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## The Implied Meaning of Place Prepositions in English and the Glorious Qur'an

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### ABSTRACT

Prepositions are difficult in the sense that they can have different functions, and the greatest problem faced by students of English as a foreign language is the correct use of prepositions. An inappropriate use of preposition may change the intended meaning of a sentence entirely. Therefore, translators and teachers need to be familiar with prepositions so that their translation or teaching process can be accurate and elegant.

This paper is intended to study of prepositions in English and Arabic. It is an attempt to analyze and contrast the system of prepositions of place in both Standard English and standard Arabic in general and the Glorious Qur'an in particular. This research is restricted to a study of a set of English prepositions of place. Concerning Arabic, the research is restricted to those prepositions which are mentioned in the Glorious Qur'an.

The present study comprises three main Sections. Section one tackles the prepositions of place in English. The difference in meaning between different prepositions are presented giving enough examples to clarify the subject. The idiomatic use of those prepositions are also dealt with in this section.

Section three offers a description of place prepositions in the Glorious Qur'an with emphasis on their rhetorical and implied meaning. The rhetorical purposes of replacing one preposition by another have been explained according to point of view of different rhetoricians. Enough examples have been given to support the idea.

Section three presents the summary of findings and conclusions of the study followed by a bibliography.

### 1. Prepositions of Place In English

**Prepositions** have been defined by many English language grammarians giving many details about this important part of speech. Quirk and Greenbaum (1973: 134) state that a preposition expresses a relation between two entities, being represented by the prepositional phrase, whereas Thomson and Martinet consider prepositions as words normally placed before nouns or pronouns.

Stageberg (1983: 169) defines prepositions as words like *of*, *in*, *to*, etc. which are usually followed by nouns, noun phrases, a personal pronoun or noun-substitute called the object of preposition. The unit of preposition plus object is called a prepositional phrase.

Allen (1973: 292) adds that prepositions usually come before the words they control. They indicate various relationships between words and phrases. The most usual used prepositions are those of time, place, position, direction, etc.

Prepositions form a closed word class of uninflected words and they are grammatical words that show relationships between two things. These relationships often relate to time or space. (Learning Media limited: 1996: 1)

The combination of a preposition and its object is called a prepositional phrase; for example:

- *The pupils go to their school*

The prepositional phrase (*to their school*) is composed of a preposition *to*, determiner *their* and a noun *school*.

Leech and Svartvik (1994: 351) state that the complement or object of a preposition is usually a noun phrase:

- *He put the book on the table.*

But can be another elements, as in:

a. preposition + pronoun:

- *Please, do it for me.*

Here, it should be noticed that the form of the pronoun must be objective like *me, him, her*, etc.

b. preposition + an -ing clause, as in:

- *Jim tried to shake off his fears by looking at the sky.*

c. preposition + an adverb, as in:

- *Can you see the station from here.*

d. preposition + a wh-clause as in:

- *I am dissatisfied with what you did.*

Prepositions are indeed polysemous; for instance, notice the possible meaning that *in* can have in all of the following possible instances:

- *Stephan is in the room.*

- *The room is in a mess.*

- *Bob is in trouble.*

- *In running out of the room, he knocked the vase.*

- *He will be back in an hour.*

In fact, linguists have the ability in most cases to abstract from a particular purpose of use of prepositions from its general meaning few principal meaning; for example, for all instances of *in* meaning above, one may say that *in* conveys a general notion of a roundedness with an enclosure. The closure is more literal in the first example but more abstract. Metaphorical or extended in other example. The above examples may be the best examples to show the characteristics that most prepositions have in common.

Prepositions in English can be classified according to different criteria: formal, semantic and syntactic. According to the semantic criterion (prepositional meaning), prepositions can be divided into:

place prepositions, time prepositions, prepositions of origin, source, cause, aim, means, instrument, manner, agentive, accompaniment, exception, reference, subject matter etc. (Krulj, 2011: 2)

Concerning prepositions of place, Taylor (1993: 155) proposes that there categories expressed by prepositions: place, path and goal. Some prepositions can serve more than one category, for instance:

- *The picture is over the sofa.* (place)
- *The crop duster flew over the corn field.* (path)
- *Hang the picture over the sofa.* (Goal-end point of path)

But not all prepositions can serve all of these relationships. For instance, *toward* is exclusively path preposition.

