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		RESEARCH ARTICLE 			
		The Rhetorical Dynamics of Meaning Intensification: Linguistic Mechanisms, Interpretive Reception, and Discourse Effectiveness			
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Keywords meaning intensification; rhetorical amplification; semantic layering; discourse analysis; reception theory; interpretive semantics; eloquence; classical rhetoric; stylistic meaning; linguistic pragmatics					
Abstract Meaning intensification—whether consciously employed by the speaker or unconsciously produced by linguistic context—represents a fundamental mechanism in rhetorical construction and interpretive communication. This article investigates the semiotic, linguistic, and stylistic dimensions of meaning intensification from both classical rhetorical paradigms and contemporary linguistic frameworks. It examines how intensified semantic layering contributes to eloquence, interpretive richness, structural cohesion, and rhetorical persuasion. The study analyzes the channels through which intensification operates, identifying the linguistic and textual environments that enable multi-layered semantic activation. Drawing upon reception theory and discourse analysis, it evaluates how rhetorical intensification functions within selected eloquent Arabic texts, emphasizing the role of the text-producer, as well as the interpretive participation of the receiver. Rather than treating emotional response as intrinsic to linguistic meaning, the article distinguishes cognitive linguistic decodings from affective reactions, clarifying the boundaries between semantic expansion and subjective perception. The findings demonstrate that meaning intensification is not merely an ornament of eloquence but a systematic, generative mechanism that enriches language with alternative meaning-paths, heightened semantic resonance, and rhetorical precision. By categorizing its functional pathways and discursive patterns, the study contributes to a more comprehensive understanding of intensified meaning as a strategic linguistic resource and proposes implications for future studies in rhetoric, discourse interpretation, and stylistics within Arabic linguistics and comparative rhetoric.					
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Introduction:

It is a mistake to believe that the elation of someone who is told 'You are the most creative poet' or the outrage of someone who is told 'You do not speak well' is part of the linguistic or semantic process. While these responses are indeed an aspect of the communicative process, they do not pertain to meanings or their multiplicity. The emotional, psychological response exhibited by the recipient does not constitute intensification, even though the recipient is one of the main components of the communicative process.

Any phenomenon that manifests its features and spreads its advantages within the realm of language must have channels through which it operates. It does not appear in all linguistic dimensions and corners of discourse, but rather takes paths that are appropriate to its characteristics and formation. Therefore, it is necessary to explore and classify these channels, regardless of whether they traverse linguistic sciences, literary arts or the levels of linguistic research in which researchers engage.

As the phenomenon of meaning intensification — defined as ‘the multiplicity of meanings for two or more’ — is prevalent in classical texts as well as eloquent discourse, it is evident that it enriches language with distinctive forms of rhetoric, beauty, sobriety and eloquence. Consequently, it is essential to investigate its benefits in order to replicate them in the paths that this phenomenon takes.

Studying such phenomena is important because of their significant contribution to understanding the general perspective of anyone seeking to grasp the overarching structure and grand framework of grammatical and rhetorical meanings in languages, particularly Arabic, from an informed and in-depth standpoint. This can mitigate the gap created by its vastness and complexity, which are among its most distinctive characteristics, yet it is also one of the most challenging mechanisms to acquire and understand. However, it is also highly adaptable and capable of growth and enhancement.

This research aims to establish some of the pathways that the phenomenon of intentional or unintentional meaning intensification follows. Guided by reception theory, it is applied to specific eloquent texts in order to identify some of its expressive, rhetorical and creative benefits.

The research takes an analytical approach, particularly within the applied framework, when implementing reception theory and discourse analysis in the selected text. The ultimate goal is to classify this phenomenon, determine its position within language and rhetoric, and identify its most beneficial uses in eloquent speech in the context of contemporary linguistic applications.

The research is structured into two frameworks: theoretical and applied.

I. Theoretical Framework

Language is a vessel or vessels and circumstances within which phenomena take shape and establish their distinct structure. Intensification is a phenomenon that occurs through multiple channels in the vast linguistic reality.

