

The double Illocutionary force with causality in Arabic verbs (Collected and investigated)

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Abstract

The research discusses the double Illocutionary force with causality in Arabic verbs as a manifestation of the Arabic linguistic depth. The verbs, the research subject, are distinguished in the following. First, their occurrence is linked to the occurrence of two verbs, the first as a reason for the second, such as: (I tilted the bowl if I twisted it on its side to gather what was in it). The two verbs twisted, and gather were used in such way.

The first is a cause in the second, and the movement of the actual performance of the two, the cause and the doer of the action, is called by one verb "I tilted," which contains two powers of achievement (twisted and gather). The research aim is to collect that special material in Arabic verbs from dictionaries, and study it to show the power of double literal achievement with causation and the relationship. This takes place through deliberativeness in the Arabic lexicon and clarifying the accuracy of the lexical expression in explaining Arabic verbs and standing on a deep and concise characteristic of the meaning of performance in the Arabic verb. Through statistics, the research prepares a special dictionary for this type of verb in Arabic.

Keywords: pragmatics, verbal verb, pragmatic efficiency, double literal Illocutionary force, Arabic lexicon.

1. Introduction

The research "Double Completion Force with Causation" addresses the presence of multiple literal fulfillment powers in Arabic verbs. The verbs under study have two fulfillment powers; One paves the way for the other, and the latter is a reason for the occurrence of the first, and this is characterized by some Arabic verbs. The triple root here carries the meaning of a complete sentence and has a clear link between the cause and the cause. And because most of the verbs under study carry a double power of accomplishment and are explained by causation, the title of the research came with that name. Examples of this include "Math." The man is the medicine and the thing in the water: arak; to dissolve. He struggles with it to dissolve it, and the action is not achieved except by the two forces connected to each other through causality. His fight is not intended for its own sake, but to dissolve.

And "I hanged the camel: I pulled it to raise its head." The goal of pulling is to raise the head. The actual performance was reduced to one triple act, "hanging." And "I sparked something evil and sparked it: I spread it out to dry." Here, the description and performance were summarized in a triple verb, "sparks," the performance of the spreading, and the desired result is drying.

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Research Problem

Through contemplation, I came across a characteristic of some Arabic verbs in dictionaries that I did not find in other verbs of the Arabic language. The minimum description of such examples requires at least a sentence in other languages. The fact that the description here comes with two verbs to be achieved by their occurrence is a verb that contains the cause and effect. This does not exist in languages except by Linking letters, and the verb is not mentioned like this to summarize a description, as the verb in English, French, and Italian does not have this feature, that is, in European languages, so I wanted to know the number of these plural verbs and study them.

Objectives of the study

The research aims to achieve the main goal, which is to study the double inflectional force with causality in Arabic verbs. In achieving this goal, we aim to achieve a group of others, namely:

- a) Enumerating a characteristic that distinguishes some Arabic verbs that have not been studied before by providing a precise, specialized study.
- b) Researching the characteristics of Arabic through the Arabic dictionary, the study reveals something new that has not been mentioned, nor has it been studied or analyzed in this way previously.
- c) Linking modern studies with the deep heritage reality of the Arabic language.
- d) Explaining many social aspects in describing information that demonstrates the accuracy of the linguistic expression that expresses the environment of the Arabs. This is an aspect of the study that distinguishes the Arabic dictionary in its accurate description of all the details of Arab life.
- e) Through research, the efforts of Arab lexicographers appear in explaining the meanings of these verbs with accuracy that requires contemplation.

The importance of the study

The importance of the research is that it studies a feature of some Arabic language verbs that has not been studied before. The structure of their content is strange and precise. It requires collection and study to determine the relationship between two powers of accomplishment linked to the causal relationship in one verb consisting of three letters. This is something that shows the depth of Arabic linguistic thought and its dimension. history of that language.

Study Methodology:

I followed the descriptive, inductive, and analytical method to suit the nature of the research. The descriptive approach describes the material as it appears in Arabic dictionaries and the Book of Actions, and the inductive approach in collecting the material by extrapolating the Book of Actions from its parts and displaying what was extracted from it in *Lisan Al-Arab*, *Al-Mukhassus*, *Al-Qamoos Al-Muhit*, and a number of other dictionaries, and the analytical approach becomes clear through explaining the power of literal achievement, and linking it to the causal relationship. Within each verb of the research subject.

Study limited:

The study in the research was limited to verbs only, as there are sources that explain in the same way, and in order for this to be achieved, it requires the occurrence of more than one accomplishment force, such as "eulogy: stopping a vein so that its blood may be taken, roasted, and eaten" (L.A. Ibn). The author of the dictionary did not mention a verb, but he explained the source in which it occurs. The occurrence of two actions means a double force, but it is not considered a subject of research. Because it explains an

infinitive, and also if he explains a participle, such as: “The bastard who attacks the drinkers in order to drink with them and not from them, then he continues to be pushed among them” (l.a.waghl), then the use does not occur in the verb. Likewise, what was derived, such as: “Al-Ra’i: The luxurious garment is spread out so that its beauty can be seen” (Al-Tahdheeb is an opinion),

and “Al-Mukhraq: The handkerchief is wrapped around to be struck with it, authentic Arabic” (Q.M. rags), (naft) (Al-Tanafeet: to remove the hair from the skin, So he throws it into the fire to be eaten. This is done in drought.) (Q.M. Naft) This is a very specific material for a specific event and is strongly linked to the environment, but he did not do it and therefore it fell outside the scope of the research. It is certain that there are many forms of reasoning in explaining the lexical meaning, and they do not represent part of the research, such as: “And the water cooled: he poured it cold over him, or drank it to cool his liver” (Q.M. cold). This is a reasoning for the verb, and is not part of it, and does not create a strong pairing. Completion of the action.

Study tools:

Through collecting and carefully examining the scientific material of the study, I found that this characteristic is characterized by (236) verbs in which the cause and effect are mentioned. I collected those verbs, and because of their large number, I wanted to divide the content by the cause, so I classified (80) causes, and placed under each cause its verbs, for example; “The camel swayed: to move it with its reins, to increase its travel,” so I put the reason “to increase, and its root is zaid”; To include the verb “to take” under it, and this is how coordination was done throughout the research material. Some of the verbs that show the reason are classified under (6) verbs such as “to take”, some (10) are verbs such as “to eat”, and some (29) are verbs such as “to look”.

The census was based on the following dictionaries: Lisan al-Arab by Ibn Manzur, abbreviated in the paper (l.a.), dedicated to Ibn Sayyidah, al-Qamoos al-Muhit and its abbreviation (q.m.), Kitab al-Af’al by al-Saraqusti, abbreviated (al-Af’al), and various examples of Arabic dictionaries. By expanding the dictionaries, I wanted to make sure that the style of explaining the double force is not the style of a specific person, but rather it is the style of explaining the action in its reality over the ages and the differences in dictionaries, and thus describing the action with these powers is true in its structure, and a summary of what happens when it is performed.

Curriculum Search:

The research utilized a descriptive, inductive, and analytical method to analyze material from Arabic dictionaries and the Book of Actions. The descriptive approach described the material, while the inductive approach extracted information from various dictionaries. The analytical approach explained the power of literal achievement and its causal relationship within each verb of the research subject.

The theoretical framework of the study

The research is explained into an introduction and two sections: First: The lateral view of the power to achieve achievements, where: the applied aspect of the power of achievements, which includes a greater explanation of some models of raw materials due to the size of the material, followed by a census of the material collected and then the conclusion; The most important results and recommendations, then a list of the most important and review.

The first axis: The theoretical aspect of achievement power.

Internet communication must be precise, clear and simple; to represent outstanding performance in general in achievement and meaningful achievement that has multiple

achievement powers with one word that facilitates communication to a great extent, achieves great communication and communication, and shortens sentences, explanations, and structures that may sometimes be changed or require clarification after explanation.

After Dr. Zaki Naguib Mahmoud stopped me when he said, "The differences in our literary heritage were not a tool for communicating the problems of the Greek world, nor a means for the diverse culture of people's lives and times," All of this is considered a response to that rental. The elements are not fully embodied. 99 speakers have to explain this, which may be long, and summarize it briefly with verbs.