## 2.1 at

Driven (1993: 405-406) says that *at* may refer to a place or a point of orientation, for example:

- *Meet me at the corner.*

Lindstromberg (2010: 174) points out that *at* is commonly used when speaking of actions or events that take place at points along route:

- *Ali set out for London, but stopped at Paris.*

The landmark can also be a routes end point, as in:

- *We would arrive at the dance hall in an excitable mood.*

*At* is used for way-stations and pause points on (semi-metaphorical routes) as in:

- *I stopped at page 7.*

If a landmark is an extremity of some kind, *at* indicates what the subject is in contact with it.

- *There is a stone at the bottom of an aquarium.*

With verbs such as look, *gaze*, *stare* and *gape*, *at* is the default follow on preposition. *At* in this role indicates sharp focus on the landmark, e.g.

*-Look at that.*

The usage of *at* to indicate that the landmark is a target is plainly similar to that of indicating sharp focus on the landmark.

*At* also marks the landmark as a target in expressions such as *work at* as in:

*-We all really have to work at getting enough vitamin E.*

## 2.2 to, In, Into

*To* specifies the endpoint of a path. If someone says I *went to their house* he means that the end point of the path was their house.

Miller (1946: 222) mentions that *to* can be used to movement towards and in direction of; for instance:

*-Please turn to the right.*

According to Quirk et al (1985: 310) *to* is used for destination, for example:

*-We are going to London. My aunt lives there.*

Lindstromberg (2010: 31) indicates that *In* or *Into* are used when the landmark is thought as something with a boundary and an interior regardless of whether it is two or three dimensional.

Thomson and Martinet (1986: 98-99) show the contrast between *in* and *into*. *In* refers to position, whereas *into* refers to movement or entrance, as in:

*- The children climbed into the lorry.*

*- The TV is in the corner of the room.*

Driven (1993: 405-406) states that *in* refers to the enclosure of the trajectory in the landmark, and hence, sees the landmark as two or three dimensional space, for instance:

- *Stephanie is in the room.*

The basic difference between *in* and *into* according to Lindstromberg (2010: 32-33) is that *into* can only be used when the landmark is specified.

- *We got in late.*

- *We got into late.*

Only *into* is usable with abstract and semi-abstract landmarks, for instance:

- *He jumped into the water.* *Water* is tangible landmark, while in:

- *He broke into our conversation.* *Conversation* is semi-abstract landmark,

- *He broke into our revelry.* *Revelry* is an abstract landmark.

(Bolinger, 1971: 30)

### 2.3 on vs. onto

Driven (1993: 405-406) states that *on* refers to the physical contact between trajectory and landmarks viewing the landmark as one dimensional space (line) or two dimensional space (a surface); for instance:

- *Don't sit on the desk.*

It can be used to say that something is touching or close to a line: *on a line, on a river* etc., for instance:

- *London is on the river Thames.*

Lindstromberg (2010: 51) indicates that *on* is used when the subject is in contact with a landmark that is a supporting surface.

