

A Lexico-Cognitive Study of the Forms of Intensification in Arabic Within the Framework of Gradeability by Force

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Abstract: *The present paper deals with gradeability by force in reference to intensification. Gradeability represents a different semantic relationship in which the graduated entity can raise the volume of attitude up/down or in-between. The study aims to unearth how the linguistic phenomenon of gradeability works in Arabic. There is a detailed description of the grammatical, morphological, and lexical features of intensification. The study tackles the linguistic phenomenon of intensification at the classical level demonstrating the writer-reader relationship. In Conclusion, getting familiar with the forms of gradeability enables the speaker to have different attitudinal positions instead of the state of dichotomy.*

Keywords: attitudinal positioning, emphasizees, force, gradeability, grammar, intensification, morphology, particles

INTRODUCTION

Gradeability by force falls into two categories: intensification, and quantification. The present paper focusses on the linguistic phenomenon of intensification. By and large, early Arab grammarians don't theorize about gradeability. However, some of the linguistic gradable forms have been dealt with under the headings of 'At-Tawkīd i.e., emphasizees or intensifiers, and Al-'Awāmil i.e., the particles. Under lexis, it happens that some exegetes of the All-Glorious Qur'an have tackled some forms of gradeability sporadically. Gradeability represents a different semantic relationship in which the graduated entity can raise the volume of attitude up/down or in-between. Semantic relations are not only a matter of antonymy or synonymy, but they do have a ranking dimension.¹ The study aims to unearth how the linguistic phenomenon of gradeability works in Arabic. The sections below provide definitions of the terms of the study and a useful overview of the phenomenon of intensification. Also, there is a detailed description of the grammatical, morphological, and lexical features of intensification. The study tackles the linguistic phenomenon

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of intensification at the classical level demonstrating the writer-reader relationship. In Conclusion, getting familiar with the forms of gradeability enables the speaker to have different attitudinal positions instead of the state of dichotomy.

Objectives of the study

Theorizing about the phenomenon of gradeability helps in addressing the following points:

- Expanding the network of semantic relationships. Arabic abounds with many linguistic phenomena such as synonyms, antonyms and gradeability. However, the phenomenon of gradeability does not receive adequate attention. Therefore, the study aims at laying the foundation for the theory of intensification. It aims to reveal the grammatical, morphological, and lexical features of intensification.
- Improving the learner's linguistic competence. Gradeability is a language skill for enhancing linguistic competence and fluency.
- Enabling translators and interpreters to master their profession.
- Creating an elastic mindset instead of the case of dichotomy and polarization. Under synonyms and antonyms, there is only one option that you are either with us or against us. However, gradeability enables the speaker to have more options.
- Under gradeability, language entertains the feature of continuity that every lexeme leads into another and so on. In addition, a lexeme can be a scale within itself or in relation to other lexemes. A demonstrative example is number 'one' which can occupy different ends of the scale of gradeability. It can occupy the lower end when compared to number two. Also, it can occupy the higher end being graduated in relation to zero. However, graduating one loaf in terms of fraction occupies the higher end in relation to the fractions: half, third, fourth, and eighth. Each of the ends of the scale can be higher or lower regarding the adjacent scales. Most importantly, lexical domains create a continuous circle where each domain occupies a certain end in the scale of gradeability.

METHODOLOGY

The study makes use of Martin and White's reference (2005). The paper delves into the grammatical, lexical, and morphological features of intensification in a way that helps in developing a full model. To do so, the cognitive domain is used in the process of analysis. Domain analysis as a mental process helps in revealing the gradual relationship between lexical items. It also helps in revealing the gradual relationship between different domains. The scale of gradeability consists of more than one end. It may be up to four ends of the scale. It should be noted that if there is not a linguistic form for any end, this end of the scale is left blank intentionally.

Force: Definition

Conventionally, force is a means of gradeability by which the speaker/writer can express different degrees of his/her attitude. It has the function of turning the volume up or down according to Martin and White (2005). Under force, it is possible for the speaker/writer to express different

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degrees of meanings. Therefore, the speaker can use such forms for grading one's judgment, affection, and appreciation.

Force: Types

According to Martin and White (2005), gradeability by force falls into two main types: (a) intensification, and (b) quantification. The two types can be realized lexically, morphologically, and grammatically. They can take either infused or isolated forms. Infusion means expressing the graduated entity in a capsulated form. Isolation means expressing the graduated entity in two or more individual terms. The lines below show the lexical, morphological, and grammatical forms of intensification, respectively.

Intensification

Intensification means making something stronger or more extreme through grammatical, lexical, or morphological forms. It can take either an isolated or infused form. On the one hand, isolation means performing the function of up/down scaling by an individual grammatical, lexical, or morphological form, in this context. Therefore, isolation is a mode of intensification for raising the volume up or down. Infusion means that the grammatical, lexical, or morphological item itself carries the feature of intensity. The two modes of intensity can be realized grammatically, morphologically, and lexically.

Intensification: Grammatical Forms

Intensification can be realized via grammatical forms. The following sections focuses on the grammatical forms and the way they function in the system of gradeability.

Relative Pronouns and Negation

Using relative pronouns can be a means of raising the volume of omnipotence. On the other hand, negation can be used for raising the volume of omnipotence as in the table below. For instance, graduating God's power using 'a relative pronoun conveys that God has the highest degree of Omnipotence. On the contrary, using negation for graduating the power of the other deities indicates that they have a zero end in the scale of power.

Table (1): Graduating Omnipotence Using Negation and Relative Pronouns.

High/Low End Infused Forms In Arabic	High/Low End Infused Forms in English	High/Low End Separate Forms in Arabic	High/Low End Separate Forms in English
ما	Whatever/everything/anything	كل شيء	All things
لا	Nothing	لا شيء	No thing/not anything

The table above shows that the high end of omnipotence can be realized by the relative pronoun as in the verse that reads:

"وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ ۚ مَا كَانَ لَهُمُ الْخِيَرَةُ سُبْحَانَ اللَّهِ وَتَعَالَى عَمَّا يُشْرِكُونَ." (28:68).

“Your Lord creates whatever He decides, and He chooses. In no way do they have the choice. All Extolment be to Allah, and Supremely Exalted be He above whatever they associate (with Him). (Ghālī, 28:68).

The underlined relative pronoun in Arabic ‘*mā*’, followed by the relative clause, conveys the highest degree of omnipotence. The meaning is that God is All-Powerful to anything whatever it is. The relative pronoun ‘*mā*’ has a generic function that is descriptive of an entire group. It occupies the highest end of the scale of power that God creates everything in the universe from A to Z. The lower end can be realized by negation as in the verse that reads:

وَالَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ. (16:20).

And the ones they invoke apart from Allah do not create a thing and they themselves are created. (Ghālī, 16:20).

A Cognate Object: An Absolute truth/Reality

A cognate object is an object which is derived from the verb that precedes it. It can be used for scaling both intensification and quantification. Up or down-scaling verbal processes can be realized by the cognate object. Allah (Glory be to Him) says,

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِن قَبْلُ وَرُسُلًا لَّمْ نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا. (164:4).

And messengers We have already narrated to you (about) even before and messengers We have not narrated to you (about): and to Mūsā Allah spoke long, (eloquent) speech. (Ghālī, 4:164).

The early Arab grammarians label such forms ‘*al-maf’ūl al-mutlaq*’ (the cognate object) which has the function of intensification. Commenting on the functions of the cognate object, ‘Abd El-Hameed (1980, p. 172) states that ‘*al-maf’ūl al-mutlaq*’ can have the function of emphasizing the preceding verb and elaborating its kind or number. These functions convey a specific degree of the attitudinal positioning of the speaker. On using the cognate object, the speaker graduates the action at hand as in ‘*wathaba wathbatan*’ (He jumps a jump). Here, the action of jumping is put into a scale of gradeability giving it the high end of the scale of jumping. Indeed, the cognate object has the function of emphasis defying any doubts. It places stress upon the act of speaking that there is no room for doubting the speaker’s stance. It is equal to the adverb ‘surely’ or ‘certainly’.

Some Grammatical Particles

In the table below, there is a list of the particles which are used for raising the scale of gradeability up and down. The speaker makes use of the particles below to express his/her attitude towards a specific issue.

Table (2): Intensification & the Grammatical Particles.

