-5) **الانتفات** is defined through his explanation of the Glorious Quran and he refers to its types but he does not mention them in one position like other rhetoricians. He refers to each type in each aaya and explains its rhetoric . He says: "this is called **الانتفات** in Al-Bayan when it shifts from absence to addressing and vice versa and from absence to speaking", as in:

5. (وَاللَّهُ الَّذِي أَرْسَلَ الرِّيحَ فَتُثِيرُ سَحَابًا فُسْفَنَاهُ) (فاطر/9)

"It is Allah Who sends forth the Winds, so that they raise up the Clouds, and We drive them." (Ali,2001:1103)

For Al-Zamakhshari (1999,1:23) apostrophe occurs in the context which depends on the addressee's condition and the nature of the speaking.

Al-Sakaaki (1937:199) thinks that **الانتفات** comes from Al-Ma'ani when he defines it as the transferring speech from story to absence which is related to story, speaking and absence.

Further, Ibn Al-Atheer (1960,2:170-1) speaks comprehensively of a linguistic meaning of **الانتفات** when he states that it is the turning away from right to left and vice versa. It occurs in one condition to another like shifting from the present to the absent or vice versa or from past to present verbs or vice versa.

الانتفات for Al-Sabki (1937,1:464) means the shifting from not only one condition to another or from present to past and vice versa but also it is the shifting from addressing singular to plural.

Wahba (1974:27-8), in his dictionary, gives the equivalent 'apostrophe' for **الانتفات**, which is a trope in which a speaker directs his speech to absent people as if they were present, or things as if they were alive, as in Al-Mutanabbi's line:

6. عيد بأية حال عُدت "يا عيد" بما مضى أم بأمر فيك تجديدُ

The speech changes from one form to another or from one condition to another when the speaker addresses the present as if he were absent or from singular to plural. This speech changing is used to draw the attention of the listener to something and to make the speech eloquent and to add glamour to it.

2.2 Types of Apostrophe

Arab rhetoricians mention certain types of apostrophe but some of them pay attention to certain types more than others. In general, apostrophe can be divided into three major types which in turn are subdivided into minor types. Abdel Haleem (1999:210) refers to such grammatical shifts of apostrophe in the Glorious Quran since it is the only form of Arabic prose to have employed apostrophe as a rhetorical device in an extensive and complex manner. Thus, it is considered stylistically different from any known form of Arabic discourse because of its distinctive use of linguistic and literary devices. These types can be discussed below:

1. Apostrophe in Speaking, Addressing and Absence (التكلم، الخطاب والغيبة)

Al-Madani (1968,1:363) states that such type is concerned with three conditions: speaking, addressing and absence which is subdivided into six types as follows:

Apostrophe from Absence to Addressing

Apostrophe from absence to addressing represents the first type and it is illustrated clearly in Al-Fatihah the first surah of the Glorious Quran:

7. (الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ 0 الرَّحْمَنِ الرَّحِيمِ 0 مَلِكِ يَوْمِ الدِّينِ 0 إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ)

(الفاتحة/2-5)

"Praise be to Allah, the Cherisher and Sustainer of the Worlds;
Most Gracious, Most Merciful; Master of the Day of Judgement.
Thee do we worship, and Thine aid we seek."

(Ali,2001:14)

Apostrophe, here, is in (إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ) "Thee do we worship, and Thine aid we seek" when the speech changes to addressing which is presented by the pronoun (كاف) in (إياك) after it became in absence in (الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ) "Praise be to Allah". Such apostrophe is from absence to addressing when Allah says:

(إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ) after (الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ) since thanking is inferior to worshipping so that He says (الحمد لله) not (الحمد لك) in the absence then He changes to worshipping in (إياك نعبد) Ibn Al-Atheer (1960,2:4)

Apostrophe from Addressing to Absence

This type of apostrophe from addressing to absence is the most widespread type in the Glorious Quran which is expressed by the following aaya: (Ibn Al-Atheer 1960,2:5)

8. (صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ) (الفاتحة/7)

"The way of those on whom thou hast bestowed Thy Grace,
those whose (portion) is not wrath, and who go not astray". (Ali,2001:15)

Apostrophe from speech to another occurs to glorify the addressee, as in: (عَيْرِ الْمَعْتُوبِ عَلَيْهِمْ) "those whose (portion) is not wrath", it is expected to say: (صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ) as He says: "The way of those on whom thou hast bestowed Thy Grace". Apostrophe here is used to address Allah to show that His mercy is greater than His anger (Ibn Al-Atheer 1960,2:5).