Therefore, at the beginning of the research, there is no need to consider the additional only that it carries an amazing power, but in total, it is completely threefold that most verbs are abstract in language, and this indicates something that indicates the ability to speak Arabic from its language, as it indicates the historical depth because the language, the verbs that are the subject of the research, where it shines and is looked at, gives you directly that the Arabic language has historical depth that was beginning with such an accurate summary, which clarifies the relationship of the achievement force with functional linguistics and gaming linguistics, as is the case in the modern lesson.

The Arab fully understood his environment and represented it with words in a way that described reality with keenness, which we greatly appreciate in contemplating this research. Therefore, when we look at the principles of play that make referee decisions and their power, we realize that the power of achieving achievements, as Searle sees it, lies in achieving the speaker's goal.

That strength is the ability to comprehend comprehensive readings. The actual force is the energy that verbally reaches the result and then the effect, and it is divided into two forces: a direct, literal executive force that matches the final result intended by the speaker; what he says matches what he means, and that power is represented in describing and informing; and an important, necessary, indirect power that is real and proceeds from meaning to metaphor.

There are different types of declarative power. The research here is concerned with declarative power. Austin focused on the speaker's intent in determining the fulfillment power of the speech act, while Searle sees that the fulfillment power of the utterance is the fulfillment of the speaker's intent and the result of the listener's interpretation of the utterance. The direct and indirect linguistic speech acts in the book *Memories* by Tantawi, not memoirs This is what the lexicographer focuses on and what the reader understands.

Through the lexical explanation, the reader meets what both Austin and Searle pointed out: the speaker's intention is to convey the literal meaning of the verb, and the purpose is achieved by the occurrence of the literal accomplishing force that leads to the occurrence and realization of causality. Searle used illocutionary force and illocutionary point to indicate a description of a function or what a speech act aims to achieve.

The speech act is linked to linguistic and social customs. It is also linked to social diversity in language and dedicates to it a special type of study known as "sociolinguistics" to study the relationship between language and society. From Searle's classification of speech acts, he identifies the predicative meaning of the linguistic act, which commits the speaker to the truth of the propositional purpose at the center of the conversation as it conveys reality,

and this is what happens in explaining the meaning of the linguist, who explains the meaning to inform the reader or researcher of the literal meaning of the act and shows the reader the literal accomplishing power of the act. The necessary force, if clarification is necessary, is in the Arabic dictionary.

The lesson here is specific to the literal accomplishment force, which has become clear through research that it may be double, triple, or quadruple, and all of this can be summed

up in one verb, and it is not required to be more, as most verbs that have this characteristic are abstract triples, and reporting the verb as a target for lexical explanation is achieved in the performance. The direct action and the precise description of its details thus highlight the dual accomplishment force with causality.

The cause represents the second force, and the motivation for its occurrence is the first force, as previously mentioned in the introduction. The truth value of sentences in natural languages is determined by the extent to which they match reality and the points that are associated with the speaker and the listener.

In the dictionary, the points of conjunction between the writer and the reader in the common environment require a certain direction for understanding and reveal the criterion of descriptive adequacy in Arabic verbs. This confirms the historical depth of the Arabic language, and we must know that depth as our ancestors knew it. Society's view of the language must change, and we must enhance sound linguistic sense through a good taste for the language, especially those features that distinguish it from others.

Language explains the way of thinking, and the Arabic research models integrate the accomplishing powers of more than one verb. To explain the actual performance of the content of a single verb, explaining it lexically indicates the depth of Arab human linguistic thought, as the image that has been combined in this way is not isolated from the colors of meaning and communication.

The meaning of the image represents a cognitive and symbolic activity. In the explanation of the dictionary, we often see that perception from top to bottom means perception of the whole first, and then perception of the parts in light of their presence in the whole. This is what the explanation of the Arabic verb represents in dictionaries.

The clarification of the internal content is embodied in the power of achievement, even if the name is modern. The explanation of the Arabic dictionary centuries ago explained this, and the explanation focuses on formal features such as static, movement, and extension. Verbs of research are characterized by movements whose effect extends to another movement, thus creating a structure.

Action by causation There is an explanation of the pragmatics in the use of the verb in the explanation of speech acts according to the fundamentalists. The speech act is considered the main driver of communicative action in their view, and it corresponds to the modern pragmatic lesson.

Pragmatics deals with language when it is used in different status classes, and it describes every idea that only appears through its practical applications related to reality. Pragmatics is an integral part of lexical work.

There is always agreement between the lexicographer and the reader-student on the element of the environment and that they are children of that language. It is difficult for the student to separate himself from his heritage while researching the lexical work, and the encyclopedia of the Arabic dictionary leaves no room for this separation. In determining the environment (space and circumstances) in which the utterance is produced, pragmatics studies everything in the meaning of the utterance that is related to the position in which it was said. Although the research studies verbs as vocabulary and the formal relationship is difficult to embody, it is represented kinetically, with the embodiment varying from one study to another. Custom is what gives a certain value to linguistic symbols that perform their function as means of communication in the linguistic community.

The ability to imagine when performing an action also differs according to different environments, and the orientation of kinetic meaning remains subject to environmental coexistence and direct contact. In news reports, the purpose is to inform the listener of the

truth of the news by presenting it and describing it as a representative of a situation that exists in the world. Examples of this include interpretations,

and the lexicographer interprets the meaning here in the research material through an accurate description of what happens during the performance of the action. The study of verbs by research deals with how the lexicographer explains the meaning of the verb in detail and clarifies it in descriptive sentences characterized by accuracy and clarity. Therefore, the literal accretive force is original and matches the pattern of the lexical declarative sentence. Hence, the accretive force increases if it indicates more than one accomplishment and represents the propositional verb accurately in reporting the details of the explained action. We arrive at the complete speech act, which includes the act of saying, the action included in the saying, and the action resulting from the saying.

The idea of formative elements becomes clear, which is based on analyzing the semantic content of the word into elements and features that are unique to the word and no other and removing it from synonymy. The research represents a manifestation of the accuracy of Arabic lexical expression. Lexical casting between words is achieved through repetition and lexical accompaniment,

so the pronunciation is repeated with the same intonation, which is a type of referral. This is found in research on the repetition of a specific vocal performance with camels, sheep, and others, to produce, to flow, or to accept..., and this is related to pragmatic efficiency and its nature, which necessitates knowledge of the user.

Language for its actual contexts and expressive requirements, and this requires comprehensive knowledge of the place in which language events take place and the conditions of communication in society related to the social, psychological, and cultural conditions of interaction.

This achieves the achievement power that depends on the encyclopedic competence represented by the cultural aspects of the speaker and the recipient. Mutual understanding depends on the participation of the parties to the linguistic event in the same culture, social backgrounds, self-evident postulates, the body of perceptual knowledge, representations of the reference world,

its interpretations, axioms of belief, differences in classes of people, geographical environments, ethics, and the construction of the general character of society and that of individuals, presupposition, and obligation. Acquiring pragmatic competence includes the ability to realize the indicative power of a sentence, and the indicative power here is the description that is achieved by the occurrence of the content of the action (the two verbs, cause and effect).

If we look at the linguistic and mental aspects of the world and compare them, we will seek to build understandable explanatory theories related to the cognitive field, as humans are part of the natural world. Then the language is subject to comparison with others in terms of accuracy and historical depth, the latter through which we should study Arabic dictionaries, given that speech is a type of social behavior and that the classification of speech acts is subject to cultural concepts and thus varies from one society to another, and the speaker stores all This is in his memory, and that is why Austin distinguished between "rhetorical power," which is the same as the accomplishing power of a speech act, and its "actual influential power." The linguistic event is a common subject among various arts. Philosophers of language, logicians, and cognitive psychologists were interested in classifying actions, and they were not limited to linguists alone. The event is linked to natural language, and therefore those in different fields interpret it in different ways, all of which are aimed at understanding and assimilating the meaning.

second axis: The applied aspect of achievement power

The applied aspect clarifies the nature of the explanation of the research material, and there are observations, including:

1. There are verbs that have three internal powers of accomplishment (27 verbs); Such as: “must”: I am stroking the garment, stroking it if I wet it and then moved it; To get his water out, the verbs wet, move, and get out form the connotation of the verb “mast” and its triple literal fulfillment power. The third action is the cause of the first and second, in order. Likewise, “Duram”: “The boy’s Dharm: if his teeth move and his infants fall out, he will succeed in others”; Actions move and fall, and three accomplishing powers are left behind to form a “dram.” Indeed, it is about increased movement, clarity of the image, and arrangement. For example, “The camel was crucified” when she stood up and stretched her neck towards the sky. To give birth to her son, let us consider the picture and the successive movements. She rose, extended her neck, and ran. It was shortened to “I crucified” the camel.