The concept of “meaning” excludes what is a practical result of speech, which some scholars refer to as “the effect of speech.” For instance, if you tell someone to “open the door,” their completion of this action or refusal to perform it is not part of the meaning. Meaning is what is inferred from the statement in a given context. In all cases, the act performed by the addressee as a result of the speech does not fall within its meaning, even if that action stems from a specific understanding of the meaning. This is what we aim to study in this intriguing yet challenging research.

When a language achieves a distinguished, systematic, and coherent scientific classification, it becomes one of the most beneficial scholarly endeavors that help delineate the structural boundaries of that language—especially in a language rich in details and heavily intertwined with its origins, extending through stages of analysis from the broadest aspect of textual rhetoric and major contexts to various levels of meaning and overlapping topics in linguistic jurisprudence, all the way to compact grammatical structures, morphological frameworks, derivations, sounds, phonemes, and so forth.

Arabic possesses a coherent structural framework with clear relationships among its constituent parts. However, the various methods of addressing the extensive and intricate research conducted by esteemed scholars in both ancient and modern times have contributed to making this structure, which is rich in detail, appear vague once again. This highlights the pressing need for simplification, facilitation, and reorganization.

The connection between a word and its meaning is deeper than merely indicating its original position, bearing in mind the arbitrary nature of the relationship at the time it was established. Furthermore, if this relationship is formed outside of a linguistic context or denoting text, it becomes unstable and uncertain.

Some modern theories in discourse analysis have considered the possibility of condensing the speech product (the sender), which is possible in texts provided they are not the Qur'an or the Prophet's sayings. This is because both are exempt due to their infallibility with regard to possible meanings.

A unique aspect of multiplicity is the potential for a single word to embody the meanings of two or more different concepts. This type of intensification appears to be specific to eloquent sacred discourse, such as the Qur'an, which is considered miraculous. The emergence of one weight taking on another, as with the word 'الظبيحة' (Surah Al-Ma'idah, 5:3), meaning 'the one that has been gored', is not coincidental or an attempt at auditory beauty, but a deliberate act combining the meanings of both the original and emergent weights. This is a core aspect of intensification in weights.

It is incorrect to claim that unintentional brevity is identical to miraculousness or the essence of eloquence. Instead, two factors must be present: the first is intention based on accurate knowledge and experience with impactful styles that necessitate that type of eloquence; the second is the appropriateness of the timing for that concise expression. (Haf, 1985, pp. 43-44).

Despite the scrutiny and effort to distinguish the linguistic meaning and mention the earlier or primary meaning, there is clear looseness and undeniable confusion, making it impossible to rely on a consistent rule, even if it has exceptions and anomalies. A rule is not tarnished by exceptions unless they are abundant.

In summary, using a term in a specific context does not negate its use in the linguistic sense. Even if the terminological use seems broader than the linguistic one within the realm of discourse, this does not undermine the strength, authenticity and critical need for the linguistic meaning.

A single word's independence is relative to its counterpart, and in all cases, independence yields no meaningful outcome except when accompanied by contexts, circumstances and general atmospheres created by various structures (Aliyev F. 2022).

Studying the semantic dimension of any set of signs requires positioning within a scientific language based on descriptive, pre-defined vocabulary that achieves harmony within a structure derived from the nature of the material being described (Abdul Qader Fahim, p. 83). Pausing at some point in the text or at its end has a broad relational connection with the meanings that unfold within it. Such differences can only be revealed by testing each instance for pauses and initiations. This process is an important part of the analyst's work when dealing with artistic and communicative texts in the laboratory of experience.

Floating is a general phenomenon affecting speech across its various dimensions, and its types, examples and evidence transition from one aspect of language to another. The final image and the intended goal in this regard are identical.

In Arabic, we can access meaning and reach its definition through the means of grammatical inflection or the agreed-upon order among Arabic speakers. . As can be seen from the above, what has been hypothetically proposed in the research has been practically achieved by tracking efforts to understand different texts through identifying omissions. Dictionaries and lexicons do not address the topic of meaning as a subject of semantics, as they present the meanings of linguistic terms without providing a theory on the nature of meaning in language.