Arabic Forms	English Forms	Function	Meaning
إِنَّ/أَنَّ	Surely Certainly Without Doubt Very	Up-scaling which takes the form of emphasis. The two particles can be a means of scaling with reference to focus and force. With reference to focus, they mean ‘verily’ and ‘truly’. With reference to force, they are a means of the scale of intensification.	The two particles are intensifiers. They are analogous to epistemic verbs of certainty such as ‘I am sure that ... & I am confident that’. They convey emphasis indicating that there is no place for denial and dubitancy.
إِنْ لا قدر الله	If Supposing that	Low possibility Down-scaling	It means ‘if it happens ... God forbid/Heaven forbid May it not happen
كَمْ/مِثْلُ/كَانَ	As Like As if As though	These particles can indicate different ends of the scale: high, mid, and low.	These particles are used for the realization of simile. They can indicate different ends of the scale.
لَنْ أَبَدًا	Will not Never	Up-scaling	It is a marker of the future that indicates permanent negation. Decisiveness versus dubitancy. It is analogous to ‘in no case’.
لَمْ	Not	Up-scaling	It is a marker of negation in the past time.
كَمْ	How much...? How many...?	Maximization	A noun that indicates a great number in the context of maximization. Maximization can be realized via grammatical particles such as the particles in this table and morphological forms such as the maximization forms in the sections below.

كأين	How much...? How many...?	Maximization	Morphologically, it is a noun which consists of the letter 'kaf', 'ay' and <i>tanwīn</i> (nunation: the addition of one of three diacritics (<i>ḥarakāt</i>). These diacritics indicate the suffixes: -un in the nominative case, -in in the genitive case, and -an in the accusative case. It has the function of maximization.
نعم	How good...	Up-scaling	A non-finite verb forming a style of applause. It conveys a positive assessment and occupies the high end of the scale of applause.
حبذا	How excellent How lovely	Up-scaling	One of the forms of applause above. It indicates a positive assessment.
ن (nūn 'At- Tawkīd) (Arabic marks gemination with a diacritic (<i>haraka</i>) shaped like a rounded w.	A verb case ending	Up-scaling	It conveys emphasis. It is analogous to 'surely'.
بئس	What a bad ...	Down-scaling	A non-finite verb which conveys negative assessment.
رب	Perhaps Probably Possibly maybe	Down-scaling	A prepositional phrase in Arabic which indicates low possibility. Therefore, it reflects the low end of the scale.
بئس	What a bad	Down-scaling	It is a form of vilification.

The table above reveals that the grammatical particles can be used for turning the volume of intensity either up or down or in-between. The particles can be grouped into three sections: (a) boosters that have the function of emphasis. They can be realized by "إن", "أن", "ك", "لن", "لم",

"مثل", "ن". These could be transliterated into 'inna, 'anna/, al-kāf, lan, lam, mithl, nūn 'at-tawkīd, respectively. (b) Maximizers and downtoners. They indicate maximization and downtoning. They can be realized by "كم" and "كأين". They could be transliterated into 'kam' and 'ka'ayyin'. (c) Recommendation particles such as "حبذا" and "نعم" which could be transliterated into 'habbatha' and 'ni'ma'.

Comparative and Superlative Adjectives

Scaling with respect to intensity is realized via the comparative and the superlative adjectives. Scalable forms enable the speaker/writer to put a given entity into a scale of gradeability. The questions raised here are: is the graduated entity located at the upper-most end of the scale? Or is it located at the lower-most end of the scale? Or does it have an equal end of the scale? Indeed, superlative and comparative forms can be used for achieving the three ends of the scale above. The three ends of the scale can be realized by the forms in the table below.

Table (3): Graduating Courage via Comparative and Superlative Forms.

Scale	Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
High	الأشجع	The bravest	الأشد شجاعة منا	The most courageous
Mid	مثل/ك	as/like	مثله في الشجاعة/الجبين شجاعا/جباناً مثله	As brave/coward as ...
Low	الأجبن		الأشد جبناً	The most cowardly

Cleft Structure Particles

In Arabic, cleft structure can be realized by more than one form. It can take the form of exception which is preceded by negation. Also, cleft can be realized via the form 'innama' which could be equivalent to forms such as 'the thing that...', 'the person/people who ...' and so on. These forms are means of gradeability by intensification. They can be used for achieving either the high or the low end of the scale of gradeability. Therefore, they have the function of intensifying the speaker's attitudinal positioning. The table below shows how cleft forms are used for graduation.

Table (4): Graduating Poetic talent via Cleft Forms.

Scale	Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
High End			إنما الشاعر علي لا شاعر إلا علي	The person who is a poet is Ali. It is Ali who is a poet. No one is a poet but Ali.
Mid End				
Low End			إنما علي شاعر ضعيف الإمكانات. ما علي إلا شاعر ضعيف.	Ali is merely a poet with limited abilities. Ali is nothing but a weak poet.

• Fronted Pronouns and Circumstantial Elements

Cleft structure can be realized by fronting any pronoun or circumstantial element. The two forms are a means of gradeability. In this case, the graduated entity occupies the highest end of the scale. Fronting pronouns occupies the high end of the scale as in the verse below:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ. (5:1).

You only do we worship, and you only do we beseech for help. (Ghālī, 1:5).

It is worth mentioning that using a cleft structure achieves only the high end of the scale of gradeability. Accordingly, graduating the faith of the believers in Allah occupies the highest end of the scale of worship.

Table (5): Fronted Pronouns & Their Intensification Function.

Scale	Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
High	إِيَّاكَ نَعْبُدُ		نُخَصِّصُكَ وَحْدَكَ بِالْعِبَادَةِ أَنْتَ وَحْدَكَ نَعْبُدُ غَيْرِكَ مَا عِبَدْنَا	You alone we worship No other deities but You we have worshipped.

Fronted Circumstantial Elements

Fronted prepositional phrases have the function of graduating certainty giving the speaker's statement the highest end of the scale of certainty. For example, the believers' belief in the hereafter has been given the highest degree of certainty as in the verse that reads:

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ. (2:4).

And who believe in what has been sent down to you, and what has been sent down even before you, and they constantly have certitude in the Hereafter. (Ghālī, 2:4).

Table (6): Intensification & the Circumstantial Elements.

Scale	Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
High			وَبِالْآخِرَةِ هُمْ يُوقِنُونَ	and in the hereafter they do believe.

Rhetoricians state that the fronted prepositional phrase places emphasis on the statement confirming it as in the table above. Fronting the prepositional phrase ‘*wa bil-’ ākhiraty*’ (in the hereafter) asserts the statement of certainty the speaker does have.

Adverbials of Time and Frequency

Graduating time can be realized via adverbs of frequency as in the table below.

Table (7): Intensification & Adverbials of Time and Frequency.

Scale	Arabic infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
High	دائماً غالبا	Always Often	في كل الأوقات مرات عديدة	At all times, Many times,
Mid	أحيانا	Sometimes	بين الفينة والأخرى	Now and then At times
Low	نادرا قلما	Rarely Seldom	قليل الحدوث	Not often
Zero	أبدا	Never	مدى الدهر	Not ever

• Intensifiers/Boosters

According to the Glossary of Linguistic terms, an intensifier heightens or lowers the intensity of the meaning of an item. In traditional English grammar, intensifiers are considered adverbs such as very and hardly to the point. In Arabic, intensifiers are of two kinds: lexical and abstract. Eid (2009, pp. 467-474) states that intensifiers are of two main kinds: (a) lexical intensifiers and (b) abstract intensifiers. Intensifiers help in realizing the high end of the scale of gradeability. Lexical intensifiers can be realized via the repetition of the same form which does have the same meaning as in ‘دخل إلى المدرج طالب طالب’ (A student, a student, entered the auditorium). The use of the nominal form ‘a student’ aims at asserting that it is a student who entered the auditorium. It dispels any other doubts. Some Arab grammarians differentiate between lexical intensifiers and repetition. It is repetition when the lexical form is repeated but does not have the same meaning as in the verse that reads:

كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا. (89:21).

Not at all, When the earth is pounded (into powder), pounding, pounding. (Ghālī, 89:21).

In the verse above, the first cognate objects ‘*dakkan*’ (a heavy) is not the same as the second cognate object ‘*dakkan*’. Therefore, the meaning is a pound after a pound, so the first pound differs from the second pound.

Abstract Intensifiers

Intensification can be realized via abstract boosters/intensifiers. Abstract forms provide three ends of the scale of quantification as for number. The table below shows how abstract forms are used for intensification.

Table (8): Abstract Forms of Intensification.