2. There are verbs that have four powers of accomplishment (6 verbs). For example, “The hunting falcon saw him, but his owner did not see him, so he jumped and shook his hand to send him away.” The verbs: he saw him, he jumped, he shook, and he sent him. All of this was expressed by the verb “anas.” The Arab summarized this entire event with its details in one concise expression known in his environment. It is common linguistically; as soon as this action is mentioned, it becomes known what the falcon and its owner did, and it is a descriptive environmental expression.

3. We find that some verbs are a complete description of more than one event, with an explanation for each event independently; for example, “The flock was forced to come out. When it fell to the ground, they blew in its nostrils, so that the plants would come out, and they came like its seed, so that it would be level.” Let us look at the verbs: they fell, they blew, they came out, and they came. To be fair, all this description and performance was summarized in “wajib” and represented a complete picture of successive actions.

By analyzing the examples, I found that most of the verbs under study have a double fulfillment force, and there are 203 verbs, so I specified the title in it. Because they constitute most of the research models, I will explain some of them and leave the rest in the statistics due to the large size of the collected material and the lack of repetition of the explanation pattern. I underlined the fulfillment force of the explained verb to distinguish it.

Explanation of examples:

- He fell (to fall):
- “Knock” And the trees bang. If you hit them with a stick, their leaves will fall. (Al-Sahhah “Knock”)
- “Asab” And the tree’s sinews: He joined its branches and what separated them with a rope, then beat them, causing its leaves to fall (Al-Mukhass: 4/378, L.A. “Asab”)
- “Meconium” Meconium: what comes out of a boy’s stomach when he is born, black and sticky like glue before he is fed... and he imbued him: he gave him medicine to make him lose his meconium (L.A. “meconium”)
- “Qarnas” It is said: Qarnas al-Bazi, if he ties it so that its feathers fall, then it is muqarnas. Al-Layth narrated: Qarnas al-Bazi, with the letter “Sin” (L.A. “Qarnas”)
- “Qadadh” And the bird swooped down and gnawed, and it gnawed at the conversion: it swooped down in its flight, intending to fall, and it was said: When it descended from its flight, it fell (L.A. “Qadadh”)

- “Hashish” I make the paper brittle: I hit it with a stick so that it falls apart, and from it is the Almighty’s saying: And I smite it upon My sheep, Al-Farra’ said: That is, I strike the dry tree with it so that its leaves fall and his sheep graze on them (L.A. “Hashsh”).

- “I disparage” I disparage the wart and the flesh in the she-camel’s womb: I tightened them with a blade or thread so that they fell off (Vearb 4/229)

Knocking, pinching, licking, pinching, gnawing, hashish, and gnawing are seven verbs that are involved in the reason for “to fall.” Knocking, gnawing, and gnashing relate to trees and dealing with them; gnawing and gnawing relate to birds; and gnashing relates to a camel, all of which illustrate a special description of dealing with them.

So, he hit the tree by hitting it with a stick to make its leaves fall. The goal is to make the leaves fall, and the way to do that is to hit them with a stick. The expression is summarized in the verb “knock,” which achieves the two powers of hitting and falling, and “seed,” which is to join the branches of the tree and what separates them, then hit them to make the leaves fall. Here is an increase in the description.

Because it does not strike randomly but rather includes branches, to save himself the effort that he will expend on each branch separately, he joins them and strikes, causing all the branches to fall at the same time. The picture is clear in the actual performance of the achievement, as joining is an achievement, hitting is an achievement, and falling is an achievement. There are three forces of achievement here; as for “hashsh,” the striking here is for the paper. Himself, and the result is that it erodes, and what is specific to the fur is that it hits the dry tree to make the leaves fall and its sheep graze them. A third force appears here, which is that the goal of the falling leaves is for the sheep to graze on them. It also shows a method observed in a few research models, which is the continuation of the detail after the explanation, so it hits the leaves. To fall is how he reached a goal, but it is not the original because it leads to the strongest goal, which is for the sheep to graze on it, and something like this is repeated in the research, but not by much.

As for “Aqi”, it has a dual power of accomplishment, watering it; To fall, so the subject here gives the boy the medicine to drink in order to expel the meconium in his stomach, and this is after birth to clean his stomach, and the morphological weight in (his waters) is important in the explanation, that is, he gave it to him again and again, and the hand movement is implicitly represented in it. As for verbs with birds, they have a very special status in research in general, and in these examples in particular, Qarqnas and Qadad. The first concerns the goshawk, and it contains the two forces of accomplishment: “to tie it” and “to fall.” This is an environmental description inherent in whoever trains the goshawk and uses it to hunt. The subject here ties the feathers together to make it fall. As for “to pounce,” the two forces are “to fall” and “to fall,” an abbreviation of a description known to birds. Sometimes we see the bird falling itself freely, and the verb’s grammatical meaning (affected) carries the meaning of obedience, as it joins its wings willingly so that the fall is faster.

As for “wadhma,” the double accusative force is “to tighten” and “to fall,” and the verb “wadhama” is intended to express the procedure that occurs when a wart or flesh forms in the womb of a camel, which requires removal by pulling; it falls outside the womb, that is, it is extracted. Falling here differs in usage, so it comes in the real sense, which is falling from top to bottom with tree leaves and birds, and in a somewhat metaphorical sense, with a snarl and a worm, both of which are the removal of feathers and warts. The force of the removal here is limited to the trick of tying or pulling. Ibn Khaldun spoke about the establishment of the linguistic faculty and compared vocabulary and structures. He acknowledged that speech production is in words, not in meanings, and meanings follow them. This indicates the acquisition of a powerful linguistic faculty. Individual words coupled with their specific meanings determine the extent to which the linguistic

faculty is established among language users. This is what the linguistic lesson in this research is based on.

- To live (to live in):
 - “lowering” and the bird lowered its wing; it bent it and held it to its side to calm its flight (L.A. “lowering”)
 - “Dum” Stream the pot and stir it. When it boils, sprinkle it with cold water to calm it (L.A. “Dum”).
 - “He clicked.” And he clicked with his tongue. He struck his palate, so that the horse could calm down from his anxiety. (Verb 3/147)
 - “Yaya” And he will bring camels. Oh, if you told them, they would calm down. (Verb 4/300)

Lower, swirl, click, and yaa, all aim to be still; It is a reduction specific to the bird, and it has three powers of accomplishment: “flatten” its wing, “close” it, and “to calm down” its flight, so the bird performs two actions to reach the third. It is specific to fate, and it also has three powers of accomplishment: “boil,” “nadhaha,” and “let the boiling subside.” The pot is the subject of boiling, and the external subject sprinkles it with cold water in order to calm the boiling, and this is summarized in the verb “adam.” The picture here is of two subjects that do the opposite of each other, boiling and calming. “Clicking” is specific to the horse, and it is an expression of a movement made for the horse to calm down. Its owner hits his palate, and the goal is to calm down from his anxiety, and it has two forces, “to strike” and “to calm down.” As for “Yaa,” it contains a sound interaction for the purpose of calming down, so the subject says: Ay, Ay; Let the camels live, and here we stand with a phenomenon when dealing with animals in general, which is the convention of a specific vocal performance from which a specific request is understood, and of course this comes with training and coexistence, and is repeated in several examples in the research. It is natural that vocal performance requires a certain intonation, as the voice may be extended or shortened and often hesitates. This is called vocoding. It is embodied by the tonal power of achievement.