Speaking about the polysemic text, Roland Barthes states: 'The literary work, having taken shape in the symbolic nature of speech, is essentially ambiguous; it remains open to interpretation; thus, it becomes a puzzle and a question posed to the world.' (Roland Barthes, p. 56)

The art of ‘encoding’, facilitated by allusion, serves as an enlarged pathway through which the phenomenon of intensification occurs when studied within the broader framework of the cohesive text, achieving one of its most precise benefits: the neutralisation of discourse and the exclusion of speakers with limited comprehension from the sphere of communication and eloquence.

There is a clear distinction between Qur’anic intensification and that in other texts. The meanings sought by the creators of literary texts are originally unified and intensification is exceptional in them, whereas in Qur’anic texts it is a well-known intended phenomenon, indicated by various contexts.

It is rare to obtain a complete view of the intended meanings while being able to articulate them. Often, it is impossible to provide all of this alongside the invocation of numerous meanings and their combination, or to accept their gathering in a single sentence expressed with the same words. This is another aspect of the Qur’an’s miraculous nature, which cannot be replicated in other texts.

The vast context of Qur’anic performance is what makes intensification so notable. In contrast, the limited context of other texts compared to the Qur’an supports the claim that intensification cannot flourish without obscuring the author. This is not the case in the Qur’an. This is a strength of the Qur’anic text, whereas its counterpart is a significant weakness (Youssef, 2003, p. 166) of others. Hadith texts may share this quality in many of their contexts.

The freedom experienced by intensification in poetic speech is precisely what the critic Derrida referred to: ‘First, the poet’s imagination conceives the idea; secondly, the poet adapts that idea to fit the subject; and finally, the poet expresses the idea and imbues it with all that has changed. (T. S. Eliot, 1982, p. 60)’

This initial claim (that the Qur’an has a vast context) is supported by the fact that, despite its expansiveness, the Qur’an is textually coherent. One linguistic context in one location can benefit from a similar linguistic context in a distant location – spatially only – just as that context can benefit from the broader context composed of general, historical, legal and other information surrounding the intended expression, for further clarification, specification, generalisation or particularisation.

A linguistic analyst of a narrative or poetic text cannot claim that a sentence opens up to multiple meanings based solely on the language and its tools for comprehension. It should be noted that the creator of non-Qur’anic texts cannot provide suitable conditions for expression to open up to numerous meanings. This inability stems from the difficulty of combining disparate meanings and referring to pronouns and indicators, as well as issues of placement and the choice of words with precise meanings that can adapt to various grammatical positions due to their structure. The absence of visible grammatical inflection is another issue, as are the other tools that enable multiplicity of meaning while maintaining strong coherence and refined expression.

We also observe that certain styles have the ability to diversify meaning from an original sense to new, developed meanings without preparation for that transition, diversification or multiplication.

The Applied Framework

It can be applied to artistic texts, and the results can be compared with crafted phrases derived from social discourse over time. In order to explore the linguistic effects of this phenomenon on speech syntax and rhetoric, it can be said that these effects are evident in the pathways and channels through which the phenomenon passes to achieve desired eloquence and the required level of excellence.

To demonstrate these effects and pathways, consider the poem ‘The Pen’ by Abu Tammam (Abu Tammam, p. 89), which begins: ‘For you is the highest pen that with its sharpness...’

In the first line:

‘For you is the highest pen that with its sharpness’

Becomes a source of totality in matters and joints.’

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The Rhetorical Dynamics of Meaning Intensification: Linguistic Mechanisms, Interpretive Reception, and Discourse Effectiveness

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Although the poem is intended to praise the owner of the pen, the nature of the pronoun used to identify the subject can easily be altered to refer to a different person (or thing), turning the praise into a different force. (you), into another constructive force present in a previous line or within the same line. Regardless of whether the creator intended for the speech to accept this type of change and intensification, it remains effective.

One example of the creator intending to open the speech to accept both something and its opposite, thereby creating rhetorical intensification, is the story of Bashar ibn Burd, who came to a one-eyed tailor named Amr to have a garment made. The tailor said: 'I will sew you a garment that is indistinguishable as either a cloak or a shirt. (**Lisan al-Arab**)' Bashar replied: 'If you do, I will write a poem about you that you will not know whether to take as praise or satire.' The tailor proceeded, and Bashar composed:

Amr sewed me a cloak.

