

The Double Illocutionary Force By Reaching The Very End In Arabic Verbs (Collected And Investigated)

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Abstract:

Research on the double Illocutionary force by reaching the end in Arabic verbs links modern studies on verbs with Arabic verbs with the structure of the unique meaning they contain, as the verbs that are the subject of the research are distinguished by the fact that their occurrence is linked to the occurrence of two actions. The first occurs until it occurs until we reach the second verb, such as: "And I trimmed the oud, I trimmed it." Shadba: If you throw the branches on it so that they appear, then the two verbs are "thrown" and "it appears." The first occurs so that we can reach the second, and both of them are the fulfilment force of the verb "Shadba." The goal of the research is to collect this special, distinctive material in Arabic verbs from dictionaries and study it to demonstrate its strength. The double illocutionary force is very accessible, as is its relationship to historical linguistic depth, clarifying the pattern of explaining Arabic verbs in the Arabic dictionary, and identifying the accurate descriptive performance of the Arabic verb. Through statistics, the research prepares a special dictionary for this type of Arabic verb.

Keywords: *speech act, pragmatic competence, The double Illocutionary force, pragmatic goal.*

a. Introduction

This research is the second part of the dual-completion force, and I dealt with the dual-causal force of achievement in a previous research, and when I found in the course of the research another material representing a second type of dual-completion force that was extremely accessible through the use of "even" that was devoted to this research, in which I described a particular pattern of actions that consisted of a combination of two acts, the first one that occurred with the aim of reaching the second one, and then this was reduced to one. For example, "The wound was rehydrated; it was filled to an innocent; the first one was innocent; the first two acts were "drilled" and the first one was "blessed," and, in their beautiful composition, the meaning of the act was represented by the word "determined." If the Arab hears of the term "wilded," he realises that there was a healing that happened when the act was circulated, so similar acts were compiled to study it and determine that characteristic of a performance pattern in the Arab act.

b. Research Problem

This research represents the second part of the dual achievement force. I found scientific material from the Arabic Lexicon and its division into the dual achievement force of causality (the previous research), and the dual achievement force of extreme access (the present research), in which the act in question consists of two acts of relationship. The first act is intended to achieve the second act, which is the goal of the formation. This pattern has been characterized by certain Arab acts and is not found in any of the world's famous languages.

c. Objectives of the study

- a) Enumerating a distinctive pattern for some Arabic verbs that have not been studied before by providing a precise study.
- b) Researching the characteristics of Arabic verbs through the Arabic dictionary always brings up something new that is studied and analyzed in a modern manner.
- c) Linking modern studies with the deep historical reality of the Arabic language.
- d) 4- Explaining many social aspects in descriptive information that demonstrates the accuracy of the linguistic expression that expresses the environment of the Arabs, which is a distinctive aspect in the Arabic dictionary.
- e) Showing the efforts of Arab lexicographers in explaining the meanings of these verbs with accuracy that requires investigation and scrutiny. To deduce the nature of Arabic linguistic thinking.

d. The importance of the study

The importance of the research is that it examines some of the actions of the Arabic language that have never been studied in terms of its distinctive achievement force. The composition of the content in it is strange and precise. It requires that the collection and study of a relationship between the two forces be linked to the achievement of a very significant achievement in a single act, which shows the depth and historical dimension of Arab linguistic thinking.

e. literature Review:

I did not find a similar study. The research is the second part of the researcher's study of different types of accusative force in Arabic verbs.

f. Study Methodology:

The researcher has followed the analytical descriptive approach to its relevance to the nature of the research; the descriptive methodology describes the article as contained in the Arabic gazetteers and the book of works, and the extrapolation approach in the collection of the material by extrapolating the book of works in its parts and matching it with what is stated in the article as a model for the Arabic gazetteer, and the analytical approach by explaining the strength of the craftsmanship and linking it to the extreme access within each of the research acts.

The study was limited to acts only, there are sources that explain in the same way, and there is a similarity between causality and sometimes extreme access or description of the event, such as: "The man listened to him carefully - she urged him to ask who said they spoke to the greats - if she peeled his flesh. If I take the most, you say, "I'm punctuated, I'm punctuated until I run out of what has been said. " This is a description of the urgency with which this man seeks his money, and the money's payment does not represent an arrival until it is urgent unless it is intentional and intended to be liquid, and this will be done in the course of the research.

And from him: "If his grief is so great that he will hold on to the words, he will be the object and he will be piled up." The description puts the idea of intentionality out. Constipation is not a goal here, but with the effect of grief, it's not a search area.

g. Study Arrangement:

I found through the research that this type of action was characteristic of it (129) in fact, indicating the intended purpose of two acts, in order to create a combination of the meaning of a precisely defined act in its description, and combined those acts, many of which I wanted to divide the content with an end, 89 objects, and put under each of them its own actions, for example: maturity - "We start burying it in the mall until it matures." (Acts 3/230) The act "mature" is the object of the act of "burial." The meat is buried in order to reach maturity. This

is what the annotated act is called "dead," so that some of the acts under which the cause is described are classified as acts such as "repeated," some of them as acts such as "seed," and some of them as acts such as "fall."