Diversity in the form of a thing and dealing with it to make it calm is sometimes with the utmost gentleness, as in “lowering” the word “alanah” and “dammah” it, or with soft speech such as “yaya”, and it may be forceful or violent, such as sprinkling it with water, as there is force in pushing, and “striking his palate” with the horse, there is violence. . Although the goal is the same, which is soothing, the treatment is different and linked to the psychological and social aspects of language. It is natural that relief is linked to time and circumstances. Speed of completion may require force and violence.

- Saffo (to saffo):
 - “I clapped” I clapped the drink: I transferred it from one vessel to another to clear it (Al-Mukhsas / 376)

The double performance force here, “I transformed it” and “to clarify,” represents an accurate description of the kinetic performance that occurs when transferring from one vessel to another in order to clarify the drink, and the sediment remains in the first vessel. Therefore, the transitive hamza performs its task here strongly in the verb “I applauded.”

- Vote (to vote):
 - “Bazdha” And the strings were bazazha: move them to make them sound (verb 4/102)
 - “Nabadh” Nadhab And the bow is drawn, linguistically in its pulse: its string is drawn to make it sound, and it was said: The bow is drawn when its string is drawn, without an arrow, then he sends it (L.A. Nabd, Nadhab, Al-Mukhsas 4/213, 388)

- "Hattat" He gave something a hitta: squeezed it; to make it sound (verb 1/145)

Badz, pulse, nadab, and hitat all share the goal of "to sound." Badaz and pulse are specific to the bow and strings. The first: move it to sound. Moving here is with the fingers, and does not require much force, and the sound is weak. And the other: "Pulse it" pulling its string so that it sounds, and here the force increased in attraction and sound, and the picture was represented by pulling back and then letting go; In order to hear the string, the details came to clarify that the string is without an arrow, so what is meant is not to release the arrow by pulling the string, but rather to hear the sound.

As for the third verb, "hit," it has two forces: "to squeeze" and "to sound." The goal of squeezing is to make something sound, and this requires force and pressure in the squeezing, and this is summed up in the expression with the verb "hit."

- Kasra (la-takser), (la-yakser):

- "rodi" (He destroyed a thing, destroyed it... He destroyed a thing with another thing, damaged it: He struck it with it to break it, or threw it with it) (verb: 3/104, L.A. "Redy").

- "Ftha'a" And the water is fatha'a: If you heat it, it will break its cold (verb 4/32)

The two verbs "rodi" and "fatha" share the reason "to break," but the breaking here is different. The first: a real break in "rodi" is hitting it with something; to break it, as multiplication is real and breaking results from it. As for the other, "fatha" is a metaphorical break and is used with water if you heat it. To break the cold, that is, reduce the severity of the cold and make it acceptable for the body to use in terms of a suitable temperature, each of their actions involves two forces: hitting it to make it break and heating it to make it break.

Thus, the research examples are analyzed by extracting the dual accomplishment power that each verb has.

j. Statistics of scientific material for research

1. Akhza (la-yakhoz):

- "Khalaf" The man left behind: he leaned his hand towards his behind to take from his saddle a sword or something else, and he left behind his hand and left his hand behind him... Al-Jawhari: the man left behind when he leaned his hand toward his sword to draw it (L.A. "Khalaf", verb 1/446)

- "Khot" Khatt of the Bazi and Akhatt, he pounced on the catch to take it Al-Sahhah "Khot", And the bird's khatt: its sound; it has pecked... if it pounced on the catch to take it, then it heard a sound from its wings. (L.A. "Khot")

- "Lilg" and to thud him about something: he turned it around to take it from him. (L.A. "Lilg")

- "Nush" Ibn al-Sakit said: It is said to a man when he grabs another man to seize his head and beard: Nashah, Nushah, Nushah. He said: This includes skirmishing in combat, and that is when the two teams come close to each other. (Al-Sahhah "Nawsh" and Ibn al-Sakit: Islah al-mantek "Nush")

- "Hawa" So he leaned his hand towards it, that is: he extended it towards him and inclined it to him. It is said: He leaned his hand and his hand toward the thing to take it (l.a. "Hawa").

- "Letatakhez" a watering can, And I gave you water to drink: I gave you to drink from it; and to give you water to drink, I made it yours to water with it (verb 3/529)

2. Akal (la-yakol):

- “Ara” And he does not bite his yellow epigastrium, so as not to see what is in the pot watching him. Meaning: He does not strain to reach the pot to eat (Al-Sahhah, L.A. “I see”)
- “Jazhab” And jidhab: the lobe that is at the head of the palm tree is peeled off from it, and it is eaten, as if it was pulled from the palm tree. And pulling the palm tree attracts it by pulling it: cutting off its leas to eat it (L.A. “Jadhab”)
- “Saffah” The dog spreads his arms: when he spreads them out, and puts something between them to eat) (verb 3/291)
- “Samem” I designed the wound, making it deaf, and He closed it with medicine and food, and this is what I put in the wound to eat it and expand it (Al-Mukhsas 1/487)
- “Aws” Aws the wolf, Yaws: He asked for something to eat at night) (verb 1/310)
- “Falah” And as for “successful”: with emphasis, it is if he deceives them and says something other than the truth... So, you succeed with the man and he succeeds greatly with him, and that is if he is reassured by you in buying and selling, but you betray him, and you get along with the merchant, and you buy expensively and sell cheaply, in order to eat off his head. (verb 4/24)
- “Kazam” Pack something with what is in it, that is, break it and extract what is in it to eat it (Al-Sahhah, l.a. “Kazam”)
- “Labak” Al-Labak: mixing like labakah, and gathering the porridge to eat it (Q.M. “Labak”)
- “Loos” Walas loas: follows the solitudes; to eat from his meanness, and it is said: We are not with them. Lowas: meaning, we have not tasted anything (verb 2/469)
- “Habad” Al-Hubaid: colocynth seeds. And Al-Tahbad means taking it and breaking it: It is said to the oppressor: He is yahbad, if he extracts that to eat it (Al-Sahhah, l.a. “Habad”, Al-Mukhsas 3/284)

3. Bazl (la- bazl):

- “Khidr” The camel was saddled: If you took it from the camel and it was difficult, and mounted it or muzzled it, then drove it; to give it (verb 1/513) His effort, he gives it.: He gave it, and was diligent with it. And a horse for him has sacrifice and effort, meaning: He has a presence that protects it. For the time of need (Q.M. Bazl)

4. Pol (la-yapol):

- “Shughar” The dog shughra shughra: He raised his leg to urinate (verb 2/335), and he conquers, and Mahr is mahr, and resurrection is sent, and a verb does, and bee is to be loosed, and gnaws to gnaw, and shahj is grumpy, and he gurgles, and gaps, and gaps, and shaghar: for the dog to lift one of his feet. His legs to urinate (Al-Mukhsas 4/326)
- “Shaqah” the dog broke his leg; to urinate (Al-A’alab 2/337), Al-Shaqah: the dog raised his leg to urinate (L.A. “Shaqah”)
- “Fazh” The she-camel slurred: if she urinates suddenly, she will urinate, but not firmly (verb 4/62)
- “Fashaj” And Fashja, Fasja: it opened when urinating... so the she-camel opened, and Fashjaja also means: when she bursts; to urinate or milk (verb 4/44)

5. Tabled (La-Tabed):

- “Razzaz” And the locust planted its tail on the ground, separating it...: it fixed it to lay eggs (L.A. “Razzaz”, Al-Mukhsas 4/346)