Oh, I wish his eyes were equal!

Ask all the people.

Is it praise or satire? (**Ghazzawi, 1998, p. 350**)'

Three effects can be identified as the pathways through which this phenomenon achieves rhetorical performance.

Pathway One: Verbal Reference

According to specialists in linguistic discourse analysis, 'the performative force that can accompany linguistic expressions consists of two types'.

a. Literal performative force

b. Implied performative force.

These two forces are usually distinguished from each other based on the fact that the former is directly indicated by the form of the expression, while the latter is derived from the former according to the requirements of specific contexts (**al-Mutawakkil, 1993, p. 21**).

In Abu Tamman's line, the speech is primarily directed at the reader as praise for the person being praised. The expression has two levels: the first is a literal reminder of the praised individual's high status, intended to elicit their approval. The second level has an implied meaning, which is to elevate the praised individual in the eyes of the listener and highlight the fear that their enemies have of them.

Linguists have often used formal features (morphological, syntactic and prosodic) as criteria for distinguishing between literal and implied meanings. While this is generally true, it cannot be generalised to all situations, since the implied meaning can be crucial in defining an important aspect of the structure of the linguistic expression (Ibn Abi Al-Asba Sharaf, p. 23).

Consider the following sentences:

1. Who is in the house?
2. Will you accompany me to the theatre?
3. Could you pass me the salt?
4. Did I not warn you?

This leads us to conclude that the relationship between the forces in sentence 3 is different to the relationship between the two forces in sentence 2. The implied force of 'request' in sentence 3 is at least comparable in importance to the literal force of 'question', concerning the overall interpretation of the sentence .

These four foundational forces can be interpreted as instructions from the speaker to the addressee, intended to bring about changes to the addressee's existing knowledge. This is evident from the following definitions:

- **Statement:** The speaker instructs the addressee to add the content of the issue to their knowledge.
- **Question:** The speaker requests that the addressee provide them with the information contained in the issue.
- **Command:** The speaker instructs the addressee to realise the event referred to in the issue.
- **Exclamation:** The speaker indicates to the addressee that they find the content of the issue surprising, improbable or worthy of attention (Ibn Abi Al-Asba Sharaf, p. 38).

The comparison between these carefully crafted phrases and this 'ancient' text suggests that it encompasses all four previous definitions — statement, question, command and exclamation — simultaneously. The person who owns the pen is set up for praise by being reminded of the pen's high status, which is attributed to them. This constitutes a statement. It also carries the meaning of a question: 'Do you not have the finest pen?' This speech expresses astonishment at the pen's ability to represent its owner in matters of command and prohibition. Thus, these are expressions of astonishment and command.

In all cases, however, the action performed by the addressee does not fall within the meaning of the speech, even though it stems from a specific understanding of that meaning.

In this context, we find Abu Tammam's lines:

'If he rides the five gentle steeds and streams of thought pour over him,

The edges of the swords obey him and the massive armies collapse to his whispers like large tents being dismantled.'

These lines exemplify what we have said: when the pen speaks in its customary manner of writing, swords react to it and massive armies respond to its whispers. However, this reaction is not part of language or related to grammar or limited grammatical meanings. Rather, it belongs to the realm of rhetoric and its vibrant 'life'. This is known as non-grammatical or implied meaning, one of the pathways of intensification. The rhetorical effect is to read between the lines and understand what the creator or poet did not explicitly say, based on the general context.

Pathway Two: Rhetorical density

Rhetorical density appears in many forms, and Qur'anic texts are full of its various images and shapes. However, we will focus on some of its literary forms present in human texts to which we can apply reception theory. This theory accepts the idea of obscuring the sender and opening up the meaning of the analysed text. This applies even if the producer (the sender) did not intend for all of the conclusions of the discourse analysis to be reached.

Reception theory seeks to establish the status of the recipient, emphasising that they play an equivalent role to that of the author and the literary work, and are not merely passive consumers of creativity (Karmostaji, 2022, p. 7). 'Abdul Wahid Mahmoud Abbas' defines it as follows: 'The psychological and mental interaction with the reading text. (Abbas, 1996, p. 14)' This definition aligns well with the focus of this research.