Apostrophe from Absence to Speaking

Apostrophe from absence to speaking is presented by the following aaya:

9. (وَلَوْ يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُمْ بِالْخَيْرِ لَفَضِّيَ إِلَيْهِمْ أَجْلَهُمْ فَتَذَرُ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا فِي طُغْيَانِهِمْ يَعْمَهُونَ) (يونس/11)

"If Allah were to hasten for men the ill (they have earned) as they would fain hasten on the good, then would their respite be settled at once. But We leave those who rest not their hope on their meeting with Us, in their trespasses, wandering in distraction to and fro." (Ali,2001:482)

Apostrophe occurs in: (فَتَذَرُ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا) " But We leave those who rest not their hope on their meeting with Us" which is in speaking frame after it is in absence one as in: (يُعَجِّلُ اللَّهُ) (Abu Al-Soud,n.d.,4:125). Allah said that I am the One Who speaks to the people in the Glorious Quran and this is My messenger so they must listen to Me and follow My instructions in order not to be punished.

Apostrophe from Speaking to Absence

This represents another type of apostrophe in the Glorious Quran which is explained by rhetoricians, as in:

10. (كَذَّابٍ آلٍ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِنَا فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَاللَّهُ شَدِيدُ الْعِقَابِ) (إل عمران/11)

"(Their plight will be) no better than that of the people of Pharaoh, and their predecessors: They denied our Signs, and Allah called them to account for their sins. For Allah is strict in punishment." (Ali,2001:128)

Here, apostrophe occurs in: (فَأَخَذَهُمُ اللَّهُ) "and Allah called them to account" in the absence form after it is in the speaking in: (بِآيَاتِنَا) "our Signs". The apostrophe from speaking first to absence is used to fear from Allah and to add beauty to His speech(Abu Al-Soud,n.d., 4:125).

Apostrophe from Addressing to Speaking

Apostrophe from Addressing to Speaking is illustrated by the following aaya:

11. (قُلِ اللَّهُ أَسْرَعُ مَكْرًا إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ) (يونس/21)
- "Say: "Swifter to plan is Allah!" Verily, Our messengers record all the plots that ye make!" (Ali,2001:485)

Allah addresses the people by using the pronoun (قُلِ) "say" to say that He is the addresser and He uses (رُسُلَنَا) "our messengers" for the speaker. This means that Allah changes His speech from addressing to speaking to those people and tell them His messengers wrote everything they have done (Al-Sa'eedi,2014:3).

Apostrophe from Speaking to Addressing

This type of apostrophe occurs only in this Quranic aaya:

12. (وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ) (يس/22)

" It would not be reasonable in me if I did not serve Him Who created me, and to Whom ye shall (all) be brought back".(Ali,2001:1121)

In this aaya, apostrophe from speaking which is expressed in singular words: (عبد، فطرني) "serve, created" to addressing in plural: (تُرْجَعُونَ) " be brought back" (Al-Zamakhshari,1999,3:318).

2 Apostrophe in Verbs: Past, Present and Imperative (الماضي، المضارع والأمر)

Apostrophe in verb phrases represents the second major type which is found in the three verbs: past, present and imperative. Apostrophe is represented by verbs contributes a lot of

meanings. In this type, apostrophe may be divided into four minor types which are explained further:

Apostrophe from Past to Present

The syntactic structure in the Arabic language can be used to denote events that happened in the past through using the present tense to make these events appear as if they happened in front of the addressee. This occurs by using the verb (يفعل) in the Arabic language to refer to the continuous events. Arab grammarian like Ibn Hisham (1985,2:690) who refers to the present verb that is used to express events that found in the past.