- “gars” The locust stuck...: It planted its tail in the ground to lay eggs, like “stitches” (L.A. “gars”)
 - “Mtg” And the locust swarms in the ground: when it sticks its tail in, it turns white (verb: 4/189, L.A. “Mtg”)
6. bayen (la-yastabin):
- “bayen” Ibn al-A’rabi narrated, “Yawbar” said: The meaning of “Yawbar” is a person, that is, he looks at him to determine it, and it is said: He creates a mark, if he cuts it off (L.A. “Ibn”)
7. Tabat (la-yotabat):
- “Radaa” and deterring the arrow: striking the ground with its blade to make the arrow stick (L.A. “Radaa”)
 - Shajaj” Shajaj the peg: striking it to make it firm) (verb 2/366)
8. Thor (Lithor):
- “Hamsh” And the locust’s hush: when they move, they will revolt) (verb 1/169, Al-Mukhsas: 2/352, L.A. Hamash)
9. Gara (la-yagary):
- “Washy” as a horse feels like running, which is striking it on the side with its heel and moving it to run (L.A. “Washy”)
 - “Mari” Mari’ the horse: he started wiping the ground with his hand or leg, and dragged it from a fracture or rib (Q.M. Mari) (And the camel Mari’: She wiped her udder to turn, and I made the horse run to run (verb 4/170)
10. Gaael (la-yagaael):
- “Farsa” And she flogged the flogger with the flogger: when she bent it, to make snares with it, as a blacksmith does (verb 4/29, L.A. “Farsa”)
 - “Zaaq” And you cut the cuticle when you skin it from the front of its head to make a site of it (L.A. “Zaaq”)
11. Gafaaf (la-yogafaaf):
- “sharar” And I sparked the thing with evil, and I sparked it: I spread it out to dry (verb: 2/324, L.A. “Sharar”, Al-Mukhsas: 4/348, 1/417)
 - “Sharq” And the meat shone: I spread it long and sparked it in the sun to dry, because the meat of sacrificial animals used to shine there in Mina) (L.A. “Sharq”)
 - “Kasa” Al-Kasa’: to strike with your hand or leg with the top of your foot on the backside of a person or thing. He swatted a camel with its dust, making it kasa’: leaving behind her a remainder of milk. It was said: Al-Saaka’ is to hit her udder with cold water to dry her milk (L.A. “Kasa”)
12. Gama (la-yagama):
- “Saqi” I listened to it, I heard it, I dictated it, and from it I listened to the vessel when I turned it on its side so that what was in it would come together (Al-Mukhsas: 4/9, L.A. “Saghi”)
 - “Faqwa” And the camel hiccuped... and woke up: her family breathed on her while milking, and that was between the two milkings, so that her milk could gather, and the noun is Al-Fayqa (Al-A’faal: 4/7)
13. Hader (la-yahader):

- “Tatta” I trampled my hand with the reins of the animal: I sent it to prepare, and he trampled his horse: when he gnawed at it with his thigh and moved it to attend (verb: 3/285)

14. kaber (la-yakatber):

- “Naqed” He coined the dinar in cash; he pecked it to test its quality...and he cleaned the trap bird, to test them (Al-A'faal: 3/216)

15. khrag (la-yakhrag) (la-takhrag):

- “Am” And a man will sleep for days when he smokes on bees, so that they will leave the hive and take the honey in it) (L.A. “Am”)

- “Atti” It is said: I came to the torrent, so I will bring it; if I facilitate its path from one place to another for it to emerge (l.a. “atti”)

- “yatheq” And he broke the river openly: He broke its bank so that water came out of it (verb 4/108)

- “Thamad” And it is said: You stayed away from the water Thamad; if you examined the earth from it to take it out (verb: 3/627, L.A. “Thamad”)

- “hakn” Injecting milk into the allantois, injecting it, pouring it into it to extract its butter (L.A. “hakn”)

- “Ayn” I appointed the waterskin if you poured water into it so that it would come out of its spikes and clog the traces of the beads while it was new, and it leaked as well) (L.A. “Ain”)

- “Kobh” Al-Azhari: It is said that so-and-so is ugly because he has a pimple that came out on his face, and that is when he pumps it out so that its pus comes out, and everything you break has become ugly) (Al-Azhari “kobh”)

- “Mast” I spread the garment, stroking it: if I wet it, then I stirred it to get out its water (Al-Afal: 4/184, L.A. “mast”).

- “Nakab” He knelt down his quiver, stabbing it: scattering what was in it, and it was said: When he knelt down on it, the arrows in it would come out (L.A. “Nakab”).

- “Nukat” And it is said of a bone in which the brain has been cooked, and he strikes a loaf or something with the end to make its brain come out: It has been rotten, so it is mankut (L.A. “Nukat”)

- “Wagb” And the As-Sab is made obligatory, and it is the offspring of a she-camel, and that is when it falls to the ground, they blow into its nostrils, so that the shoots will come out, and they come like its bud, so that it becomes equal, so that is obligatory (verb 4/292)

16. Khafaf (la-tokhafaf):

- “Samaa” I heard the bucket: When you make a loop for it at the bottom of it from the inside, then you tie a rope with it to the loop, so that it will be lighter for the bearer (verb: 3/522)

17. Khlaf (la-yakhlaf):

- “Wakhfa” (And I made the marshmallow dry and dried up, and I made it difficult to hit it until it was mixed... It is said to the foolish man: He will be dipped in the clay (verb: 4/220, L.A. “Wajb”)

18. Khalaf (to succeed):

- “Durm” A boy’s darkened: if his teeth move and his infants fall out, he will leave behind others (verb: 3/301, Al-Mukhsas: 4/370, L.A. “Durm”)

19. Dakhel (la-yadakhel):

- “Daghath” Al-Daghath: Treating the hair of the head with your hand when washing, as if mixing it with each other, to get the lotion into it... Daghath: pouring water on it and then blowing it, making it adhaqhat, so that the water reaches his skin (L.A. “Daghath”).
- “Qaha’u” A man’s qa’ha’u’ towards the people: if he confronts them, he gets involved in their affairs and throws word after word (verb: 2/137, L.A. “Qaha’u”).

20. Durar (la-tdr):

- “Pss” He frowned at the she-camel and called her to milk, and it was said: Its meaning is that he called her child to milk her (L.A. “Durar”)
- “Basbas” Yabsbas, that is, he uses it to make it quiet so that it can turn around (L.A. “Bsbass”)
- “Solib” The camel was crucified completely when she stood up and extended her neck towards the sky, in order to provide her child with her strength if he breastfed her, and this may have severed her, i.e., cut off her milk (L.A. “Solib”).
- “Asap” And the nerve of the camel: pulling her thigh to make her turn) (Al-Mukhsas: 4/378, and verb: 1/291, L.A. “Durar”)
- “Laka” The man licks the sheep when he shakes it, and he licks it if he does that to it when milking it, which is to hit its udder to make it produce (L.A. “Laka”).
- “Mary” And the she-camel, Marya, passed: she wiped her udder to run, and I made the horse run so that he would run (L.A. “Mary”)
- “Messi” And He said: I touched the udder. Messiah. I wiped it so that it might flow (Al-Mukhsas: 2/146, L.A. “Messi”)
- “Nakhr” And the necrosis of the she-camel: he inserted his hand into her nostril and rubbed it or stroked her nose to make her necrotize; and the necrosis of a she-camel: she does not necrotize except in this way (L.A. “Nakhr”)
- “Nahz” And he shakes the camel, he shakes her: he strikes her offspring so that she runs up, and the one who shakes is one of the camels: whose calf dies, and she does not turn until her udder is pumped (L.A. “Nahz”).