Scale	Infused Forms in Arabic	Infused Forms in English	Separate Forms in Arabic	Separate Forms in English
High	كل جميع أجمع جمعاء أنفسكم أنفسهم	All Entire Whole Yourself Themselves		Each one Every one At large
Mid	كلا كلتا	Both		The two... One and the other
Low	نفس عين ذات	Oneself		

From the table above, abstract forms are used for producing different ends of the scale of intensification. Eid (2009, p. 467) states that “intensifiers are used for two rhetorical purposes: (a) boosting, and (b) dispelling any possibility”. It refers to the dialogic relationship between the speaker and the reader. In accordance with intensification, the speaker aims at placing emphasis upon his own stance, denying any other idea.

Intensification: Morphological Forms

Intensification can be realized via morphological forms which can be either infused or separate forms. Infused forms include what follows:

Gemination

In English, gemination takes the form of doubling a consonant sound as in ‘dinner, winner, and beginner’. As for Arabic, gemination takes the form of diacritics (ّ) such as ‘صدّ’, ‘حجّ’, and ‘معلّم’. These forms can be romanised into ‘sadda’ (fend off), ‘*hajju*’ (pilgrimage), and ‘*mu'allimun*’ (teacher) respectively. The diacritic refers to the doubling of the consonant in these forms. The verbal process ‘*nazzala*’ can be graduated as in the table below.

Table (9): Gemination is a Means of Intensification.

Scale	Infused Forms in Arabic	Infused Forms in English	Separate Forms in Arabic	Separate Forms in English
High	نَزَّل		أنزل منجما وعلى فترة من الزمن	Reveal/Sending down sporadically and over a long period of time
Mid	نزل	Reveal Come down Descend		
Low	أنزل		نزل جملة واحدة	Send down in one batch

The table above shows how the verbal process ‘*nazzala*’ is graduated in Arabic. Each form indicates a specific period. Gemination raises the scale of continuity conveying that the action takes place over a long period of time. The verbal process ‘*nazala*’ is used as a cover term for the process of revelation. Therefore, it occupies the mid end of the scale of continuity. The verbal process ‘*nazala*’ occupies the lowest end of the scale of continuity. It means sending down the Qur’an in one batch according to Ash-Sha‘rawy (1991, pp. 8790-8791).

Maximization

The mode of ‘*al-Mubālaghah*’ (i.e., maximization) occupies the high end of the scale of intensification. It has the function of turning the volume up to the highest possible point, condition, or position according to the Free Dictionary. In Arabic, the forms of maximization are nominal forms which are derived from verbs referring to the meaning of gerund. They have the function of emphasizing and maximizing meaning. Al-Ḥamalāwy (p.121) states that the form of the present participle can be transformed into five well-known forms of maximization with a view to raising the intended act to the highest point or degree. Therefore, maximization forms reflect the high end of the scale of gradeability as in the table below.

Table (10): Maximization Forms.

Forms of Maximization	Meaning	Function
<i>fa'āl</i>	ii It has the function of intensifying the meaning. The form <i>fa'āl</i> (فَعَال) refers to a handicraft because it indicates repetition. Once these forms are used, they have the function of intensification such as ' <i>Ar-Rahmān</i> '.	Intensification: the high end of the scale.
<i>mif'āl</i>	It is a form that refers to a higher degree of repetition as if it is a machine such as <i>miftāh</i> and <i>midhāk</i> (i.e. someone who laughs a lot).	Intensification: the high end of the scale.
<i>fa'īl</i>	It is a form that refers to the repetition of the act as if it becomes a nature of the performer such as ' <i>alīm</i> '. It means that somebody keeps reading in a way that the act of reading becomes an intrinsic quality of him.	Intensification: the high end of the scale.
<i>fa'il</i>	It is a form that refers to the usual occurrence. For example, saying that somebody is ' <i>hathir</i> ', it means that he does that a lot, but it is not firm.	Intensification:
<i>fa'ūl</i>	It refers to whoever used to do the action. For example, ' <i>shakūr</i> ' (فَعُول) means doing the act repeatedly. All these forms have the meaning of maximization; therefore, they have the end of the scale of gradeability. The above forms of maximization are the most notable forms but there are other forms.	Intensification: the high end of the scale.

According to traditional Arab grammarians, the forms above and many others are used for '*al-Mubālaghah*' (i.e., maximization). However, the present paper develops an overview of the forms of maximization. These forms occupy a high end in the scale of gradeability. They construe up scaling as being at the highest possible intensity.

Diminutive Forms

The diminutive form can be used for conveying both intensification and quantification. For intensification, diminutive forms reflect the high end in the system of gradeability. For example, the diminutive forms are used for graduating dearness to convey the high end of the scale of love as in the table below.

Table (11): Diminutive Forms and Intensification.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
بنيتي	Daughterling	بنتي العزيزة	My Loved daughter My Cherished daughter

The low end can be realized by ordinary lexical forms such as ‘*baghād*’ (abominated).

Table (12): Diminutive Forms & High End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
بطيل		بطل عظيم	A great hero

On the contrary, the diminutive form can be used for conveying the low end of the scale of poetic talent as in the table below.

Table (13): Diminutive Forms & Low End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
شويعر	Balladmonger	شاعر ضعيف الإمكانات	Inferior poet A poet of mediocre quality

Intensification: Lexical Forms

According to David Crystal (p. 280), lexis is “a term used in linguistics to refer to the vocabulary of a language and used adjectivally in a variety of technical phrases. A unit of vocabulary is generally referred to as a lexical item or lexeme”.ⁱⁱⁱ It refers to words which have lexical meaning, i.e., they have semantic content. Examples include lexical verbs (v. auxiliary verbs) and lexical noun phrases (v. non-lexical NPs). Under gradeability, lexical items can convey gradability either by isolated or infused forms.

Intensification can be realized lexically via a variety of forms such as nominal, verbal, gerund, or infinitive forms. All the forms can be either infused or isolated. The sections below provide a detailed graduation of the lexical forms in terms of the semantic fields or cognitive domains. The scale of graduation consists of four ends. If there is any expression for any of the four ends of the scale of gradeability, this end of scale is left blank. The following sections focus on the process of graduating the lexical forms of cognition, emotion, motion, and vigor.

Lexical Forms of Cognition

Lexical forms of cognitions include the nominal forms as well as the verbal ones. The early Arab grammarians tackle verbs of cognition under the heading “‘*af’ālul yaqīn*” or “‘*zanna wa ‘akhawātuha*’”. These verbs fall into three groups with a view to graduating certainty. Group one includes ‘*alima* (know), ‘*wajada* (find) and ‘*ra’a* (know for sure). The objective of the group is to convey high certainty. Group two includes ‘*zanna* (think), ‘*hasiba* (deem), and ‘*khāla* (assume).

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These verbs convey vacillation. Group three includes ‘za‘ama’ (allege). It indicates dubitancy occupying the low end of the scale of certainty. The verbs above convey different degrees of belief: certainty, vacillation, and dubitancy respectively. Therefore, the highest scale of intensity is realized by evidentials such as “see and know”. On the contrary, the low scale is conveyed by the verbal process of assumption.

Table (14): Graduation of the Verbal Processes of Cognition.

Scale	Infused Arabic Forms	Infused English Forms	Separate Arabic Forms	Separate English Forms
High	علم وجد رأى	Knew Found Saw	يقن وصدق أدرك بعد تجربة وتأمل	Understand as true Perceive to be, after experience or consideration Perceive with the eyes
Mid	ظن حسب خال	Guessed surmised assumed	علم بغير يقين	Presume without sufficient information
Low	زعم	Assumed		Assert without proof

Concentration

Table (15): Graduation of Concentration: High End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
يقظة وعي انتباه ذكر	Alertness Awareness Attention Intuition	حضور الذهن/البديهة الحاسة السادسة	Sixth sense Complete attention Close/careful observation Undivided/complete attention Constant remembrance

In the Qur’an, the prophet (PBUH) is named ‘*thikran*’ “i.e., a constant remembrance” in the verse that reads:

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أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ الَّذِينَ آمَنُوا قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا (10) رَسُولًا يَتْلُوا عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ لِيُخْرِجَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَمَنْ يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا. (65:11).