Al-Samara'i (1989,3:319) also mentions such type when he says that past events can be seen as if they happened in the present state by using the present verb. This type of apostrophe is found in many Quranic aayas as in:

13. (وَإِذْ نَجَّيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يَدَّبْحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ) (البقرة/49)

"And remember, We delivered you from the people of Pharaoh: They set you hard tasks and punishments, slaughtered your sons and let your womenfolk live; therein was a tremendous trial from your Lord." (Ali,2001:29)

Apostrophe occurs in the three present verbs instead of the past: (يسومونكم...يذبحون...ويستحيون) to agree with the previous past in (نجيناكم). The purpose of this is to make the events of torture as if they occurred in front of the eye when the people of Pharaoh held knives to butcher their sons.

Apostrophe from Present to Past

Apostrophe from present to past may be found in many aayas in the Glorious Quran to describe the events in the Judgement Day. Al-Samara'i (1989,3:304) states that such events happened in the past and no one can deny. He used the past tense to express them, as in:

14 (ال عمران /59). (إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ)

"The similitude of Jesus before Allah is as that of Adam; He

created him from dust, then said to him: "Be". And he was." (Ali,2001:142)

The grammatical shift occurs in: (فيكون) instead of saying: (ثم قال له كن فكان). Apostrophe from present to past by using the past verb (فيكون) is used to explain Allah's ability to create the universe at once (Ibn Hayaan,1328,3:176).

Apostrophe from Past to Imperative

This type of apostrophe is not familiar may be because of disagreement between Arab grammarians concerning shifting from past to verb of imperative (Al-Razi,1980,4:42). An example of this in:

15 (وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا

"Remember We made the House a place of assembly for men and

a place of safety; and take ye the station of Abraham as a place of

prayer; and We covenanted with Abraham and Isma'il, that they

should sanctify My House for those who compass it round, or use

it as a retreat, or bow, or prostrate themselves (therein in prayer)." (Ali,2001:52-3)

Apostrophe happens in the verb of imperative (واتخذوا) after it is in the past verb (جعلنا). Allah orders Muhammad's nation to make Abraham's house as a place of prayer.

Apostrophe from Present to Imperative

Apostrophe occurs from the present verb which refers to the present state to the verb of imperative. This is expressed by the following:

16 (إِنْ نَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوءٍ قَالَ إِنِّي أُشْهِدُ اللَّهَ وَاشْهَدُوا أَنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ)

"We say nothing but that (perhaps) some of our gods may have seized thee with imbecility." He said: "I call Allah to witness, and do ye bear witness, that I am free from the sin of ascribing, to Him," (Ali,2001:525)

Apostrophe happens in the verb (واشهدوا) instead of saying (وأشهدكم) to agree with the previous present verb (أشهد) to express their carelessness (Al-Razi,1980,4:42).

3. Apostrophe in Singular, Dual and Plural (المفرد، المتى والجمع)

Al-Tanookhy (1327:46) adds saying changes in number is considered the most developed type of apostrophe. Such changes happen from singular to plural and from dual to singular and plural. It consists of six types as in the following:

Apostrophe from Singular to Dual

Apostrophe from singular to dual occurs in the following aaya:

يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ ۚ وَفِي أَيِّ آيَةٍ رَبِّكُمْ تَكْتُمُونَ (الرحمن/22-23) 17

"Out of them come Pearls and Coral: Then which of the favours of your Lord will ye deny?" (Ali,2001:1399)

The word (منهما) is used to for dual as a turning from the singular word (منه): (يخرج منه اللؤلؤ) since pearls and coral come from salt and sweet water in order to mention Allah's greatness (Al-Tubrussy, 1379,9:201).