21. Dafa (la-yadafaa), (ly-tadafaa):

- “Rasa” Rasaa of a boy and others, he braces him with a bracelet, and Rasaa’: he tied a bead on his hand or leg to ward off the evil eye with it.) (L.A. “Rasaa,” verb: 3/75)

22. Zahap (la-yazahap):

- “Mishsh” And he brushed his hand over it: he wiped it with something. And in the textured one, with something rough to go with it, he immersed it and cleaned it) (L.A. “Mishsh”)
- “Nafda” Nafda something from whatever is stuck to it: moving it so that it goes away (verb: 3/132)

23. Zowb (la-yazowb):

- “Fid” And the woman gave the perfume to Vidah: she rubbed it in water to dissolve it (L.A. “Fid”, designated: 3/268)
- “Meth” And the man Meth the medicine and the thing in the water: Meth it; to dissolve it, and he also mixed it: mixing it (verb: 4/211)

24. Raa (la-taraa):

- “Shamad” Shamad: Al-Layth: Al-Shamad is the removal of sin. The she-camel shamzat tashmad...that is, she was vaccinated and failed with her sin to see the vaccine thereby; and perhaps she did so cheerfully and energetically (L.A. “Shamad”)

- “Dhana” And he performed ablution: He stood up in darkness, so that he could see its people by the light of the fire) (Q.M. “Dhana”)

- “Asr” Asr: when a camel is made difficult by her tail, i.e., she is made difficult by it. It is said: she is made difficult by it, she is made difficult by it. And asran: when a camel is made difficult by her tail so that the stallion sees that it is fertile) (L.A. “Asr”)

25. Rasul (la-torasul):

- “Anas” Anas the hunting falcon; if it sees it and its owner does not see it, then it jumps and shakes its hand, and the falcon goes up to send it awa (Al-Mukhasas: 2/331)

26. Radaa (la-yaradaa):

- “labaa” The sheep lactated her calf with colostrum: she breastfed him with colostrum..., and she lactated the kid with colostrum: she nourished him with colostrum (verb: 2/434)

27. Rfaaa (la-yarfaa):

- “sanaq” I hanged the camel by hanging I pulled him to raise his head (verb: 2/340)

28. Rama (la-yarme), (la-tarme):

- “Taffaf” And he floated a stone for him: he raised it so that he could throw it. And he floated a stone for him: it fell to him so that he could throw it (L.A. Taffaf)

- “Faker” And hunting has made you poor: it has enabled you to make it poor; to shoot it (verb: 4/17)

- “fok” and the arrow was raised, and with the arrow: it was placed above it in the string to shoot, and it is the notch into which it is inserted when shooting (verb: 4/35, L.A. “Wafaq”).

29. Zaid (la-tazaid):

- “Balagh” And their saying, “The knight has conveyed the message,” and what is meant by it is that he extends his hand with the reins of his horse, to increase his enemy (Q.M. “Zaid,” L.A. “Balagh”)

- “Zaigh” Zaa’a the camel: moving it with its reins to increase its travel (Q.M. “Zaigh”)

- “Washy” And so-and-so drives his horse with his heel, that is, he asks for what he must increase it (Q.M. “Washy”)

30. Sapq (la-yosapq):

- “Dahbal” He enlarged the mouthful to race in eating (Q.M., L.A. “Dahbal”)

31. Sarq (la-yasreq):

- “Dalghaf” And it is said: A woman delgf; if she walks concealed to steal) (verb: 3/351) (Al-Layth: Al-Dalghaf, a man walking covertly to steal something. Al-Azhari said: It was narrated by someone else, Dhulghaf, with dhaal. He said: As if it is more correct) (L. "Dlgh")

32. Sakt (la-yaskot):

- “khapt” And the trees khapt; if you hit them with a stick, their leaves would fall off) (Al-Sahah “Knock”)

- "Asab" And the tree's sinews: He joined its branches and what separated them with a rope, then beat them, causing its leaves to fall (Al-Mukhassas: 4/378, L.A. "Asab")
 - "Aqey" Aqey: what comes out of a boy's stomach when he is born, black and sticky like glue, before he is fed... and he imbued him: he gave him medicine to make his meconium fall away (L.A. "Aqey")
 - "Qarnas" It is said: Qarnas al-Bazi; if he ties it so that its feathers fall, then it is Muqarnas, and Al-Layth said: Qarnas al-Bazi, with a *sin* (L.A. "Qarnas")
 - "Qadadh" And the bird swooped down and gnawed, and it gnawed at the conversion: it swooped down in its flight, intending to fall, and it was said: When it descended from its flight, it fell (L.A. "Qadadh")
 - "Hashish" I make the paper brittle: I hit it with a stick so that it falls apart, and from it is the Almighty's saying: And I scratch it against My sheep); Al-Farra' said: That is: I strike with it the dry trees, so that their leaves fall, and their sheep graze on them (L.A. "Hashsh").
 - "Zam" And I disparage the wart and the flesh in the she-camel's womb: I tightened them with a blade or thread so that they would fall off (verb: 4/229)
33. Sakan (la-yaskon):
- "khfad" and the bird lowered its wing: it bent it and held it to its side to calm its flight (l.a. "khfad")
 - "Dum" Add the pot and dum if it boils, sprinkle it with cold water to calm it (L.A. "Dum")
 - "Naker" And he Naker with his tongue Naker: he struck his palate, so that the horse could calm down from his anxiety (verb: 3/147)
 - "Yaya" And he brings camels, Yaya: if you say to them, "Yaya," so that you may calm them down.
34. Soke (la-yasoke):
- "Pssss" And I pulled the camel firmly, and I forced her to drive her) (Al-A'faal: 4/66)
 - "Hawz" Whoever has camels drives them when he has them and gathers them to drive them) (L.A. "Hawz")
35. Sir (lysir), (lytsir):
- "Gadm" I restrained the horse: when I rebuked him, he would walk and advance (Al-A'faal: 2/401)
 - "Nahj" And the camel shook her breast: when she got up to walk (Al-A'faal: 3/180)
36. Sagee (lysagee):
- "Zamer" The people murmured in remembrance: He protected them to encourage them) (Al-A'faal: 3/598)
37. Sareb (lyyashrab):
- "Ja'ja" "Ha-ha" And I brought the camels to drink, and I brought the camels to drink: I invited them to Sareb (L.A. Ha-Ha).
 - "Sasa" And it was said: I will treat the donkey when I invite him to drink; and I say to him: He will be happy (Q.M. Sasa', L.A. Sasa')

- “Saba” And he took the wine captive, he took it captive, and he took it captive: He carried it from one country to another and brought it from land to land, so it is a captivity... but if you buy it to drink it, you say: I took captive with a hamza (L.A. “Saba’,” “Saba”).

- “Dharb” It is said: The camels were beaten when they quenched water, then they frolicked around water, or when menstruating, to be returned to drinking again to drink (L.A. “Darb”)

- “Fasad” He hunted the camel for the guest, and he hunted it for the guest, because when food was in short supply, they used to hunt down the camel so that the guest could drink its blood and satisfy his hunger (al-Mukhtas: 4/335) and (Al-Ta’bib: he killed a camel so that its blood could be taken, roasted and eaten) (Q.M. “Ibn”)

- “Qa’na” And he persuaded the camel, when he extended his head to the basin to drink (Q.M. “Qa’na”, and Al-Mukhsas: 2/181)

- “Madha” From it is the derivation of the word “maza” of the oud when you leave it in its bark so that it can drink its water) (L.A. “Madha”, and Al-Mukhsas: 3/156)

- “Ward” It is said: I want water, I want it to come back as if you come to it to drink (L.A. “Ward”)

38. Saffu (laysaffu):

- “Safak” I clapped the drink: I transferred it from one vessel to another to clear it (Al-Mukhass: /376)

39. Sawat (la-tosawat):

- “bazazha” And the strings are bazazha: move them to make them sound (Al-A’faal: 4/102)

- “Nabd” and the bow became exhausted, linguistically in its pulse: he pulled its string to make it sound, and it was said: the bow became exhausted when its string was drawn, without an arrow, then he sent it (L.A. “pulse”, “depleted”, designated: 4/ 213, 388)

- “Hattat” And he gave something a hitaat: squeezed it; to make it sound (Al-A’faal: 1/145)

40. Dafe (la-tdafe):

- “Dafe” A dog is called a niqab, which means that the dog’s throat or gills are pecked to weaken his voice and so that the sound of his barking does not increase (L.A. “Naqb”).