- *The book is on the table.*

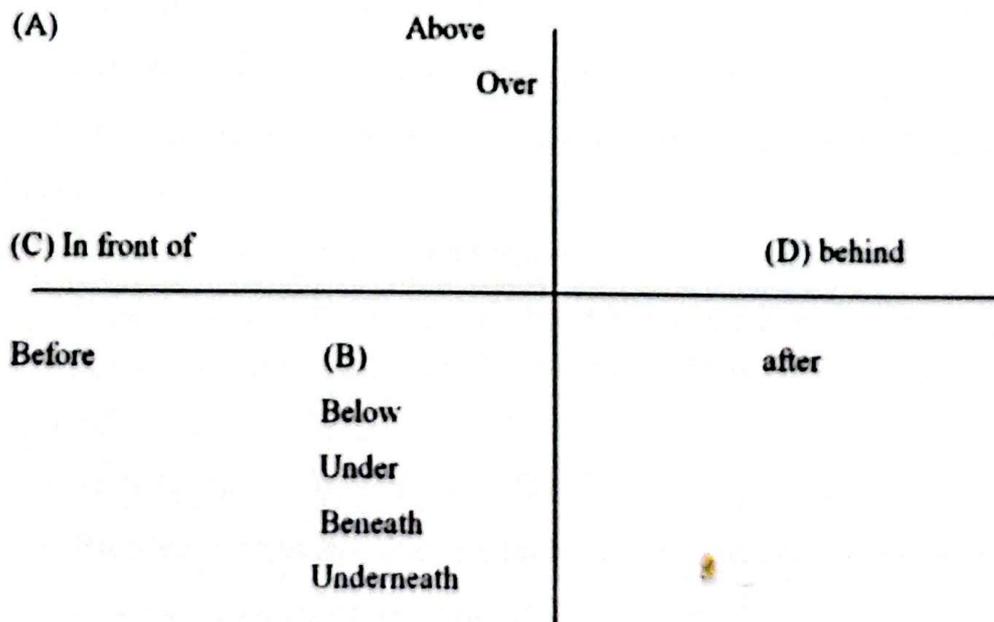
Thomson and Martinet (1986: 99) show the contrast between *on* and *onto*; *on* can be used for both position and movement, for example:

- *He was sitting on his case.*

*Onto* can be used (mainly of people and animals) when there is movement involving a change of level, for example:

(86) *People climbed onto their roof.*

According to Quirk et al (1985: 311) there are other prepositions like *above*, *under*, *over*, *below*, *beneath*, *underneath*, *behind*, *after*, *before* and *in front of*. The prepositions which express relative position in vertical direction are *above*, *over*, *under*, *underneath*, *beneath*, *below*. Those which express relative position in horizontal direction are *before*, *in front of*, *behind* and *after*.



### Vertical and horizontal Directions

The relations are expressed by: (A) refers to *above*, *over*, (B) refers to *below*, *under*, *underneath*, *beneath*, (C) refers to *in front of* and *before*, (D) refers to *behind* and *after*.

(87) *The picture is above the mantelpiece.*

(88) *The mantelpiece is below the picture.*

(89) *The bus is in front of the car.*

(90) *The car is behind the bus.*

## 2.4 above vs. over

Lindstromberg (2010: 109-113) indicates that *above* entails that the subject and landmark are separated in every sense. It means situated directly up. Whereas *over* is likely in contexts of approach, there the approach can be downward, from a side or a combination of the two as in:

- *Lean over the stream and look into a calm pool of water.*

*Over* is used to refer to paths that extends from beyond one side of the landmark to beyond the other.

- *An apple has been tossed over a box.*

- *A plane has zoomed over the house.*

*Over* is more common when the landmark and the subject are touching:

- *Install the doorknob over the key slot.*

When the subject is broad, *over* suggests that it functions a cover of some kind, something that *on* does not do. If someone says:

- *I have put a cloth over a table.*

He means certainly that the table is now covered. If he says:

- *I have put a cloth on a table.*

He has said where the cloth is.  
(Kreitzer, 1997: 302)

Eastwood (2000: 295-6) mentions that *over* is used for movement to the other side or position on the other side, for example:

- *The horse jumped over the wall.*

## 2.5 under vs. below, beneath vs underneath

Thomson and Martinet (1986: 100) show the contrast between *below* and *under*: *under* refer to contact for example:

- *She put the letter under her pillow.*

While *below* can refer to space between the two surfaces, for example:

- *They live below us.*

**Under** is the approximate opposite of **over**. Importantly, like **over**, **under** does not exclude contact between subject and landmark, for these prepositions have functional meanings whereby a higher thing has some kind of effect on, or influence over, the lower things.

**Below** is the opposite of above. Both mean that the subject and landmark do not touch. Accordingly, neither **above** nor **below** has a functional meaning involving effect or influence.