The statistics were based on the following dictionaries: the son of his master, the book of acts of the Sergisti and Abbreviated (acts), and various examples of Arabic gazetteers. The ad hoc one mentioned his reliance on the son of Dredd, sometimes the boy in the eye, the boy in the eye, and the syphilis in the polishing of the language; I wanted to refer to those dictionaries to make sure that the pattern of explanation of dual power was not a particular person's method, but rather that of explaining the act with its reality throughout the ages and the different dictionaries, so that the description of the act in question was true in its meaning.

h. Study Structure:

The research is divided into an introduction and two papers; one: the theoretical aspect of the completion force; the other: the practical aspect of the completion force, in which some of the models of the material collected are explained in view of the large volume of the material, followed by a census of the material collected and the conclusion; the main findings and recommendations; and then the list of sources and references.

The first axis: The theoretical aspect of the dual achievement power of achieving the goal:

Language is a faculty similar to industry, as it selects the expression from the meanings, assigns their quality, and focuses on the structures in order for it to be a language. Speech is made in its environment and the people of that environment know it well without any strangeness or disapproval (Majdi bin Issa, *The Tongue and Its Sciences in the Introduction to Ibn Khaldun*, p. 145, 2015).

Language is an accurate and clear means of communication. Its performance power represents an important factor in outlining what is required to facilitate the process of communication if the linguistic performance is clear to the language's children. This research represents an aspect of that vision, where the sentence is reduced to a word. It is the verb distinguished by certain characteristics that is the focus of the study, and the most prominent aspects of this study are embodied in that study. The features of language are communication with the least utterance and the most complete meaning. (Muhammad Muhammad Yunus, *Issues in Language, Linguistics, and Discourse Analysis*, pp. 78, 122, 2013, Zaki Naguib Mahmoud, *Renewal of Arab Thought*, p. 130, 1973)

It provides speakers with an explanation that may be long, and it summarizes this with short verbs. At the beginning of the research, I thought that only the multiplicative verbs carried a double fulfillment force, but in sum, it became clear that most of the research verbs are abstract, trilateral, and this indicates anything that indicates the historical depth of that language. The verbs Analysis gives you the truth about the Arabic language as one of the most accurate languages of expression, and the relationship of the power of achievement in the acts of research to functional linguistics and pragmatic linguistics becomes clear. The Arab fully understood his environment and represented it with words as a representation that described reality very accurately. We stand in front of it often to realize its depth.

The expressive power of the utterance in pragmatics is to achieve the purpose of the utterance. It is the result of the listener's comprehension of what is spoken. (Mohamed Al-Abd, *Text, Discourse and Communication*, p. 250, 2005 AD, Dr. Aisha Bou Zaid, "The Achievement Power of the Speech Act in Algerian Theater" _ 132 Years and the Sons of the Casbah _ as a Model, pp. 4 et seq., 2018 AD)

The accomplishing power is the energy that transfers the verbal act to the accomplishing act and then the effect. It is divided into two powers: a direct, literal, accomplishing power, which is the intent of the speakers in terms of matching, and is represented by description and information, and an indirect, necessary accomplishing power, which is the metaphorical

meaning. (Dr. Badr bin Ali Al-Abdulqader, *The Achievement Power of Speech Acts, an Applied Pragmatic Study*, pp. 60 et seq., 2021 <https://www.asjp.cerist.dz/en/article/159962>,

Dr. Azza Ali Al-Ghamdi, *Means of Strengthening Achievement Power in the Qur'anic Neighborhood, a Deliberative Approach*, pp. 791 et seq., 2022 https://mkda.journals.ekb.eg/article_256159_bcb6bd08eb490c7d6ea9c972425cff08.pdf)

The research focuses on declarative achievement power. (Dr. Badr bin Ali Al-Abdulqader, *The Achievement Power of Speech Acts, an Applied Pragmatic Study*, p. 63 et seq., 2021 <https://www.asjp.cerist.dz/en/article/159962>,

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Austin focused on the speaker's intention in determining the achievement power of the speech act, As for Searle, he believes that the performative power of the utterance is an achievement of the speaker's intent and a result of the listener's interpretation of the utterance. (Zyar Fawzia: *The performative power of speech acts in the poem "Identity Card" by Mahmoud Darwish*, p. 224, 2021 AD <https://www.asjp.cerist.dz/en/article/153577>, Saeed Muhammad Al Surur, *Direct and Indirect Linguistic Speech Acts in the Book of Memories by Al-Tantawi (a pragmatic study according to Searle's model in the episode Memories, Not Memoirs)*, pp. 5 et seq., 2021 AD, Dr. Abdul Haq Sudani, *Speech Acts between Austin and Searle*, pp. 215 et seq., 2019 AD <https://www.asjp.cerist.dz/en/article/105268>)