Allah has prepared for them a strict torment. So be pious to Allah, O (you) endowed with intellects, (you) who have believed. Allah has already sent down to you a Remembrance. (10). A messenger reciting to you the demonstrably evident āyāt of Allah, that He may bring the ones who have believed and done deeds of righteousness out of the darknesses into the Light. And whoever believes in Allah and does righteousness. He will cause him to enter gardens from beneath which rivers run, eternally (abiding) therein forever. Allah has already most fairly made for him (his) provision. (Ghālī, 65:11).

According to At-Tabary (2001, p.76), some exegetes state that the underlined word ‘*thikran*’ in the verse above means ‘the Prophet’ (PBUH). if so, that term occupies the highest degree of concentration. The meaning will be ‘Allah has sent a constant remembrance for you. So, the prophet (PBUH) says ‘the miser is the one who does not pray for me whenever I am mentioned at his presence’. (An-Nawawy, 2000, p. 490). Such ḥadīth and many others buttress the interpretation that ‘*thikran*’ means the prophet (PBUH).

Table (16): Graduation of Concentration: Mid End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
سهو تششت	Oversight Distraction	الانشغال بموضوعات مختلفة	Unintentional omission Mental disturbance Divided attention

Table (17): Graduation of Concentration: Low End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
غفلة	Heedlessness	غيبية الشيء عن البال	Lack of attentiveness Partial loss of memory

Table (18): Graduation of Concentration: Zero End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
نسيان	Forgetfulness Amnesia	فقدان الذاكرة فقدان كل الذاكرة	Memory loss total loss of memory

The Verbal Process ‘Believe’**Table (19): Graduation of ‘Believe’: High End Infused and Separate Forms.**

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
يؤمن يؤمنون		يسلم بـ يصدق بـ يسلم بـ	Perceive with certainty Be certain of Be convinced of Make sure of Believe firmly in

Faith is the high end in the scale of belief. So, God instructs us to believe firmly in Him. There is no room for doubt because it contradicts the basics of faith. Accordingly, it is inaccurate to interpret ‘*zanna*’ in terms of ‘conjecture’ and ‘surmise’ in the verse that reads ‘... the ones who think that they will meet their God and to Him they shall return’. (2:46). (Translation is Mine). A true interpretation has nothing to do with faith. It has to do with being polite with God. The verse defines the relation between God and man. It teaches man that he has not the right to impose anything upon God. So, entering Paradise is in the hands of God. The prophet (PBUH) teaches us the principle of politeness when he says, ‘Strive for accuracy and perfection when it comes to good deeds’. If not, attempt to stick to these good deeds and be optimistic. Verily, no one will enter the Paradise by his good deeds. They (the companions of the prophet) say, ‘not even you, O Messenger of Allah? He said: ‘not even me, unless Allah encompasses me with His mercy. And know that the most beloved deed to Allah is that which is done regularly, even if it is little. (Muslim, 2006, p. 1296).

Table (20): Graduation of ‘Believe’: Mid End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
يخال يظن يعتقد يتحير يتردد يحار	Deem consider Assume Think Hesitate	يدرك مع الترجيح/اليقين في تردد	Become confused/perplexed

Table (21): Graduation of ‘Believe’: Low End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
يشك يتوهم يخمن يرتاب	Doubt Fancy Surmise Mistrust Misdoubt	تكلم حسب الظن	Entertain doubts about

Table (22): Graduation of ‘Believe’: Zero End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
ينكر يشرك يلحد يكفر جحد	Deny Disbelieve Apostatize	كفر بـ عدل عن	Become an atheist Have no belief in

Therefore, the belief in Allah occupies the highest end in the scale of belief. There is no place for any other end when it comes to belief in Allah. In the same vein, belief can be graduated in the following way as in the table below.

Table (23): Graduation of Faith.

Scale	Arabic Infused Form	English Infused Form	Arabic Separate Form	English Separate Form
High	إيمان	Faith		Firm belief in God
Mid	نفاق	Hypocrisy		False profession of faith
Low	كفر	Atheism		Denial of the existence of God

- **Tranquility**

Table (24): Graduation of Tranquillity: High End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
طمأنينة أمن سكينة سلام	Tranquillity Reassurance Repose Peace	صلاحي البال خالي البال طمأنينة القلب	Peace of mind Mental calmness/composedness Freedom from worry

Table (25): Graduation of Tranquillity: Mid End Infused and Separate forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
		مشغول البال	Worrisome

Table (26): Graduation of Tranquillity: Low End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
Worryingly		في حالة قلق	In a manner to cause worry

Table (27): Graduation of Tranquillity: Zero End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
ارتعش ارتجف	Tremble Shiver	هتز خوفا	Shake out of fear

- Another Way for Graduating Concentration

Table (28): Graduation of Concentration: High End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
أصغى أصاح أنصت	Listen Hearken	استمع بانتباه سمع رهيف كلي أذان صاغية	Give one's ear to Pay attention to Listen attentively/carefully with great interest give heed be all ears

There are a lot of expressions for conveying the high end via separate forms. This can be realized metaphorically as in the table above.

Table (29): Graduation of Concentration: Mid End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
أعرض عيس	Avoid	انشغل عن	Be/get absorbed in Be engaged in Keep away from

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It happens that a delegation visits the Prophet (PBUH) in his mosque, so he gets engaged in inviting them to Islam. Being fully engaged with the delegation, the Prophet could not answer his companion, Abdullah ibn Um Maktūm. His action occupies the mid end of the scale of attention. Therefore, the Quran directs him to be fully attentive to his companion (May Allah be pleased with him). This view is buttressed by mentioning the verbal process ‘*tasadda*’ (pay attendance to somebody) which is mentioned later in the same verse. In a nutshell, the Prophet pays attendance to a delegation of the disbelievers inviting them to Islam. So, the Prophet (PBUH) could not pay attention to Abdullah Ibn Um Maktūm because he was engaging in a conversation with the disbelievers. Therefore, the Prophet (PBUH) never frowns at anybody.

Table (30): Graduation of Concentration: Low End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
		سمع ثقيل ضعف السمع	Hard of hearing Hearing-impaired

Table (31): Graduation of Concentration: Zero End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
صم أطرش	Deaf	ما يستطيع السمع	Totally/partially deaf Heedless of Unmindful of

- Some Forms of Emotions
- Hatred

A speaker or writer can express different degrees of the attitudinal positioning of hatred towards someone or something. The scale of intensification ranges from a zero end to a high end.

Table (32): Graduation of Hatred: High End Infused and Separate Forms.

High end			
Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
بغضاء مقت نقزز	abomination abhorrence disgust	كره شديد أشد كرها	intense/bitter hatred strong animosity profound dislike

The high-end separate forms can be graduated via the scale of quantification as in ‘deep hatred’. Also, it can be graduated via the degree of sweetness as in ‘bitter hatred’.

Table (33): Graduation of Hatred: Mid End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
انقباض عوف	Anxiety Aversion distaste Annoyance	ضيق في الصدر	mild dislike

Table (34): Graduation of Hatred: Low end Infused and Separate Forms

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
اعتزال اجتناب	Apanthropy seclusion avoidance	تمنع عن امتنع عن كف عن تخلي عن	An aversion to the company of men A love of solitude Keeping away from

Table (35): Graduation of Hatred: Zero End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
مودعة	Amity		Deep love
حب	Love	أحب بشدة تعلق القلب بـ محبة وونام	heart is attached to somebody or something love and harmony.
عشق	Adoration fondness		A strong liking/affection

In the same vein, the zero end can be realized by means of quantification as ‘love deeply’. It is inaccurate to group the nominal forms ‘*al-kurh*’ (hatred), ‘*al-irād*’ (foregoing/excusing) and ‘*at-tark*’ (forsaking/refraining) under the heading of ‘synonyms of hatred’. Almaany (n.d.) groups these items together under the heading of the synonyms of hatred. It is incorrect to do so because the latter two words may have a positive attitude depending on the context. For example, the use of ‘*taraka*’ and ‘*a’rada*’ in the verses below has positive attitudinal positioning. The first verse reads:

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ. (199:7).

Take to clemency, and command benevolence, and veer away from the ignorant. (Ghālī, 7:199).

The second verse reads:

وَلِكُلِّ جَعَلْنَا مَوَالِي مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ ۚ وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ فَآتَوْهُمْ نَصِيْبَهُمْ ۚ إِنَّ اللَّهَ كَانَ عَلَىٰ شَيْءٍ شَهِيدًا. (4:33).

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And to everyone We have made patronized relatives of that property which parents and nearest-kin have left, and the ones with whom you contracted oaths, so bring them their assignment by will; surely Allah has been Ever-Witnessing over everything. (Ghālī, Ali, 4:33).