Apostrophe from Singular to Plural

Apostrophe from singular to plural is found in such aaya:

ذَلِكَ بِأَنَّهُ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَقَالُوا أَبَشَرٌ يَهْدُونَنَا فَكَفَرُوا وَتَوَلَّوْا ۗ وَاسْتَغْنَى اللَّهُ وَاللَّهُ غَنِيٌّ حَمِيدٌ (التغابن/6) 18

"That was because there came to them messengers with Clear Signs, but they said: "Shall (mere) human beings direct us?"

So they rejected (the Message) and turned away. But Allah can do without (them): and Allah is free of all needs, worthy of all praise." (Ali,2001:1477)

Apostrophe in number expresses in the plural: (يهدوننا) for the singular word (بشر). It is used instead of (يهدينا) since (بشر) refers to the messenger in every nation who is refused as Allah's messenger and the same is true for the Prophet Muhammad when they accused him of lying (Al-Qurtubi,1950,18:135).

Apostrophe from Dual to Singular

Apostrophe from dual to singular is expressed by the following:

وَجَاءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ وَالْمُؤْتَفِكَاتِ بِالْخَاطِئَةِ فَعَصَوْا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخَذَةً رَابِيَةً (الحاقة/9-10) 19

"And Pharaoh, and those before him, and the Cities Overthrown, committed habitual Sin. And disobeyed (each) the messenger of their Lord; so He punished them with an abundant Penalty." (Ali, 2001:1517)

Speech changes from dual (رسولا) to singular (رسول) "messenger". The reason for using the dual is because of Pharaoh and those before him who denied Allah and (المؤتفكات) "the Cities Overthrown" which refer to the cities of Lut's people who are punished by Allah so (رسول ربهم) "the messenger of their Lord" refers to the two messengers Lut and Moses (Al-Razi,1980,30:105).

Apostrophe from Dual to Plural

This type of apostrophe is explained by the following:

يَا مَعْشَرَ الْجِنِّ وَالْإِنْسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُتُوا مِنْ أَفْطَارِ السَّمَاوَاتِ وَالْأَرْضِ فَانْفُتُوا ۚ لَنْ تَنْفُتُوا ۗ وَإِنَّا بِسُلْطَانٍ (الرحمن/33) 20

" O ye assembly of Jinns and men! If it be ye can pass beyond the zones of the heavens and the earth, pass ye! not without authority shall ye be able to pass!." (Ali,2001: 1401)

The speech here is for (الجن والانس) "Jinns and men" to refer to two nations then it changes to plural as in (استطعتم، تنفذوا، فانفذوا لا تنفذون): as a challenge for them to go through kingdoms of heavens and earth which is the best expressed in the plural form (Al-Zamakhshari, 1999,4:438).

Apostrophe from Plural to Singular

The grammatical shifts in number from plural to singular is expressed by the following:

(إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا إِذَا مَسَّهُ الشَّرُّ جَزُوعًا وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا) 21
إِلَّا الْمُصَلِّينَ (المعارج/19-22)

"Truly man was created very impatient- Fretful when evil touches him; And miserly when good reaches him;- Not so those devoted to Prayer-" (Ali,2001:1527-8)

Apostrophe from plural to singular (الانسان) "man" which is clarified more by using (المصلين) which is plural. It is: (خلق الناس هلوعين اذا مسهم الشر جزوعين واذا مسهم الخير منوعين الا المصلين) but it comes in the singular form (الانسان) instead of (الناس) to refer to all people except the believers (Al-Zamakhshari,1999,4:438).

Apostrophe from Plural to Dual

Such apostrophe from plural to dual is found in the following aaya:

22 سَمَاوَاتٍ طِبَاقًا مَا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ مِن تَفَاطُتٍ فَارْجِعِ
الَّذِي خَلَقَ سَبْعَ
He Who
0 تَمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ (الملك/3-4)
" created the seven heavens one above another: No want of proportion wilt thou see in the Creation of (Allah) Most Gracious. So turn thy vision again: seest thou any flaw

Again turn thy vision a second time: (thy) vision will come back to thee dull and discomfited, in a state worn out." (Ali,2001:1497-8)

The word (كرتين) "again" comes in the dual form as a shift from the plural (كرات).Such repetition comes in the dual to refer to the perfection of Allah in His creation of heavens (Al-Tubrussy,1379,9: 323).