**Beneath** means more or less directly **under**. It is highly equivalent of both **under** and **below**. Unlike below it does not utterly exclude contact between subject and landmark.

**Underneath** is somewhat formal. It tends to mean completely **under**, completely covered. It can refer to scenes in which the subject and landmark are in contact (Lindstromberg, 2010: 156).

Quirk (1988: 84) points out that **beneath** and **underneath** refer to a lower position. But **beneath** is used for something lower directly under especially in order to be covered or sheltered by, for instance:

- *The ship beneath the waves.*

**Below** is not used to refer to physical scenes in which the subject and the landmark are touching.

- *The ball is under the box.*

- *A black box is below a white one.*

## 2.6 behind vs. in front of, before

*Behind* and *in front of* are prepositions which may be used to refer objects arranged in a horizontal line running directly a way from an observer who is facing them. *Behind* almost always refers to a landmark that is relatively high with respect to the subject:

- *The house is behind the church.*

*In front of* the typical converse of *behind* is mostly used to refer to static physical scenes (ibid: 103-104).

## 2.7 off

The basic meaning of *off* has to do with separation from (the surface of) a supporting landmark such as *a table*. In this sense, it is the direct converse of *on*.

Quirk (1988) states that *off* means *away from a surface that is touched or rested on*, for example:

- *She keeps off the grass.*

Driven (1993: 405-6) indicates that *off* refers to a separation from contact with a line or surface, for example:

- *The vase fell off the table.*

## 2.8 up and down

Quirk and Greenbaum (1973: 151) state that *up* and *down* contrast in terms of vertical direction.

Lindstromberg (2010: 189) adds that the basic meaning of *up* and *down* relate to vertically as determined by the direction of gravity or by the position of earth and sky. The basic meaning of *up* is *straight up* and that of *down*, *straight down*. But they can refer to any angle of movement to a higher (or to a lower place) as in *go upstairs* or in *go downstairs*.

## 2.9 between vs among

Quirk et al (1985: 680) hold that *between* connects the position of an object to a definite set of discrete objects whereas *among* relates non-discrete objects, as in:

- *The house stands between two farms.*
- *The house stands among farms.*

## 2.10 Metaphorical Uses of Prepositions

### 2.10.1 in & into

Both *in* vs. *into* occur in expressions of the metaphor states are containers, e.g. *be/fall in love* and *run into trouble*. And both prepositions occur in prepositions of the metaphor *coming into existence is approaching*.

- *Exciting new colours are coming in/into existence.*

(Lackoff & Johnson, 1980: 30-32)

States, conditions, circumstances, actions, moods are spaces, for example, we can be *in love, trouble, a deep depression, a state of denial, debt*, etc. Similarly, *get into/ out of debt/ fall in/out of love*, etc.

### 2.10.2 above vs. over

A preposition of upness, *above* expresses the systematic metaphor *up is more* as in:

- *The wind never got above force 3.* (ibid: 15-16)

According to Lindstromberg (2010: 119) *over* has many metaphorical meanings:

1. over = again.
  - *We have to do it over = We have to do it again.*
2. over = on account of, because of
  - *over one fish.*

### 2.10.3 under

Because *under* has to do with downness, it figures in a great many expressions of the systematic metaphor whereby being down is bad, less in quantity, relatively powerless.

- Down is bad: underperform, be underfed
- Down is less: under 21 years of age.
- Relatively powerless: be under somebody's control, influence, supervision.

### 2.10.4 between

Lindstromberg (2010: 92) points out that *between* has a common metaphorical usage which is *choosing and distinguishing*:

- *You can choose between tea bags and loose tea.*
- *It is easy to distinguish between good and evil.*

## 3. Place Prepositions in the Glorious Qur'an

The Arabic language spoken by the Glorious Quran is characterized by unique characteristics that are not found in the other languages. It enjoys semantic flexibility, whether at the level of words, or at the level of structures. This flexibility represents a major linguistic challenge to any attempt to understand the Quran, where one cannot understand the Glorious Quran thoroughly but only with deep familiarization with those linguistic characteristics.