So, both forms do not have a negative meaning depending on the context. Every word may have a positive, negative or neutral vibe. The forms above have no revenge frame. Also, the nominal phrase '*al-hajr*' has a positive meaning as in the verse that reads:

وَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا. (10:73).

And endure patiently what they say, and forsake them with a becoming forsaking. (Ghālī, 73:10).

Also, a zero end of the scale can be realized by the negative form '*la yuhibbu*' (does not like) as in the verse that reads:

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ. (32:3).

Say, "Obey Allah and His Messenger. Yet in case they turn away, then surely Allah does not love the disbelievers. (Ghālī, 3:32).

Love

Table (36): Graduation of Love: High End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
عشق غرام ولع هيام	Adoration Passion fondness	حب شديد حب بجنون شدة الحب شدة التعلق	Ardent love Undying love Passionate love A strong attachment Mad Love

Grammatically, separate forms can be realized by the cognate object as in:

وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا. (الفجر:20).

Table (37): Graduation of Love: Mid End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
تعلق ميل	affection attachment		Get attached to Gentle feeling of love for somebody
تقارب	closeness		Near/close in relationship

The mid end is realized via the form of nearness which is one of the forms of quantification. Above all, the form '*al-wajd*' occupies the mid end of the scale in mysticism.

Table (38): Graduation of Love: Low End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
احتياج	Need	افتقر إلى	be short of be lacking

Table (39): Graduation of Love: Zero End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
حقد	Grudge	عداوة شديدة	Bitter enmity
كراهية	Abhorrence	بغض شديد	Fierce enmity
مقت	Detestation		Intense Dislike
	Detest		Dislike intensely

Happiness

Table (40): Graduation of Happiness: High End Infused and Isolated Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
مسرة	Delight	متعة كبيرة	Great pleasure
ابتهاج	Joy	فرحة غامرة	Overwhelming joy Intense happiness
فرحة	Happiness		
سرور	Cheerfulness	فاض سرورا	Supreme well-being and good spirits
بهجة	Buoyancy		Great merriment
حبور	Enjoyment		Like a dog with two tails
جدل	Hilarity		

Table (41): Graduation of Happiness: Mid End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
قناعة	Contentment		Happiness with one's situation in life
رضا	Satisfaction		Fulfilling one's desire, need, or expectation

Table (42): Graduation of Happiness: Low End Infused and Separate forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
وجوم	Despondency Despondence	انخفاض الروح المعنوية جراء فقدان الأمل	Without hope low spirits from loss of hope or courage
	dejection heartsickness	والشجاعة	depression of spirits from loss of hope
	desperate forlornness		profound hopelessness

Table (43): Graduation of Happiness: Zero End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
ابتئاس	Grief	حزن وغم	Sadness and distress
كآبة	Melancholy	انكسار النفس	Depression of the spirits
تعاسة	melancholiness Misery Sullenness Gloom	سوء الحال	Intense unhappiness In a deplorable state of distress

Satisfaction**Table (44): Graduation of Satisfaction: High End Infused and Separate Forms.**

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
ارتياح انشراح	Satisfaction Cheerfulness	الشعور بالرضا طلاقة الوجه	Pleasant feeling Very energetic and happy
تهلل تفاؤل	Exuberance Optimism	تلاؤلاً فرحاً استبشر خيراً	Joyful enthusiasm Hopefulness about the future

Table (45): Graduation of Satisfaction: Mid End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
انقباض	Apprehension	التخوف من حدوث شيء ما.	Fear that something unpleasant/bad will happen
توجس	Premonition presentiment		A sense that something is about to occur

Table (46): Graduation of Satisfaction: Zero End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
انزعاج قلق	Concern worry	في وضع قلق تململ عقلي متواصل	In a state of anxiety Persistent mental uneasiness

- Sadness

Table (47): Graduation of Sadness: High End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
غم	Distress	شدة الحزن	Extreme anxiety Deep distress
أسف	Sorrow	شدة الغم	Deep mental anguish Intense sorrow
	Grief	وجع عقلي مبرح	Severe
حسرة غصة لوعة	Anguish heartbreak	عذاب نفسي/ألم جسدي شديد	mental/physical pain (these terms are used metaphorically to indicate continuous sadness, anxiety, and pain as a lump did in the throat).

Table (48): Graduation of Sadness: Mid End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
تعب غصة	Fatigue tiredness	إصابة بمشقة	

Table (49): Graduation of Sadness: Low End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
هم تأمل	Concern uneasiness	شغل البال	

Table (50): Graduation of Sadness: Zero End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
تهلل	Exuberance	تلاألاً الوجه	One's eyes sparkled with excitement
سرور	Merriment		High-spirited fun and enjoyment

- Anger

Table (51): Graduation of Anger: High End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
غضب	Anger		A strong feeling of displeasure
احتدام	Outrage	الغضب وعدم الرضا	Profound indignation
غيط	Ire	شدة الغيط	Anger & dissatisfaction
سخط	indignation		Intense irritation & frustration
حنق	exasperation	لاستشاطه غيظا	Burning with anger
احتدام	rage	اشتد غيظه	Violent anger

Table (52): Graduation of Anger: Mid End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
اهتاج	Agitated	تأثر بـ انفعل بـ أثار الأمر مشاعره	Respond to Act in response to Get excited Be moved Be affected Be touched

Table (53): Graduation of Anger: Low End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
امتعض	Miffed	اعتَمَ لـ/شَقَّ عَلَيْهِ	Somewhat annoyed
مل	Peeve	تَيرَمَ بـ ضَجِرَ مِنْ	Fed up with Be bored with be sick of

Table (54): Graduation of Anger: Zero End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
حَلَمَ	Forbearance Self-control	سَكُنَ عِنْدَ الْغَضَبِ	Restraint in the face of provocation

Almaany online dictionary equates ‘*al-ghadab*’ with ‘*al-’abas*’. This view is not right because the latter has a less negative connotation than the former. Therefore, they do not have the same degree of bad vibes. The verbal process ‘*abas*’ conveys the meaning of dissatisfaction with someone’s behavior. It may be due to getting busy with something else as in the verse above. Thus, how can we equate ‘*al-’abas*’ with ‘*al-ghadab*’ when the two forms are entirely different? The Prophet (PBUH) himself advised the believers to get away from anger. Accordingly, it is not right to attribute any form of anger to him.

Fear

Table (55): Graduation of Fear: High End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
وجل فزع روع هلع- رعشة	Panic Terror tremor	خوف شديد	Overwhelming fear Intense fear Involuntary movement out of fear

Table (56): Graduation of Fear: Mid End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
حذر		منتبه لـ	Careful forethought Close vigilance Anticipate with worry

Table (57): Graduation of Fear: Low End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
ارتياح طمأنينة	Relief Comfort	رضا النفس راحة البال	Easing of anxiety Free from worries

Ordinary Lexical Forms**Table (58): Graduation of Richness: High End Infused and Separate Forms.**

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
ثري غني موسر منعم متترف	Rich Wealthy affluent Opulent	من كثرت أمواله ذو مال وسعة ميسور العيش من يعيش في بحبوحة عيش	Having a great deal of money & assets Well off Well-to-do Live a life of luxury

Table (59): Graduation of Richness: Mid End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
كفاف	Subsistence	قدر الحاجة	Hand-to-mouth

Table (60): Graduation of Richness: Low End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
عسر ضيق	Privation	عدم توفر ضروريات الحياة فقر مدقع	Lack of the necessities of life Abject poverty Extreme poverty

Table (61): Graduation of Richness: Zero End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
مفلس مسكين	Penniless Destitute	لا يملك فلسا/مليما فقير للغاية	Have no money Extremely poor Very poor Completely impoverished

Spending**Table (62): Graduation of Spending: High End Infused and Separate Forms.**

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
إسراف تبذير	Extravagance Profligacy	مجازة الحد في الإنفاق صرف المال هباء	Wasteful spending Excessive outlay of money

Table (63): Graduation of Generosity: Mid End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
توفير اقتصاد ادخار	Thrift Economy Saving	اقتصاد في الانفاق عدم التبذير	Wisely economical A reduction in expenditure/cost

Table (64): Graduation of Generosity: Low End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
-	-	-	-

Table (65): Graduation of Generosity: Zero End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
بخل اقتار الضنة	Meanness Stinginess Niggardliness	ضيق ذات اليد تضييق في النفقة	be badly off Spending reluctantly Penny in spending and giving

Erudition**Table (66): Graduation of Erudition: High End Infused and Separate Forms.**

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
إمام حجة ثقة سند عماد	Authoritative Expert Trustworthy well-versed learned-well informed- widely knowledgeable long- skilled erudite	واسع الاطلاع طويل الباع	Highly reliable Demonstrating knowledge of a certain subject

Table (67): Graduation of Erudition: Mid End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
سطحي ضحل	Shallow-minded Ill-informed Ill-educated Superficial	قليل المعرفة محدود المعرفة	Lacking mental/intellectual depth

Table (68): Graduation of Erudition: Low End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
غبى غر قدم	Dolt Imbecile Idiot	ضعيف الفهم	A stupid person

Even in psychology, the term ‘imbecile’ refers to a person that is of low intelligence with intelligence quotient twenty-five to fifty according to the Free dictionary.