2.3 The Syntactic Structure of Apostrophe

Wahba (1974:28) mentions that apostrophe, syntactically, is expressed by a statement. It is a sudden transition from a statement to addressing a person or non-person no matter whether he/she/it is present or not:

23. طرب أحمام بذي الأراك فشاقتني لا زلت في علل وأيك ناضر
Here, Jareer changes his speech from absence when addressing: (الحمام) 'dove' to speaking in: لا
(Ateeq, 2004:110).

The syntactic structure of apostrophe is also expressed by pronouns. It refers to the different conditions of the addressees in the Glorious Quran. Such shifts vary from the first person pronoun whether present or absent to the second and the third person pronouns. This pronoun shift can be demonstrated by the following aayas:

24 وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ إِنَّمَا هُوَ إِلَهٌ وَاحِدٌ فَإِيَّايَ فَارْهَبُونِ (النحل/51)
"Allah has said: "Take not (for worship) two gods: for He is just One God: then fear Me (and Me alone)." (Ali,2002:650)

Apostrophe from one pronoun into another in the same aaya of the Quranic discourse is a rhetorical feature that empowers the text. Apostrophe in this aaya is manifested when Allah addresses people to take one God instead of two. The aim of the pronoun shift is to remind them that Allah is the Only One to be obeyed and worshiped. Pronoun shift is illustrated through using the pronoun 'Me' in: (فإياي فارهبون) "then fear me". (Al-Zamakhshari,1999,4:575)

25 (وَاللَّهُ الَّذِي أَرْسَلَ الرِّيحَ فَتُثِيرُ سَحَابًا فَسُقْنَاهُ إِلَىٰ بَلَدٍ مَيِّتٍ فَأَحْيَيْنَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا كَذَلِكَ النُّشُورُ) (فاطر/9)

"It is Allah Who sends forth the Winds, so that they raise up the Clouds, and We drive them to a land that is dead, and revive the earth therewith after its death: even so (will be) the Resurrection!" (Ali,2001:1103)

The aaya starts by making reference to Allah as the doer of the action in the third person singular pronoun "It". The aaya then incorporates the first person plural pronoun "We" in order to show the great power of Allah who causes the rainy clouds to move to a dead land to be revived. This shift of the third person singular "It" into the second plural pronoun "We" aims at telling the addresser that Allah is the Only One who causes the rain to fall down (Al-Zamakhshari,1999, 4:575).

Similarly, apostrophe is carried out by using demonstrative nouns. For examples:

(يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَوَلَّيْتُمْ الرِّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةٌ 26
 ذَلِكَ خَيْرٌ لَكُمْ وَأَطْهَرُ فَإِنْ لَمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ) (المجادلة/12)

"ye who believe! When ye consult the Messenger in private, spend something in charity before your private consultation. That will be best for you, and most conducive to purity (of conduct). But if ye find not (the wherewithal), Allah is Oft-Forgiving, Most Merciful." (Ali,2001:1436-7)

In this aaya, the speech changes from addressing a group of believers to the Prophet Muhammad in: (ذلك خير لكم) "that will be best for you". The demonstrative (ذلك) represents speech shift to the Prophet to glorify him by Allah (Al-Tabataba'i,2002,19:196).

(فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِنَفْسِكُمْ وَمَنْ يُوقِ
 شَحْ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ) (التغابن/16)

"So fear Allah as much as ye can; listen and obey and spend in charity for the benefit of your own souls. And those saved from the covetousness of their own souls,- they are the ones that achieve prosperity." (Ali,2001:1480)

Apostrophe occurs from the first singular pronoun in the verb (يوق) to the plural in the demonstrative noun and after it: (اولئك هم المفلحون) to mention their prosperity (Nahla,1981:414).