This paper deals with one of the linguistic features in the Glorious Quran which is the meaning of prepositions and using one in the place of others showing the different points of view of Arabic grammarians and rhetoricians.

According to Falih (2001:15-16) the function of the preposition is to connect what is before it to the word that comes after it, and the preposition only come before nouns.

In addition to the term prepositions, Al-Samarra'i (2007: 5) call them addition letters because they add the meaning of verbs and transfers them to the nouns. Like the other parts of speech, prepositions both have their normal or metaphorical meaning. When they are used in their original function, they are real. Sometimes, they are used to convey a different meaning that is different from its original one, here they are used in a metaphorically or a rhetorically.

Prepositions in Arabic are twenty: but only those that refer to place are going to be dealt in this paper, and only those that are mentioned in the Glorious Qur'an.

{ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ } (البقرة: ٣٩)

[But those who reject Faith and belie Our Signs, They shall be companions of the fire; They shall abide therein.]

{ وَأَصْلَبْتُمْ فِي حُجُوعِ النَّخْلِ وَتَعْلُنَ آيَاتِنَا أَشَدُّ عَذَابًا وَأَبْقَى } (طه: ٧١)

[ be sure I will cut off your hands and feet on opposite sides, and I will have you crucified on trunks of palm-trees ]

### 3.1 من min

It refers to the starting point of a destination, as in the following ayah where the sacred Mosque is the starting point and the farthest mosque is the end point.

{ سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى } (الاسراء: ١)

[Glory to ((Allah)) who did take His servant for a journey by night from the sacred Mosque to the farthest Mosque]

It also refers to the starting point of goal as in the following ayah:

{ لَمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ } (التوبة: ١٠٨)

[ there is a Mosque whose foundation was laid from the first Day on piety; it is more worthy of the standing forth (for prayer) therein. ]

(Al-Ghalayeeni, 2005: 557)

### 3.2 IIa إلى

This preposition refers to the end point of destination, as in:

{ مِنْ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى } (الاسراء: ١)

[...from the sacred Mosque to the farthest Mosque]

Also, it refers to the end point of certain time. Consider the following ayah:

{ ثُمَّ أَتَمُّوا صِيَامَهُمْ إِلَى اللَّيْلِ } (البقرة: ١٨٧)

[then complete your fast till the night appears...]

Muslims are required to fast from dawn up to sunset. So, sunset is the end point of fasting and they are prohibited to fast after that.

(Al-Mahally & Al-Suyooti, 1303 A.H.: 364)

In another ayah what comes after (IIa) is included within the end point. In the following ayah washing the elbows before the prayer is required.

{ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ ... } (المائدة: ٦)

[when ye prepare for prayer, wash your faces, and your hands (and arms) to the elbows; ]

### 3.3 Fi في

Al-Ghalayeeni (2005:564) indicates that (fi في) has the meaning of the adverb of place with the meaning of (inside), as in the following ayah:

{ غَلِبَتِ الرُّومُ . فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلِبِهِمْ سَيَغْلِبُونَ } (الروم: ٢-٣)

[ The Roman Empire has been defeated- In a land close by; but they, (Even) after (this) defeat of theirs, will soon be victorious-]

It can also be used as an adverb of time as in the following ayah:

{ فِي بَعْضِ سِنِينَ } (الروم: ٤)

[within a few years. ..]

The prepositions mentioned above refer to their normal meaning indicating place or time. There are other propositions that refer to place or time like الباء baa that can occur in the place of adverbs as in the following ayah where it refers to an adverb of place.

{ أَقْسِمُ بِهَذَا الْبَلَدِ . وَأَنْتَ حَرُّهُ هَذَا الْبَلَدِ } (البلد: ١-٢)

[ I do call to witness This City;- And Thou art a freeman of This City]

In the following ayah, the same preposition is used to refer to time.

{ وَتَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ } (الرعد: ١٠)

[ whether he lie hid by night or walk forth freely by Day.]