Table (69): Graduation of Erudition: Zero End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
جاهل أمية	Ignorant Illiterate unschooled	عديم المعرفة غير متعلم	Lacking education/knowledge Not educated Without education

Forms of Behavior

Table (70): Graduation of Abusiveness: High End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
وقاحة بذاءة فحش خلاعة	Impudence vulgarity obscenity licentiousness	سلطة اللسان	Very rude Sharp-tongued

Table (71): Graduation of Abusiveness: Mid End Infused and Separate Forms.

Arabic Infused Forms	English Forms	Infused	Arabic Forms	Separate	English Forms	Separate
-	-	-	-	-	-	-

Table (72): Graduation of Abusiveness: Low End Infused and Separate Forms.

Arabic Infused Forms	English Forms	Infused	Arabic Forms	Separate	English Forms	Separate
			متصنع في كلامه		Tongue in cheek	

Table (73): Graduation of Abusiveness: Zero End Infused and Separate Forms.

Arabic Infused Forms	English Forms	Infused	Arabic Forms	Separate	English Forms	Separate
مؤدب	Polite		عفيف اللسان		Observing	accepted
	Classy		ابن ناس		social usages	
	Civil					

Hotness**Table (74): Graduation of Hotness: High End Infused and Separate Forms.**

Arabic Infused Forms	English Forms	Infused	Arabic Forms	Separate	English Forms	Separate
حار	Hot		درجة حرارة مرتفعة		High temperature	
قائظ	Burning		أشد أيام الصيف حرارة		Intense heat	
ساخن	canicular				Scorchingly hot	
					The dog days	

Table (75): Graduation of Hotness: Mid End Infused and Separate Forms.

Arabic Infused Forms	English Forms	Infused	Arabic Forms	Separate	English Forms	Separate
معتدل	Temperate		ما بين الحار والبارد		Moderate temperature	
دافئ	Warm				Exposed to sunlight	
مشمس	Sunny		معرض للشمس			

Table (76): Graduation of Hotness: Low End Infused and Separate Forms.

Arabic Infused Forms	English Forms	Infused	Arabic Forms	Separate	English Forms	Separate
-	-	-	-	-	-	-

Table (77): Graduation of Hotness: Zero End Infused and Separate Forms.

Arabic Infused Forms	English Forms	Infused	Arabic Forms	Separate	English Forms	Separate
بارد	Cold		ليس حارا		Not hot	
قار	Cool					

- The Senses

Table (78): Graduation of Sight: High End Infused and Separate Forms.

Arabic Infused Forms	English Forms	Infused	Arabic Forms	Separate	English Forms	Separate
يطالع	See		يطيل النظر		Look/read carefully	
يعاين	Scrutinize		يديم النظر في		Look closely at	
يرمق			يمعن النظر			
يرنو			يدقق النظر			
يفحص	Examine		ينظر ويتبع النظر		stare at	
			يحدق في			

Table (79): Graduation of Sight: Mid End Infused and Separate Forms.

Arabic Infused Forms	English Forms	Infused	Arabic Forms	Separate	English Forms	Separate
يبصر	Observe		صرف وجهه إليه		Pay attention to	
يلاحظ			التفت إلى		Catch sight of	

Table (80): Graduation of Sight: Low End Infused and Separate Forms.

Arabic Infused Forms	English Forms	Infused	Arabic Forms	Separate	English Forms	Separate
لمح	Beheld		أبصر بنظر خفيف		Glance at	
	Peep		يختلس النظر إليه		Glimpse	
					Look furtively	

Table (81): Graduation of Sight: Zero End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
كمه	Congenital blindness	عمى خلقي	Without seeing
عمى كف	Sightless	ضر بصره	Go blind. Can not see.

Forms of Motion

Motion means moving from one place to another. There is more than one way for graduating the verbs of motion. They can be graduated by an adverb or a circumstantial element. For example, general verbs of motion can be graduated via infused or isolated forms.

Table (82): Graduation of the Verbs of Motion.

Verbs of Motion		Forms of Graduation	
Arabic	English	Arabic	English
جاء	Came	مسرعا	Running
جاء	Came	يسعى	running
جاء	Came	لمهرولا	Jogging/trotting

The table above shows that the verbs of motion can be graduated via different forms. It can be graduated via a circumstantial element or another verbal process of motion. As for the nominal phrases of motion, they can be graduated via quality forms such as ‘slow movement’ and ‘swift movement’.

Domain of Walk**Table (83): Graduation of Walk: High End Infused and Separate Forms.**

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
هرع جرى فر Run away	Hurry Rush Run Run away	يسار مسرعا أسرع في سيره	Move with speed/haste Move swiftly Walk quickly walk at a steady gentle space

Table (84): Graduation of Walk: Mid End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
يهوول يرمل	Trot	خطى سريعة قصيرة ما بين المشي والعدو	a moderate pace with short steps

Table (85): Graduation of Walk: Low End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
يمشي يسير يخطو درج يبدلف	Walk Step Saunter Stroll jog	يسار رويدا قارب الخطى	Walk step by step Move slowly/move at a jog trot

Table (86): Graduation of Walk: Zero End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
حبالزحف	Creep Crawl	يسير على يديه وركبتيه	Move on hands and knees / move with the body close to the ground drag the body along the ground

Rain**Table (87): Graduation of Rain: High End Infused and Separate Forms.**

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
أمطرت	Rained	قطرات مياه متساقطة من السحاب	Water falls in drops from the clouds
بغرت وابل	Poured Downpour	مطر شديد أمطرت بغزارة أمطرت بكثرة أمطرت مطرا مدارا	Heavy rain Heavy fall of rain Heavy rain
سيل طوفان	Inundation Flood Floodwater		Overwhelming flow/fall

The isolated forms fall under gradeability by quantification which are discussed in another paper.

Table (88): Graduation of Rain: Mid End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
بعثت بعشت رذاذ طل	Drizzle Sprinkle	مطر خفيف	Rain in fine drops Rain very lightly Scatter in drops Light rain

Also, Arabic forms in the table above fall under graduation by quantification while English uses the form 'fine' which falls under graduation by intensification.

Table (89): Graduation of Rain: Zero End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
تصفو تصحو صحو صافية	Dispel Cloudless	خلت السماء من الغيوم انقشعت الغيوم	Cleared up Free from clouds

‘Flow’**Table (90): Graduation of Flow: High End Infused and Separate Forms.**

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
انصب	Poured out	سال في قوة	Stream continuously
انهمر	Gushed out	انبعث سائلا	Flow forth suddenly in great volume
ينبجس	Exploded		Flow over the top/brim
ينفجر	Overflow		
يفيض			

Table (91): Graduation of Flow: Mid End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
اندلق	Spilled	انسكب دفعة واحدة	Flow outward

Table (92): Graduation of Flow: Low End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
يرشح	Leak	انساب قطرة قطرة	Flow drop by drop
يض	Ooze out		Release in small drops
يسيل	Exudate		
	Exude		

The isolated forms in Arabic consist of an intensified form which is qualified by a quantified form.

Table (93): Graduation of Flow: Zero End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
توقف	Drain		Completely dry
ينضب	Dry up		
يحتبس			
يجف			

Move**Table (94): Graduation of Move: High End Infused and Separate Forms.**

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
يقفز ينط ينتب	Hop a ditch two Jump		feet wide

Table (95): Graduation of Move: Mid End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
همد سكن		لم يتحرك	Be motionless Have /make no motion

Table (96): Graduation of Move: Low End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
يحبو يدب	Creep Crawl	يزحف على يديه وبطنه	Move slowly on the hands and knees

Table (97): Graduation of Move: Zero End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
يمشي يخطو ينتزه	Walk Toddle Stroll	تحرك على قدميه	Move with the feet

Graduation with Reference to Vigor

Up/down scaling can be realized by reference to the notion of vigor. Vigor is a matter of speed, physical force, illumination, consciousness, spreading, and volume of sound. Scaling according to vigor can be realized via isolated and infused lexical items.