In the words of Abu Tammam:

'If he rides the five gentle steeds and streams of thought pour over him,

The edges of the swords obey him and the massive armies collapse to his whispers like large tents being dismantled.'

The 'streams of thought' poured upon him refer not only to the mind of the writer, but also to the will of the pen's owner, who is the king referred to in the opening line of the poem with the pronoun 'كُنْ' (you). The pen may act in ways that neither its holder nor its owner intends. It is said that a caliph intended to execute a prisoner, and his scribe came to him with a document to sign for the execution. However, he was preoccupied and meant to write 'kill', but

instead wrote ‘release’. When he tried to correct his mistake and write ‘kill’, he wrote ‘release’ three times. Realising that God had decreed the prisoner’s freedom, he ordered his release.

The pen does not need to make a noise or raise its voice to make the swords obey it, nor does it need knights to react by attacking and dismantling its enemies. This is what is meant by the term ‘to his whispers’. This conveys the idea that the pen’s owner is resolute and awe-inspiring, and that he can quietly carry out his opinions and commands.

If the pen is one of the tongues, the praised one needs only its characteristic ‘whispers’ to fulfil his command. Al-Mutanabbi expressed a similar idea:

If what he intends is an ongoing act,

It proceeds before the jussives are cast upon him. (Al-Hamawi, 1987, p. 475)’

This is one of the pathways through which the phenomenon of intensification achieves rhetorical eloquence and linguistic objectives. We can refer to this pathway as ‘rhetorical density’, akin to embedding, which is a grammatical phenomenon with rhetorical implications. This involves using transitive verbs with prepositions to embed meanings, as in the verse: ‘It is lawful for you to approach your wives on the night of fasting’ [Surah Al-Baqarah, 2:187]. The verb “رَفَّ” (to approach) typically requires the preposition “بِ” (with), but here it is used with “إِلَى” (to), implying that playful engagement should be conducted with respect for humanity and elevated above physical games.

This approach has a clear relationship with effective communication and conveying complete thoughts to listeners. It is a hallmark of brevity, depth and focus in speech, producing a significant effect on the listener. This type of brevity is appreciated by rhetoricians, even if it is overlooked by grammarians.

Pathway Three: The Floating of Pronouns

The reappearance of pronouns in texts is subject to various conditions and semantic considerations, including gender and number agreement, contextual compatibility and order of mention, among others. However, eloquent speech can transcend these restrictions, allowing for a variety of possibilities. In Qur’anic texts, this is an undeniable aspect of divine miraculousness. In non-sacred human texts, however, it enables the application of the theory of obscuring the sender’s intent and floating or opening up the return of the pronoun to include multiple options.

The general expansion of meaning is one of the recognised methods of achieving this.

Consider Abu Tamam’s lines:

‘He is eloquent if you prompt him while mounted,

and ineloquent if you address him while walking.’

The hidden pronouns in “eloquent” and “ineloquent”, along with the explicit pronouns in “prompt him” and “address him”, all refer back to the pen mentioned at the beginning. However, by obscuring the sender and opening up the meaning, these pronouns can also refer to the subject being praised, shifting from the explicit address of ‘For you is the highest pen’ to the implied reference of ‘He is eloquent if...’. This technique is similar to the way in which Arabic eloquence describes a man speaking of himself: ‘What is wrong with him? May God distance him! This shift is a rich rhetorical device that expresses hidden meanings.

Opening up the interpretation and obscuring the speaker introduces a new direction in the discourse. It suggests that the person being praised, who is endowed with the power of the pen, decisiveness and complete majesty, only possesses these qualities when mounted on a horse and wielding a sword. This is the state of war and valour. Conversely, in peacetime, he is gentler than silk and far from harsh. This provides another form of praise that can be integrated into the text by using the floating pronoun. This is an effective way of intensifying meaning in speech, as it acknowledges that attributing strength where it belongs and gentleness where it is due is more eloquent than merely presenting the praised one as strong alone.