### 3.4 Preposition Substitution

It is noted that in the glorious Qur'an we can find a certain preposition in a context where it is supposed to be another one. There was no specific term that can be counted on to refer to this phenomenon in Arabic grammarians. Some call it alternation, others call it succession, while others call it substitution (Al-Hilaly, 1986: 182)

#### 3.4.1 Using (fi) in the place of (on)

Consider the following ayah:

{ وَأَصَلَبْنَكُمْ فِي جُدُوعِ النَّخْلِ } (طه: ٧١)

[ I will have you crucified on trunks of palm-trees]

The Ayah (*in the trunks of palm trees*) has been considered in the field of metaphor. In a normal context, it is supposed to be (*on the trunks of palm trees*) but (*in the trunks*) means fixing them where it would be like graves for them. If it was (*on the trunks*) it would not result in this sense, but (*in*) like bring them into it. (Farahat, 2010: 3) <http://www.islamiyyat.com>)

According to Al-Farra' (187), the preposition (*in*) is used in this Ayah Because the crucified person is raised along the piece of wood. Al-Zarkashy (109-110) states that the purpose behind using (*in*) in this ayah is that (*Ala*) indicates arrogance, and the crucified will not be on the top of or on heads of palms, but crucified in the middle, that is why (*in*) is used in the place of (*ala*).

#### 3.4.2 The Replacement of Ala by fi

It is demonstrated in the following verse:

{ قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ } (الانعام: ١١)

[Say (unto the disbelievers): Travel in the land...]]

Here, the reader may wonder why Allah has used the preposition Fi' 'in' instead of 'Ala (on). This structure may be justified if we assumed that the proposition Fi' (in) entailed adverbiality, and considered the word Al-ard ('earth') to be an adverb of the word 'walk,' and the meaning permitted it. But in the Qur'an there is no allowance for likelihood. Each expression is measured to fit strictly the meaning it conveys leaving no shadow of doubt as to its interpretation. Each letter or word has one definite meaning and purpose which unfolds itself readily to the inquisitive mind.

As science advanced, we have come to learn that the earth is not limited to its terrestrial and aquatic components. It also includes a gaseous envelope without which life on earth would have been impossible. So, when we travel in an aero-plane we are still moving within the boundaries of the earth. We pass beyond this boundary when we cross the limit of the atmosphere and plunge into space. At the time of the Glorious Qur'an revelation, this scientific fact was not known to man. Now we know that we are living and moving amidst two layers of matter: the solid matter of the earth and the gaseous matter which is air. The Islamic Bulletin.  
[www.islamicbulletin.org/...12/miracles.aspx](http://www.islamicbulletin.org/...12/miracles.aspx)

## CONCLUSIONS

Throughout the research paper, the following findings and conclusions have been arrived at:

1. First of all, we have to say that the Glorious Qur'an can only be described as the 'peak of eloquence'. It selects the perfect words in the most accurate arrangements to achieve the intended communicative goal. When the Qur'an is compared to any other texts, past or present, it transcends the choices made by human authors; including words, pronouns, sounds, etc.. The Glorious Qur'an is a 'sea of rhetoric'. It exhibits an unparalleled frequency of rhetorical features, surpassing any other texts, classical or modern.

2. Concerning English prepositions of place, a general pattern emerges if we consider these different aspects of usage. We can think of *at* as one-dimensional, referring to a specific place or position in space. *On* is two dimensional, referring to the position of something in relation to a surface. *In* is by contrast three-dimensional, referring to the position of something in relation to the things that surround it. Thinking of the prepositions in these terms helps us explain certain facts. For instance, *in* is generally used for larger places and *at* for smaller, more specific places.
3. The prepositions in the Glorious Qur'an do not only indicate to the original meanings but also indicate when certain contexts to the meanings of other prepositions. That the majority of prepositions in the Quranic ayas are used for certain rhetorical purposes.
4. Some prepositions can be used to describe abstract things. In other words they can be used metaphorically. This can be especially difficult when dealing with idioms- expressions in the English language that require the use of a certain words, simply because that is the word we have chosen to use. Idiomatic expressions are expressions that one has to memorize, and when errors are made, they are almost always preposition errors.