2.4 The Semantic Implications of Apostrophe

Arab rhetoricians mention several meanings of apostrophe that are determined by the linguistic context in the short Quranic aayas are related to tense, addressee and number. Apostrophe is used to convey the following:

الاستمرارية (Continuity)

الاستمرارية (continuity) can be clarified by the following:

(إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا) (الانسان/2)

"Verily We created Man from a drop of mingled sperm, in order to try him: So We gave him (the gifts), of Hearing and Sight." (Ali,2001:1571)

Allah refers to the creation of Man by using the past tense: (خلقنا) "created" to refer to the beginning of Man. He then refers to the differences between them from one condition to another. This means that their state does not remain stable but it goes on that is why He uses the present tense to refer to the continuity as in: (نبتليه) (Al-Zamakhshari,1999,2:338).

التحذير (Threat and Warning)

This meaning is expressed by speech changes from past to verb of imperative:

(وَأَلْقَدْ رَاوِدُوهُ عَنْ ضَيْفِهِ فَطَمَسْنَا أَعْيُنَهُمْ فَذُوقُوا عَذَابِي وَذُنُورِ) (القمر/37)

"And they even sought to snatch away his guests from him, but We blinded their eyes. (They heard:) "Now taste ye My Wrath and My Warning." (Ali,2001:1392)

التحذير and التهديد are used to refer to the addressers and the addressees by using the imperative verb: (ذوقوا) which is suitable more than the past verb: (طمسنا) as a result for what they have done (Al-Razi,1980,29:62).

اليقين (Certainty)

Apostrophe from present to past verbs is the way to refer to what will happen to Man in the future i.e., Judgement Day. By using past verbs: (فتحت، كانت، سيرت) instead of present verbs: (ينفخ، تأتون) the meaning of اليقين is illustrated clearly by the following: (Ibn Al-Atheer,1960,3:189)

(يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا⁰ وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا⁰ وَسُيِّرَتِ الْجِبَالُ 30
فَكَانَتْ سَرَابًا) (النبا/18-20)

"The Day that the Trumpet shall be sounded, and ye shall come forth in crowds; And the heavens shall be opened as if there were doors, And the mountains shall vanish, as if they were a mirage." (Ali,2001:1587)

الاهانة (Insult)

Apostrophe occurs when speech changes from present to imperative verbs by using the following aaya:

31 (يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ) (القمر/48)

"The Day they will be dragged through the Fire on their faces, (they will hear:) "Taste ye the touch of Hell!"

(Ali,2001:1394)

The meaning changes from the present verb (يسحبون) to the verb of imperative (ذوقوا) as an insult to those disbelievers who are thrown in the fire as a punishment for them (Ibn Al-Atheer,1960,3:189).

التنبيه (Drawing Attention)

The meaning of التنبيه is expressed in the following aaya by turning from absence to addressing:

(إِنَّ هَذِهِ تَذْكَرَةٌ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا⁰ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ 32 إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا)
(الانسان/29-30)

"This is an admonition: Whosoever will, let him take a (straight) Path to his Lord. But ye will not, except as Allah wills; for Allah is full of Knowledge and Wisdom."(Ali,2001:1576)

Here, apostrophe is used to draw the attention of people that their will is dependent on Allah's (Al-Tabataba'i,2002, 20:156).

التوبيخ (Rebuke)

Another meaning of apostrophe from absence to addressing expresses as follows:

33 (يَوْمَ يُدْعُونَ إِلَىٰ نَارِ جَهَنَّمَ دَعَا هَذِهِ النَّارِ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ) (الطور/13-14)

"That Day shall they be thrust down to the Fire of Hell, irresistibly. "This:, it will be said, "Is the Fire,- which ye were wont to deny!" (Ali,2001:1368)

Apostrophe comes from (يوم يدعون) to (كنتم بها تكذبون) to address the liars that Allah will punish in the fire and this is a kind of rebuke to them which is stronger than insult (Al-Zarkashi,n.d.,3:330).