41. Tabakh (la-tabokh):

- “Bar” And the hotbed - which is the pit - Bara: I dug it... it is the pit that a man digs for the fire, to cook in it, and it is the arrah (Al-A’faal: 4/92)

42. Tayyib (la-yatib), (la-tateib):

- “Dharh” if he coated his new tool with clay to make it smell good, and Ibn al-A’rabi said: He made his coating dated in this sense (L.A. “Dharh”)

- “Sharb” “Ayn” I appointed the waterskin and drank it when I poured water into it so that it would come out of its leaks and clog it, and I drank it if it was new and put clay in it, to make its taste delicious (Al-Mukhasas: 3/10, Al-Sihah “Sharb”)

- “Ghaml”, “Ghamn” (previously quoted in Tayyib)

- “Mukhar” And the earth murmured: water was sent into it to make it fragrant in the summer, so it became murmured (Al-A’alab: 4/192)

43. Tair (yatair):

- “khanq” The bird failed: beat its wings; to fly (Al-Af'al: 1/435, Al-Mu'khas: 2/382)
- “Nasafa” And I blow up something: I move it, so that its dust flies, and the bird blows up the meat with its claw: It plucks it (Al- Af'al: 3/136)
- “Nadd” The bird nadd: moved its wings to fly (L.A. “Nadd”)
- “Nahd” The bird rose: spread its wings; to fly) (L.A. “Nahd”, designated: 2/323, 2/330)

44. Tean (la-tean):

- “Dakl” I knelt the clay, Dakla: If you gather it with your hand, to clay with it) (Al-A'alab: 3/325)

45. Araf (la-yaraf), (la-taraf):

- “Jadhu” Abu Ubaid said: Al-Ijdhu is the removal of a stone to show the strength of a man. It is said: They scoop a stone and pull it away. (L.A. “Jadhu”)
- “Hujjaj” and before: he examined the wound, probing it to know its depth) (L.A. “Hujjaj”)
- “Robaa” And a quarter of a stone is Robaa by a Robaa: he shawls it and raises it, and it was said: he carried it, and it was said: a quarter is to remove the stone with the hand. He does that, so that the strength of the man is known by it (l.a. “Robaa”)
- “Rakk” He rubbed something with his hand, so it is rubbed Rakk: He winked at it to know its size (L.A. “Rakk”)
- “Rose” And he weighed the stone in a rose: He balanced it to know its weight (L.A. “Rose”)
- “Shor” It is said: The animal grows strong when you run it, so that you know its strength (L.A. “Shor”)
- “Azar” And excuses: the plural of excuses, which is that the father's sons have the same name, so when they divide their wealth, they say to each other: Excuse me; then a line or other is written in the name, so that the name of one of them is known from the other (L.A. “Azar”).
- “Arak” And the back of a camel and other: he feels it more frequently to determine its fatness; and the Aruuk camel is like a doubt: its fatness is not known except by that) (L.A. “Arak”)
- “Kader” A person estimated something: he guessed it, so that he would know its amount (Al-A'faal: 2/114)

46. Irq (la-yairq):

- “Gamel”, “Gamen” I covered the human being, I covered him...: I covered him so that he might sweat, and I covered the wood and wine and made them rich: likewise, so that they would become fragrant (Al-A'faal: 2/35, Al-Mukhasas: 3/222)
- “Mahi” I tamed the horse: I ran it to sweat (Al-Mukhas: 4/386)

47. Add (to bite):

- “Asf” The stallion regretted: he turned his head to bite (Al-A'faal: 3/501)

48. Atf (la-yatf):

- “Wasg” And she-camel bleated, bleating he stuffed her nose, to make her affectionate (Al-A'faal: 4/274)

49. Afen (la-yatafen):

- “Maghdad” Maghdad is also an ulcer, which is when the hair is plucked from it, then boiling oil or ghee is poured on the area of the hair, so that it rots and the hair does not grow (Al-A’ab: 4/163)

50. Alam (la-ytalam):

- “thoql” And you dusted something with dust: you spread it once, and you dusted a stone: you weighed it with your hand. What is known is: you weighed a stone: when you weighed it with your hand, so that you would know how much it weighs (Al-A’faal: 3/614, 616)

- “Ratel” And you weigh something by a pound: when you eat it, to know how much it weighs (Al-A’faal: 3/78)

- “La-ytalam” “Bridge Zajji” And “Zajji” walk gently, that is, be gentle with him so that he learns to walk (L.A. “Bridge”)

- “Washl” Washl Al-Fasil: Doctors put the camel in its mouth so that it learns to breastfeed (Q.M. “Washl”)

51. Gref (Le-gref):

- “Meh” Mah Meh: He went down the well to scoop up the water) (Al-A’faal: 4/210)

52. Faseth (la-yafaseth):

- “Ghaml”, “Malg” And Mlg al-Adeem is Mlgha: He gnaws it to loosen its wool from it (Al-A’alab: 4/192, L.A. “Ghaml”)

53. kapl (la-yakapl):

- “Tata” I stuttered with the goat... And Al-Asma’i said: That is: If you invite him to accept (Al-Mukhasas: 3/374)

54. kaeda (la-yakaeda):

- “Wasap” They say: He made him a pillow: He threw it for him to sit on it, Language standards “Wasap” And perhaps they said: He made him a pillow when he threw it out for him, so he could sit on it (L.A. “Wasap”)

55. Kahl (la-yatkohl):

- “Sada” And the mirror’s rust is rust: polish its rust, to use it as kohl (Al-A’faal: 3/399)

56. Kasra (la-yakasra), (la-takasra):

- “Rody” He destroyed something, destroyed it... He returned something to another thing, damaged it: he hit it with it to break it, or threw it with it (Al-A’alab: 3/104, L.A. “Radi”)

- “Ftha” And I fetha’ water, fatha’: if you heat it, to break its cold (Al-A’faal: 4/32)

57. Kun (la-takun):

- “Jaley” Clearance is the sight... and His saying “clarifies” means: He closes it and then opens it, so that he may see more clearly (Al-Mukhasas: 2/331)

- “Sawy” And you shot the stallion: If you collect the water on his back, he will let you wear it, which is not to burden him or tire him out, so that he will be more active in the strike and stronger (Al-Af’al: 3/435, Al-Mukhāss: 2/174, L.A. “Sawy”)

- “Mukhar” The horse took the wind and blew it in front of it, so that it would be better for itself (Al-Mukhasas: 2/103)

58. Lin (Lilin):

- “Khaml” and khaml al-basr: putting it in jars and the like to soften (l.a. khaml)
- “Nkas” He breaks the siwak, he breaks it by breaking it, and it breaks it by chewing; its tip becomes soft and becomes disheveled (Al-Mukhsas: 3/262)
- “Wadun” And the skin is damaged. If you bury it under the earth to soften, then it is dead (L.A. “Wadun”)

59. Mashī (la-tamashi):

- “Harsh” Harsh of a camel with a stick: he scratched his forebone to walk (L.A. Harsh, Al-Mukhsas: 2/64)

60. Makn (la-yatamaken):

- “Rasrs” which is to fix one’s knees on the ground to get up (Al-A’faal: 3/108)
- “Rashrash” It is said: Rashrash of the camel Rashrshah: when he ponds, then examines the ground with his chest to gain access (Al-A’alab: 3/108, L.A. “Rashrash”)
- “Shaghshagh” Shaghshagh moved the teeth in the stab, so that he could gain strength, and the camel’s sprinkler said, “Bless you,” then he examined the ground with his chest, so that he could gain strength (Al-A’faal: 2/55, 178)
- “Maaj” Maaj Al-Fasil touched his mother’s udder: to shake it, and he opened his mouth in its parts; to gain control (Q.M. “Maaj”)

61. “Malaa” (la-yamlaa):

- “Shaws; Rags” And the abomination: moving the bucket to fill it (L.A. “Shaws”)
- “Makhj, Nakhj” The bucket is mixed and it is scratched: if you draw it; to fill it, and the extent and the dew: the goal (L.A. “Nakhj”, Al-Mukhsas: 4/190)
- “Nahes” Shake the bucket in the well, move it; until it is filled (Al-Mukhsas: 2/467, Verses: 3/181, L.A. “Nahz”)

62. Manaa (la-tamanaa):

- “Distortion” And she disturbed Al-Fasil’s tongue: she tied it to prevent him from breastfeeding (Al-A’faal: 1/442)
- “Shahak” Shahak the kid, Shehhak: preventing him from breastfeeding, Shahak, and Shahak: a stick displayed in his mouth to prevent him from doing so, like Al-Hashak (L.A. “Shahak”).
- “Latat” The camel stroked her tail, meaning she inserted it between her thighs to block the ureter (L.A. “Latat”)