Obliteration**Table (98): Graduation of Obliteration: High End Infused and Separate Forms.**

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
يمسح يطمس يمحو يستتر	Erase Obliterate	يحجب معالم الشيء بالغ في محوه	Rub out Wipe out

Table (99): Graduation of Obliteration: Mid End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
-	-	-	-

Table (100): Graduation of Obliteration: Zero End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
يظهر يبين يظهر يبرز	Reveal Show emerge	يرفع الحجاب عن	Lift the lid on Become evident/visible Come into view

- Wetness

Table (101): Graduation of Wetness: High End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
يتبل يخضل يندى يتبلل	Wet Dampened	يتشرب بالماء	Get dampened get dabbled

Table (102): Graduation of Wetness: Mid End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
رطب يرطب رطب	Moist Moisten Humid	أصابه الندى	Be slightly wet Containing a high amount of water/vapor

Table (103): Graduation of Wetness: Zero End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
جاف ناشف يابس قاحل	Dry Wither Arid	يخلو من الماء	Dry up loss of moisture Lacking moisture

Announcement**Table (104): Graduation of Announcement: High End Infused and Separate Forms.**

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
يعلن يشهر يذيع يصرح يفصح يعلن يذيع ينشر	Announce Advertise Broadcast Declare Proclaim Promulgate publish	يبدلي بقوله يعرب عن أقواله	Made a statement Express one's view

Table (105): Graduation of Announcement: Mid End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
يلمح يوغز	Allude to Mention Hint Intimate Hint at Touch on Allusion	لم يذكر صراحة	Indicate indirectly Indirect/covert reference

Table (106): Graduation of Announcement: Low End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
يسرب	Leak Disclose to	يأمره خفية	disclose without authorization or official sanction.

Table (107): Graduation of Announcement: Zero End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
يضمّر يسر يكن يضمّر يخفي	Conceal Hide Bottled up	تحدثه به نفسه	Keep secret Keep a feeling inside oneself Hide a secret Repressing feelings over time

Volume of Sound: Saying**Table (108): Graduation of Saying: High End Infused and Separate Forms.**

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
يقول يتكلم يتفوه يتحدث ينطق يتلفظ	Say speak pronounce talk utter Articulate	يصدر صوتا مسموعا ومفهوما	Utter aloud

Table (109): Graduation of Saying: Mid End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
يوشوش يهمس	Whisper Susurrate	صوت خافت	Muffled voice Say secretly/privately

Table (110): Graduation of Saying: Low End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
يكتُم يسر	Conceal Hide	أسر في نفسه	Keep to oneself Refrain from communicating with others

Table (111): Graduation of Saying: Zero End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
يصمت يسكت	Hush	لم ينطق انقطع عن الكلام	Be silent Stop talking Keep quiet Hush one's mouth Hold one's tongue

Volume of Sound: Crying**Table (112): Graduation of Crying: High End Infused and Separate Forms.**

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
يصرخ يهتف	Cry Shout	يصيح بشدة يصيح ماذا صوته	Utter inarticulate sounds Utter a louder cry

Table (113): Graduation of Crying: Mid End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
يهمس يوشوش	Whisper Susurrate	يتكلم بصوت خفي	Speak in a low voice

Table (114): Graduation of Crying: Low End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
يتمم يمغمغ يجمم	Murmur Mumble	يتكلم بكلمات غير مفهومة	Say in an indistinct voice Say indistinctly

Table (115): Graduation of Crying: Zero Ends Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
يصيح يصرخ	Shout Cry	يتكلم بصوت مرتفع	Speak with a loud voice

Laughing**Table (116): Graduation of Laughing: High End Infused and Separate Forms.**

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
يفقهقه يضحك	Giggle	يضحك بصوت عال	Dying horse laughter

Table (117): Graduation of Laughing: Mid End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
يتبسم	Smile	يضحك دون صوت	

Table (118): Graduation of Laughing: Low End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
هش	Cheerful	Good-humoured Good-tempered Bright-faced	منبسط الوجه

Table (119): Graduation of Laughing: Zero Ends Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
متجهم مكفهر	Gloomy surly	مقطب الوجه	Suddenly ill-tempered

Spreading**Table (120): Graduation of Spreading: High End Infused and Separate Forms.**

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
جائحة اجتياح (في جميع العالم)	Pandemic	نقشي مرض على نطاق واسع	prevalent over a whole country or the world widespread disease

Table (121): Graduation of Spreading: Mid End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
وباء	Epidemic	انتشار مرض في منطقة معينة مرض موسمي	occurring widely in a community at a particular time. A widespread occurrence of disease

Table (122): Graduation of Spreading: Low End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
وعكة وصب	Ailment Fatigue Disorder Upset (Everyone gets stomach upsets from time to time). pip	فتور في البدن	Mild illness Temporary illness - physical weakness A condition of indigestion minor nonspecific illness

Table (123): Graduation of Spreading: Zero End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
معافاة شفاء	Recovery Healing	برء من مرض	a return to a healthy condition

Clarity**Table (124): Graduation of Clarity: High End Infused and Separate Forms.**

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
واضح جلي بين	Visible Evident Obvious		Easily seen

Table (125): Graduation of Clarity: Mid End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
التبس اختلط أشك الشيء متباين	Equivocal muddled Ambiguous	له معنيان متضادان	seeming to have two opposing meanings,

Table (126): Graduation of Clarity: Low End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
غامض مبهم ملتبس	Equivocal Ambiguous Incomprehensible	غير واضح صعب إدراكه	is not clear open to more than one interpretation difficult to comprehend

Table (127): Graduation of Clarity: Zero End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
اختفى خفي	Disappear Vanish	فص ملح وداب	Vanish into thin air

Illumination**Table (128): Graduation of Illumination: High End Infused and Separate Forms.**

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
يضيء يلمع يشع	Illuminate Shine Radiate	يرسل نورا	Brighten with light Emit light

Table (129): Graduation of Illumination: Mid End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
Semi-darkness		ما بين العتمة والنور ظلام جزئي	Partial darkness

Table (130): Graduation of Illumination: Low End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
خفت	Dimmed	ضوء ضعيف ضوء خافت	Dim light Not bright Waning light Decrease in intensity

Table (131): Graduation of Illumination: Zero End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
معتم الداجي مدلهم مظلم دامس	Dark	حالك السواد	Pitch black Very dark black Coal black

Patience**Table (132): Graduation of Patience: High End Infused and Separate Forms.**

Arabic Infused Forms	English Forms	Infused	Arabic Forms	Separate	English Forms	Separate
جلود	Patient		رابط الجأش	Exhibiting	calm	
صبور	Lenient			endurance of difficulty		
	Imperturbable			Not harsh		
				Unshakably calm and collected		

Table (133): Graduation of Patience: Mid End Infused and Separate Forms.

Arabic Infused Forms	English Forms	Infused	Arabic Forms	Separate	English Forms	Separate
رزين	Composed			Serenely	self-	
حليم	Clement			possessed		

Table (134): Low End Infused and Separate Forms.

Arabic Infused Forms	English Forms	Infused	Arabic Forms	Separate	English Forms	Separate
-	-		-		-	

Table (135): Graduation of Patience: Zero End Infused and Separate Forms.

Arabic Infused Forms	English Forms	Infused	Arabic Forms	Separate	English Forms	Separate
جزع	Anxiety		عدم الصبر			
	Impatience					

Generosity**Table (136): Graduation of Generosity: High End Infused and Separate Forms.**

Arabic Infused Forms	English Forms	Infused	Arabic Forms	Separate	English Forms	Separate
كريم	Generous		كثير الضيوف	Giving freely		
جواد	Large					
سخي	Open-handed					
معتاء	Hospitable					
مضياف						

The high-end Separate forms can be realized by the scale of quantification as in the following metonymical forms:

كثير الأيدي- كثير الرماد.