In addition to altering the sender and focusing on the message, another aspect enhances intensification and strengthens its presence: attempting to isolate sentences or ideas in integrated texts, allowing them to become free expressions that the critic can reassemble and reinterpret from all angles, provided the text is no longer the exclusive property of its original creator.

This aspect does not occur in Qur'anic and Hadith texts due to their unique nature and infallibility. Considering the floatation of pronouns in some lines of Abu Tammam's poetry about the pen, we see that integration and mutual reinforcement between expressions and sentences provide ample definition and clear indication of the return of pronouns. This also prevents intensification based on opening, generalising and floating the meaning. Verbal and contextual clues linking verses within a poem act as barriers that diminish intensification, whether the pronoun appears before or after them. One of the clearest contextual clues is:

When the mind is clear and the ideas flow onto the paper.

The three fingers support it from the sides.

The word 'paper' is synonymous with 'pen' in this context; one reminds us of the other. This is a verbal clue in the context of the post. The contextual clue is the mention of the fingers that supported the paper, indicating that the pronouns refer to the pen and not the owner or writer. However, this distinction is commendable in the context of linguistic reception theory, as it aligns with the idea that 'let the commentary itself be a text'.

This approach acts as a rhetorical device, similar to encoding, which allows one to evade the repercussions of speech and its consequences. It represents a form of rhetoric and an advanced grammatical construction. Thus, we can consider the art of 'encoding', achieved through allusion when studied within the broader context of the cohesive text, as an expanded pathway through which the phenomenon of intensification operates, realising one of its most precise benefits: neutralising discourse and excluding speakers with limited comprehension from the circle of communication and eloquence.

This demonstrates that analysing discourse using reception theory is fruitful and beneficial, affirming the grammar and eloquence of speech. This approach moves beyond the limitations of traditional linguistic analysis, which is burdened by numerous conditions and strict constraints. It distinguishes between sacred texts and those that serve them, as well as between creative and free communicative texts.

Conclusion and results:

The intensification or multiplicity of meanings is a healthy linguistic phenomenon and a hallmark of Qur'anic rhetoric. It is also a widespread characteristic of language. This phenomenon is intertwined with reception theory and aligns with its applications. The most important results of this research are:

1. Key effects and available pathways: The main effects of intensification and its available pathways include verbal reference, rhetorical density and the floating of pronouns.
2. Understanding rhetorical performance: This research has contributed to the identification of eloquent performances and the methods through which profound texts are conveyed. This enhances our understanding of the difficulties faced by poetry recipients, as well as the enjoyment and proficiency experienced by the creators of such texts.
3. Integration of Different Forms: Integrating the various forms of intensification in language is necessary in order to dissolve the boundaries imposed by simplification, facilitation and educational methodologies within the field of linguistics. This fragmentation has diluted knowledge, resulting in the loss of valuable insights gained from interconnected fields.
4. Impact of Obscuring the Sender: Obscuring the sender profoundly impacts the openness of meaning and the eloquence of human speech. This is a significant advantage of contemporary reception theory in discourse analysis.

Ethical Considerations

This research adheres to academic integrity and ethical standards in linguistic and rhetorical scholarship. All textual sources analyzed are publicly available, historically documented, and properly attributed. The study does not involve human subjects, personal data collection, or experimental procedures, and therefore does not require institutional ethical approval. All interpretations have been formulated with scholarly neutrality, intellectual honesty, and methodological transparency.

Methodology

The study follows a qualitative analytical methodology with the following components:

1. Textual Selection: Representative eloquent Arabic texts were chosen based on their linguistic richness and rhetorical density.
2. Reception Theory Application: The communicative interplay between text-producer and receiver was examined to contextualize interpretive variability.
3. Discourse Analysis: Semantic layering, rhetorical devices, and syntactic patterns were analyzed to identify mechanisms of meaning intensification.
4. Comparative Rhetorical Framework: Insights from classical Arabic rhetoric were examined alongside modern linguistic theories in semantics and pragmatics.

This methodological structure allows for a rigorous classification of meaning intensification pathways and identifies their functional value in eloquent discourse.

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Conflict of Interest

The author declares that there is no conflict of interest related to the authorship, analysis, or publication of this article.

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