63. Nather (la-tanather):

- “Ghaml, Ghamn” And I darkened the skin: when I darkened it, so that its wool would scatter, and it’s darkened like it, and likewise also the hair, then it is dark (Al-A’faal: 2/35)

64. Nazaq (la-tanazaq) (la-yanazaq):

- “Daiq” Daq Dawaqa: Humq, which is Diqa, like Maiq. Daqaqa Diqaqah: If he emptied it, he would snatch it (Al-A’faal: 3/339, Al-Mukhsas: 4/41)
- “Alad” And you have crippled a thing, so you cramp it: when you move it to pull it out like a peg, and the like (Al-Mukhsas: 4/41)
- “Lussat” Lussat the peg: when you move it; to remove it. And likewise, the two teeth from the tip of a spear, and likewise the molars (Al-A’faal: 2/474)

- “Lays” He steals something. When he moves it from its place and turns it around; to snatch it (L.A. “Lays”)
 - “Ligh” And the thing is ligha: He wanted it to snatch it (L.A. “Ligh”)
 - “Mts” And Mtsah imtsah...: He irrigated it to extract it (L.A. “Mts”) (He irrigated it to pluck it from a plant or other (Al-Mukhsas 4/40)
 - “Naws” Naws something from its place: move it and turn it away from it to grab it, nūn instead of lam alas (l.a. “naws”)
 - “Nawd” I cleaned something, I made it clean: if you treated it to remove it, such as a peg, a branch, and the like) (Al-Afal: 3/170, 3/236, L.A. “Nawd”, Al-Mukhassas: 4/40)
65. Nathel (la-tanathel):
- “warka” He bent his hip; to lower (Al-A'faal: 4/265)
66. Nzo (Leynzo):
- “Tata” I stuttered with the goat: I called him; to go (Verbs: 3/374, L.A. “Stuttering”)
 - “Thatha” I yawned with the goat, if you said to him: He yawned; he would go down (Al-Mukhass: 2/247)
 - “Hbhbh”: Wahbhbhah: his invitation; Lenzo) (L.A. “Nzo”)
67. Nasb (la-tanasb):
- “Kahmah” And I restrained him, pulling his reins so that his head would be erect.) (Al-A'faal: 2/142)
68. Nasr (la-tantasr):
- “Ghur” And it is said: So-and-so raided the children of so-and-so: he came to them to support them or to support him (Al-A'faal: 2/23, Al-Mukhsas: 3/464)
69. Natha (la-tantatha):
- “Hurflash” And Ahrnflash the goat: her roaring, and her hair standing up, and her fringe on one of her sides; to butt (Al-A'alaf: 1/430, 3/113) (Ahrnflash the cock: He prepared for battle and raised the feathers of his neck... and Ahrnflash the goat for her sister (L “Harflash”)
70. Yanzor (la-tanzor) (anzor) (la-yanzor):
- “Bri-Laddas” Tabar: She is exposed so that one can look at her resemblance; and to look at them and their walk with the walk of this camel (Al-Abab Al-Zakhir “Laddas”)
 - “Bor” The stallion made the camel fall asleep...: He started sniffing her to see if she was fertile or was, she fertile? (L.A. “Bor”)
 - “Tatalet-Damkh” Tatalat i.e.: I stretched my neck to see) (L.a “Dammakh”)
 - “Thokel” The sheep also became heavy, the heaviest: its weight, and that is when you lift it up, so that you can see how heavy it is due to its lightness) (L.A. “Thokel”).
 - “Jabah” They clapped their heels and shouted with them: they threw them to see which one would emerge victorious (L.A. “Jabh”)
 - “Zooq” And she tasted the bow when she pulled its string, in order to see what she had pulled (L.A. “Zooq”)
71. Nazam (la-tonazam):

- “Faker” Faqarah the score, and its poverty: when you puncture it; to organize it) (Al-A’faal: 4/17)

72. Naka (la-ynaka):

- “Mazmaz” And the mazmaz of something is mazmazah: move it violently, and in the hadith: “mazmazah” meaning: move it to make it smell (Al-A’faal: 4/215, L.A. Mazmaz) Al-Tatrarah: vigorous movement, and it was mentioned in the hadith about the man who thinks that Drinking wine: tartrouh and mazamzuh (i.e. stir it; to make it flavorful) (Al-Mukhsas: 3/345)

73. Nahed (la-tanهد):

- “Badagh” He granted Zaid a life if he helped him carry it; to carry it forward, and the likes of it are he abducted him, abdaghah, amended it, colored it, made it sound, intended it, intended it, and transformed it: meaning he helped him (L.A. “Badagh”)

- “Baght” hitting the ground, i.e., stroking it and crawling (L.A., Al-Abab is “Baght”)

- “Zaqn” He gave Zaid a life if he helped him carry it; to carry it up (L.A. “Zaqn”)

74. Nol (la-yatnawel):

- “Bahish” And Bahish refers to a thing: if he extends his hand to take it, and it reaches it or falls short of it, then it is Bahish Bahush (Al-A’alaf: 4/106)

75. Noom (la-yanam):

- “Rabet” like patting, and stroking the hand on the boy’s side a little; to make him sleep (q.m. “Rabet”)

76. wasel (la-tasel):

- “Rabaal” And the meat rabala is rabala: cut it so that the fire can reach it and cook it (L.A. “Rabala”)

- “Dhaghath” He squeezed his head: he poured water on it and then fluffed it, making it a stick, so that the water reached his skin (L.A. “Dhaghath”)

77. 77-He has (to lead):

- “Hadhab” The fire was burning when it died down, so I threw wood on it to kindle it (L.A. “Hadhab”)

78. Waqe (la-taqe), (la-yaqe):

- “Harsh” Harsh and harassment: Your temptation of man and lion, so that he may fall by his horn (L.A. “Harsh”, designated: 3/382)

79. Waqf (la-yaqf):

- “Anj” Anj: that is, he pulls his reins to stop) (L.A. “Anj”)

- “Kamh” I restrained the animal and suppressed it... and it is said: I restrained it: I pulled its reins; to make it stand) (Al-A’faal: 2/142, L.A. “Kamh”)

80. Yaqin (la-yatayaqin):

- “Dhaghath” Al-Dhaghath is a camel: one whose hump is doubtful whether it is tamped or not? And Dhaghath: touching it, to be sure of that (L.A. “Dhaghath”)

Conclusion:

The dual accretive force with causality is one of the characteristics of the Arabic language. It has a great deal of brevity and brevity, along with precision and

environmental semantic depth. Through study and research, I reached the following results and recommendations:

1. The most important results and conclusions

1. The most important conclusions

Below is a collection of the most important conclusions reached by the study

- The double fulfillment force is realized in (236) Arabic verbs with (80) reasons, which is considered a small dictionary of this type and represents an important characteristic of verbs that demonstrates the depth of the Arabic language, which has the ability to summarize an image that is achieved by two or more verbs and combines The meanings in three letters are the structure of the annotated verb.

- Through the study, I discovered the accuracy of Arabic lexical expression and the connection between the forces of achievement within the explained content.

- The level of linguistic performance in such verbs is an honorable model that demonstrates the linguistic mentality of the Arab person. The intensity of observation is very clear, as is the strength of his intuition, the accuracy of the words that express his environment, his complete coexistence with it, and his precise description in short, easy language, which depicts the extent of his understanding of the function of language and the expression of his needs with extreme accuracy.

2. The most important recommendations

- There are modern characteristics of the Arabic language to be studied and theories, with the availability of scientific material for that, but they need detailing in linguistic depth, and this is at the core of philological studies, the studies of which began in recent years

- .2. A linguistic comparison of the Arabic language with other languages clarifies many details of the distinct linguistic reality of each language and shows its depth of story and its ability to be concise in meaning.

Acknowledgements

Firstly, the researcher would like to extend her sincere thanks and gratitude the Deanship of Scientific Research at Qassim University for the professional and personal support it provided for this scientific research.

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