The two expressions above are metaphorically used. Literally, ‘*kathīr*’ *’al-’ayād*’ means ‘having many hands’. Metaphorically, it could mean very generous. Also, ‘*kathīr*’ *’ar-ramād*’ literally means ‘high-ash’. Metaphorically, it means ‘hospitable and generous’.

Table (137): Graduation of Generosity: Mid End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
مقتصد اقتصادي حريص	Thrifty Economical		Wisely economical

Table (138): Graduation of Generosity: Low End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
بخل شحيح متردد	Close-fisted Miser Niggard Tight-fisted	ضن بما عنده محجم عن العطاء	Unwilling to spend

Table (139): Graduation of Generosity: Zero End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
ضنين	Mean Miser	شديد البخل نحيج شحيح بخل أشد البخل	Very stingy

- Severity

Table (140): Graduation of Severity: High End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
موجع مبرح وجيع حاد مزمن	Acute Painful Tormenting Grievous chronic	شديد الألم	Extremely severe Lasting for a long period of time

Table (141): Graduation of Severity: Mid End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
ثقيل Dull خفيف Mild		ثقيل خفيف	Not intensely or keenly felt

Table (142): Graduation of Severity: Low End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
-	-	-	-

Table (143): Graduation of Severity: Zero End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
-	-	-	-

- Freshness

Table (144): Graduation of Freshness: High End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
عذب Palatable فراش Fresh		سائغ شرابه	Sweat water

Table (145): Graduation of Freshness: Mid End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
-	-	-	-

Table (146): Graduation of Freshness: Low End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
-	-	-	-

Table (147): Graduation of Freshness: Zero End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
أجاج مالح	Salty Savoury	شديد الملوحة والمرارة ملح زائد	Bitter salty

Sweetness**Table (148): Graduation of 'Sweetness': High End Infused and Separate Forms.**

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
حلو طيب شهي لذيذ مستطاب	Sweet Good Delicious Tasty Luscious	حلو الطعم طيب الطعم	Have a pleasant flavor having a pleasingly rich, sweet taste.

Table (149): Graduation of Sweetness: Mid End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
مقبول	Edible Eatable	يمكن أكله يمكن بلعه	Fit to be eaten.

Table (150): Graduation of Sweetness: Low End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
	Inedible	لا يؤكل	Not edible Not fit to be eaten Not suitable to be eaten

Table (151): Graduation of Sweetness: Zero End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
حظل علقم	Bitter	شديد المرارة	Having unpleasant taste As bitter as gall

Speed**Table (152): Graduation of Speed: High End Infused and Separate Forms.**

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
سريع	Quick Rapid Speedy	-	Speedy motion/progress
خاطف	Swift	-	-
عاجل مستعجل	Urgent Immediate Prompt	يتطلب تدخلا عاجلا	Requiring speedy action

Table (153): Graduation of Speed: Mid End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
يتريث متأن	Easygoing	لم يعجل عمل في تودة	Take one's time

Table (154): Graduation of Speed: Low End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
بطيء	Slow	يستغرق وقتا طويلا	Taking time more than is usual or necessary
مماطل	Dilatory		Lack off promptness

Table (155): Graduation of Speed: Zero End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
عاجز	Frail		Physically weak

- Physical Power**

Table (156): Graduation of Physical Power: High End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
قوي	Powerful	قوة	Physically powerful
شديد	Strong	خو شدة	

Table (157): Graduation of Physical Power: Mid End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
-	-	-	-

Table (158): Graduation of Physical Power: Low End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
ضعيف	Weak	خائر القوى	Lacking physical strength
هش	Fragile	ضعيف البنية	Lacking physical power

Table (159): Graduation of Physical Power: Zero End Infused and Separate Forms.

Arabic Infused Forms	English Infused Forms	Arabic Separate Forms	English Separate Forms
عاجز	Frail		Physically weak

CONCLUSION

The present paper focuses on the linguistic phenomenon of intensification which represents an important semantic relationship. The study unearths the mechanics of gradeability in Arabic. It gets the reader familiar with the terms of the study providing a useful overview of the phenomenon of intensification. Also, it provides a detailed analysis of the grammatical, morphological, and lexical features of intensification. Grammatically, intensification can be realized by relative pronouns and negation. Also, this linguistic phenomenon can be realized via the cognate object. A cognate object is an object which is derived from the verb that precedes it. It can be used for scaling both intensification and quantification. Moreover, some grammatical particles are used for achieving the ends of the scale of gradeability. In addition, cleft structure, fronted pronouns, circumstantial elements, and adverbs of time and frequency are used for intensification. Intensifiers/boosters play a major role in realizing the high end of the scale of gradeability. It is because an intensifier heightens or lowers the intensity of meaning of an item. In traditional English grammar, intensifiers are considered adverbs such as very and hardly to the point. In Arabic, intensifiers are of two kinds: lexical and abstract. Lexical intensifiers can be realized via the repetition of the same form which does have the same meaning. Some Arab grammarians differentiate between lexical intensifiers and repetition. It is a repetition when the lexical form is repeated without having the same meaning. As for abstract intensifiers, they can reflect the three ends of the scale of quantification as for number.

When it comes to morphological forms, intensification can be realized via morphological forms which can be either infused or separate forms. Gemination is one of the morphological forms that play a major role in the scale of intensification. In English, gemination takes the form of doubling

a consonant sound as in ‘dinner, winner, and beginner’. As for Arabic, gemination takes the form of diacritics (ـَـَـَ) such as ‘صَدَّ’, ‘حَجَّ’, and ‘مَعْلَم’. These forms can be romanised into ‘sadda’ (fend off), ‘hajju’ (pilgrimage), and ‘mu’allimun’ (teacher) respectively. The diacritic refers to doubling the consonant in these forms. In addition, maximization, the mode of ‘*al-Mubālaghah*’, occupies the high end of the scale of intensification. It has the function of turning the volume up to the highest possible point, condition, or position. In Arabic, forms of maximization are nominal forms which are derived from verbs referring to the meaning of gerund. They have the function of emphasizing and maximizing the meaning. Furthermore, intensification can be realized by diminutive forms.

At the lexical level, intensification can be realized via a variety of forms such as nominal, verbal, gerund, or infinitive forms. All the forms can be either infused or isolated. The study provides a detailed discussion of these forms in terms of the semantic fields or cognitive domains. The process of analysis focuses on graduating lexical forms of cognition, emotion, motion, and vigor. Under cognition, the study deals with the lexical forms of cognitions which include the nominal forms as well as the verbal ones. Early Arab grammarians tackle the verbs of cognition under the heading “‘*af’ālul yaqīn*” or “‘*zanna wa ’akhawātuha*”. These verbs fall into three groups with a view to graduating certainty. Group one includes ‘*alima* (know), *wajada* (find) and *ra’a* (know for sure). The objective of the group is to convey high certainty. Group two includes *zanna* (think), *hasiba* (deem), and *khāla* (assume). These verbs convey vacillation. Group three includes ‘*za’ama*’ (allege). It indicates dubitancy occupying the low end of the scale of certainty. The verbs above convey different degrees of belief: certainty, vacillation, and dubitancy respectively. Therefore, the highest scale of intensity is realized by evidentials such as “see and know”. On the contrary, the low scale is conveyed by the verbal process of assumption. As for the forms of emotions, the study provides a detailed graduation of many forms of emotions such as hatred, love and sadness. The study goes further providing an analysis of the lexical forms of motion. So, the paper graduates lexical forms such as walking, moving and jumping. The study concludes with gradeability with reference to vigor. It provides graduation of the forms of speed, physical force, illumination, consciousness, spreading, and volume of sound. In conclusion, the study of the phenomenon of intensification proves important for translators and language learners. Moreover, it helps in understanding the true meaning of the Qur’anic verses. At the social level, it helps in resolving social conflicts and overcoming the state of dichotomy.

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End Notes:

ⁱ Using the modifier 'tall' for the description of someone can convey a gradual way of thinking.

ⁱⁱ Translation of the forms of maximization depends on the context in which they are used. Also, finding an isolated form for any of the forms mentioned above depends on the selected word. For example, the nominal form *Ar-Rahman* could be translated into '*The All compassionate*'. The quality '*tharthār*' in Arabic could be translated into 'talkative' as an infused form. As for the separate form, it could be rendered into 'much inclined to talk'.

ⁱⁱⁱ The sub-fields of language are not opposed to each other. They can be arranged in a gradual way. Accordingly, morphology is the basis upon which lexis is built. Then, it is grammar that organizes the lexical forms in a correct way to convey meaning.