الاستخفاف (Underestimate)

The meaning of الاستخفاف is interpreted by the following:

34 (إِنَّ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَأَبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ
إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمُ الْهُدَى) (النجم/23)

"These are nothing but names which ye have devised,- ye and your fathers,- for which Allah has sent down no authority (whatever). They follow nothing but conjecture and what their own souls desire!- Even though there has already come to them Guidance from their Lord!" (Ali,2001:1379)

Allah addresses the present disbelievers in: (سميتموها، انتم، اباؤكم) then He addresses them as if they were absent: (يبتعون) in order to underestimate them since they follow nothing only doubt (Al-Razi,1980,28:300).

التعظيم (Glorifying)

Abu Al-Soud (n.d.,5:259) states that apostrophe comes from speaking in (سنفرك) to absence in (ما شاء الله) and this happens to glorify Allah by mentioning His name and to show His greatness, as in:

35 (سنفرك فلا تنسى⁰ إلا ما شاء الله إنه يعلم الجهر وما يخفى) (الاعلى/6-7) (7-6)

"By degrees shall We teach thee to declare (the Message), so thou shalt not forget, Except as Allah wills: For He knoweth what is manifest and what is hidden." (Ali,2001:1636-7)

النهي (Prohibition)

Apostrophe from speaking (عدوي) to absence (تؤمنوا بالله) is expressed by the meaning of النهي, as in:

36 (يا أيها الذين آمنوا لا تتخذوا عدوي وعدوكم أولياء تلحقون إليهم بالمودة وقد كفروا بما جاءكم من الحق يخرجون الرسول وإياكم أن تؤمنوا بالله ربكم إن كنتم خرجتم جهاداً في سبيلي) (المتحنة/1)

"O ye who believe! Take not my enemies and yours as friends (or protectors),- offering them (your) love, even though they have rejected the Truth that has come to you, and have (on the contrary) driven out the Messenger and yourselves (from your homes), (simply) because ye believe in Allah your Lord! If ye have come out to strive in My Way"

(Ali,2001:1452)

Allah addresses the believers not to take Allah's enemies as their companions since Allah alone deserves to be worshiped and believed in (Al-Razi,1980,4:500).

التوكيد (Emphasis)

Speech changes from singular to dual to demonstrate the meaning of التوكيد which is exemplified by the following:

37. (ألقيا في جهنم كل كفار عنيد) (ق/24)

"(The sentence will be:) "Throw, throw into Hell every contumacious Rejecter (of Allah)!-" (Ali,2001:1350)

Here, Allah addresses His angels of fire by using the dual (القياء) instead of the singular (القي). Ali says that the original for "throw" is in the dual number, which some commentators explain by saying that the dual form is used for emphasis. Examples of this are found in Arabic (when they address singular as if they were dual) (ibid.).

التوحد والاجتماع (Unity and Gathering)

Apostrophe from plural to singular is used in the following aaya since Arabs use singular number but they mean plural:

38 (هل أتاك حديث ضيف إبراهيم المكرمين) (الذاريات/24)

"Has the story reached thee, of the uhonoured guests of Abraham?" (Ali,2001:1359)

Guests, here, refers to angels that visited the Prophet Abraham. The reason for shifting from plural (ضيوف) to singular (ضيف) is to show their unity and gathering as if they were one (Hussein,1973:301).

3. Comparison

In this section, an attempt is made to trace the similarities and differences of apostrophe in English and Arabic. This will be done in terms of the definitions characterizing apostrophe, its types and the syntactic and the semantic aspects.

3.1 Definitions of Apostrophe: Despite the various definitions given by English linguists, the concept is the same in English. Apostrophe is a device that is used by the speaker to interrupt discussion or discourse and addresses directly a person or personified thing either present or absent. But there is disagreement between Arab rhetoricians about the names and definitions of apostrophe. Some of them define this concept without naming it while others give several definitions are related to one type or another. It is a sudden transition or turning from one condition to another like turning from addressing present to absent or from present to past verbs or from singular to plural or vice versa. Above all, apostrophe refers to the speech changing from one form to another as when the speaker is addressing the absent as if present and dead as if alive.