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### ملخص البحث

تعتبر حروف الجر من المواضيع المهمة في دراسة اللغة حيث تؤدي وظائف مختلفة في الجملة. وتعدى هذه الأهمية إلى أن الاستخدام غير الصحيح لها قد يغير المعنى المقصود من الجملة تماما. لذا كان لزاما على المدرسين والمترجمين أن يكونوا على دراية كافية بها.

يهدف هذا البحث إلى دراسة حروف الجر في اللغة الإنجليزية والعربية. والدراسة هي محاولة لتحليل حروف الجر الدالة على المكان باللغتين الإنجليزية و اللغة العربية الفصحى بشكل عام و القرآن الكريم على وجه الخصوص. فيما يتعلق باللغة العربية ، يقتصر البحث على حروف الجر التي ذكرت في القرآن الكريم فقط.

تتكون الدراسة من ثلاثة أجزاء رئيسية . الجزء الأول يتناول حروف الجر الدالة على المكان في اللغة الإنجليزية. ويتم عرض الفرق في المعنى بين حروف الجر المختلفة مع إعطاء أمثلة كالمه لتوضيح هذا الموضوع. كما تم التعامل مع الاستخدام الاصطلاحي لحروف الجر في هذا الجزء .

ويقدم الجزء الثاني وصفا لحروف الجر الدالة على المكان في القرآن الكريم مع التركيز على معانيها البلاغية و الضمنية . وقد تم أيضا شرح الأغراض البلاغية لتناوب حرف الجر وفقا لوجهة نظر مختلف النحويين مدعومة بأمثلة توضيحية. ويعرض الجزء الثالث استنتاجات الدراسة تليها قائمة المراجع.

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## شروط النشر في المجلة

١. أن يكون البحث مطبوعاً على الحاسوب ويقدم إلى المجلة بثلاث نسخ ورقية.
٢. أن لا يزيد عدد صفحات البحث على (٣٠) صفحة ويتم تحميل الباحث مبلغاً إضافياً مقداره (١٠٠٠) دينار عن كل صفحة تتجاوز (٣٠) صفحة.
٣. أن يكون البحث خالياً من الأخطاء اللغوية والنحوية ولا تتحمل المجلة مسؤولية ذلك.
٤. أن يكون البحث غير مستل من شبكة الانترنت ويتحمل الباحث التبعات القانونية.
٥. في حالة كون البحث مستلاً من أطروحة دكتوراه أو رسالة ماجستير يجب الإشارة إلى ذلك في الهامش.
٦. أن يكون البحث ضمن الاختصاصات الإنسانية.
٧. تلتزم المجلة بإشعار الباحث بقبول بحثه للنشر بعد شهر من تأريخ استلامه.
٨. لا تعاد البحوث إلى أصحابها سواء قبلت للنشر أم لم تقبل.
٩. يلتزم الباحث بدفع أجور النشر المقررة كما يأتي:
  - (٥٠٠٠٠) دينار مرتبة مدرس ومدرس مساعد.
  - (٦٠٠٠٠) دينار مرتبة أستاذ مساعد.
  - (٧٥٠٠٠) دينار مرتبة أستاذ.
  - (١٠٠) دولار خارج القطر.
١٠. يطبع البحث ببرنامج (Microsoft Word) وتوضع الرسوم أو الأشكال (إن وجدت) في مكانها من البحث. وتوضع الهوامش (إن وجدت) في نهاية البحث. ويرفق بالبحث ملخصان أحدهما باللغة العربية والآخر باللغة الإنكليزية.
١١. يخزن البحث على قرص مضغوط (CD) لفرض النشر.

هيئة التحرير

- البحوث المنشورة في المجلة تعبر عن آراء الباحثين ولا تعبر عن رأي المجلة.
- ترتيب البحوث في المجلة لا يخضع لأهمية البحث ولا لمكانة الباحث.
- لا تتحمل المجلة مسؤولية الأخطاء الإملائية والنحوية الواردة في الأبحاث.
- لا تتحمل المجلة مسؤولية البحوث المسروقة ويتحمل الباحث التبعات القانونية عن ذلك..
- عنوان المجلة : العراق – محافظة صلاح الدين – تكريت.

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