3.2 Types of Apostrophe: The study of the types of apostrophe in English and Arabic has shown a difference in the number of its types in both languages. Types of apostrophe in English are more restricted in comparison with Arabic. Each type of apostrophe in English is set according to a certain aspect of apostrophe. The types recognized are in terms of the relationship between the addresser and the addressee, from the horizontal to the vertical, direct to indirect. In Arabic, the classification of the types of apostrophe enjoy more freedom of membership. Arab rhetoricians and grammarians have tried to put types of apostrophe in terms of three types then each one of them is subdivided into various types. The grammatical shifts in its types include changes in addressee, tense and number. The first type is apostrophe in speaking, addressing and absence. The second one is in verbs: past, present and imperative and the third is in singular, dual and plural.

3.3 The Syntactic and the Semantic Aspects of Apostrophe: From a syntactic viewpoint, apostrophe in English and Arabic differ in their forms. English apostrophe tends to be expressed by different sentence types such as: exclamation and question. In Arabic, on the other hand, apostrophe is expressed by statement and demonstrative nouns. Despite the differences in the syntactic structure of apostrophe in both languages, there are certain similarities between some of them. The structure of apostrophe in English which is parallel to Arabic apostrophe since both of them are expressed syntactically by a statement to address a person or non-person whether present or absent. The second similarity is between apostrophe in pronoun shift and apostrophe in pronoun in English and Arabic since both of these two types refer to speech changes in person. Such changes happen from the first person pronoun to the second and the third person pronouns.

The meanings surveyed perviously show that English and Arabic have different meanings. In English, the semantic implications are small in number in comparison with Arabic. Each meaning of apostrophe is related to the state of emotion and feeling of the addresser. Apostrophe expresses the meanings of exclamation, grief and exhortation. In Arabic, the matter is different since Arab rhetoricians mention certain meanings that are determined by the linguistic context and are related to tense, addressee and number. But this does not mean total absence of the similarity in meaning in English and Arabic. The first similar meaning that apostrophe conveys in English is to glorify God in the Holy Bible when addressing Him in prayer which has its equivalent implication in Arabic when glorifying Allah by mentioning His

name in the Glorios Quran. Another similar meaning that apostrophe expresses is the use of prohibition which can be found in the religious texts in both languages.

Conclusion

- 1.The study finds out that apostrophe is defined differently by English and Arabic linguists. In English, apostrophe is a direct address to absent or imaginary persons as a digression in the course of speech. In Arabic, on the other hand, apostrophe is defined according to its types. It is a turning away from addressing present to absent or from past to present verbs or from singular to plural and vice versa.
- 2.In English, types of apostrophe are small in number in comparison with that in Arabic. The types are identified in terms of the relationship between the addresser and the addressee: from the horizontal to the vertical and from direct to indirect. Whereas in Arabic, the classification of the types of apostrophe enjoy more freedom of membership. They vary from apostrophe in speaking, addressing and absence to the past, present and imperative verbs and to apostrophe in singular, dual and plural.
- 3.The syntactic aspect of apostrophe in English reveals that apostrophe tends to be expressed by more than one sentence type: statement, exclamation and question. In Arabic, apostrophe is expressed by a statement. In spite of these differences in both languages, yet the structure of apostrophe in English is parallel to Arabic apostrophe because they are formed by statement and pronoun. Such changes occur in the first , the second and the third person pronouns.
- 4.English and Arabic differ in the number of their semantic implications. In English, each meaning of apostrophe is related to the state of feeling of the addresser. It reflects the meanings of exclamation, grief as well as exhortation. The matter is different in Arabic since its meanings are related to tense, addressee and number. Above all, they are similar in expressing two meanings: glorifying and prohibition that can be found in the religious texts in both languages.

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