The lexicographer focuses on this and the reader understands it. 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 literal accomplishment force is achieved that leads to reaching the goal used in the construction of its sentence, "until," which carries several meanings in its linguistic use, namely: the first is the end of the goal, the second is justification in the sense of "ki," and the third is in the sense of "except in the exception." (Sibawayh, *Al-Kitab*, 3/16, et seq., Ibn Hisham, *Mughni al-Labib*, 111 et seq.) and the first use is the subject of research, because until is put for a benefit that stipulates that the verb before it gradually reaches the goal achieved after until, and in this way the purpose of constructing the sentence that depends on until is revealed to convey the meaning of The goal, and this represents the double achievement power of reaching the end in the Arabic verbs, the focus of the study, which are strongly linked to the environment and society, and strongly refers to sociolinguistics and its connection to the informative function of the speech act. (George Yule, *Pragmatics*, translated by Dr. Qusay Al-Atabi, p. 83, 2010 AD, George Yule, *The Study of Language* Translated by Hamza bin Qablan Al-Muzaini, pp. 343, 344, 363 et seq., 2017 AD, Aisha Bouzaid, *The Achievement Power of the Speech Act in the Algerian Theater*, p. 41)

Reporting about the action in dictionary explanation is achieved by performing the action directly and describing the details of its meaning, so the dual accomplishment power of arrival becomes very apparent. Access represents the second power and the motivation for its occurrence is the first power. Honesty determines the degree of its conformity with reality through what is associated with understanding on the part of the speaker and the listener. (Dr. Muhammad Al-Malakh (*Time in the Arabic language, its syntactic and semantic structures*, pp. 95 et seq., 2009 AD) In the dictionary, the writer and the reader are united in the common environment that requires them to understand in a certain direction. Linguistic appreciation sets a framework for comprehension that is compatible with the characteristics of each language. Meaning is specialized in discourse, and this is what is known as "Mostly pragmatic," which corresponds to the conceptual structure more deeply than to the semantic structure. (Dr. Abdullah Al-Tatawi, *Language and the Cultural Variable, Reality and Future*, pp. 190 et seq., 2005 AD, Ray Jackendoff, *Semantics and Mysticism*, p. 71)

Language reflects thinking, and the Arabic research models integrate the achievement

powers of more than one action. To explain the actual performance of the content of a single verb, he explains it lexically, indicating its semantic reflection. The picture shows the colors of meaning and communication. (Dr. Hassan Zaza, *Kalam Al-Arab*, p. 95, 120, Dr. Abdul Qadir Fahim Shaibani, *General Semiotics, Its Foundations and Concepts*, p. 55 et seq., 2010 AD) It represents a perceptual, cognitive and symbolic activity.

In dictionary making, the primary concern is the meaning and its scrutiny. Therefore, perception is from top to bottom, perception of the whole first, then perception of the parts in their details. (Dr. Muwaffaq Al-Hamdani, *Psychology of Language from a Cognitive Perspective*, p. 39, 2004 AD, Dr. Ahmed Mukhtar Omar, *Linguistic Research among the Arabs*, p. 169) Clarifying the content is embodied in the power of achievement, even if the naming is modern, as the explanation of the Arabic dictionary centuries ago made this clear, In the explanation, we notice regional features such as static, movement, and extension. (Dr. Muhammad Al-Malakh, *Time in the Arabic Language*, p. 337) Searching verbs are characterized by the deliberate movement of a specific performance in order to reach the goal, so the verb structure creates the goal. The verbal act is the basic factor of communicative action according to fundamentalists, and it is paralleled by the modern pragmatic lesson. (See: *Pragmatics and Discourse Analysis*, peer-reviewed research by Dr. Masoud Sahrawi, *Speech Acts among Fundamentalists*, *Pragmatic Reading*, p. 540, Dr. Mukhtar Darqawi, *Speech Act in the Fundamentalist Lesson*, p. 586, 2014 AD)

The semantic meaning describes every idea that only appears through its practical applications related to reality. (Dr. Samia Mahsoul, a pragmatic study of speech acts in Surat Maryam, p. 466, 2022 AD, Muhammad Ahmed Al-Qutaiti, *Foundations of Lexical Formulation in Kashshaf Il-Funun Terminology*, p. 67) Pragmatics is an essential component. In lexical work, there is an agreement between the commentator and reader on the unity of the environment, and that they are children of that language, and it is difficult for the student to separate from his heritage while researching the lexical work, and the encyclopedia of the Arabic dictionary leaves no room for this separation. By specifying the space and circumstances in which the utterance is produced, pragmatics shows the relationship between the utterance and the position.

(Dr. Badr, *Achievement Power*, p. 61, Michael McCarthy, *Discourse Analysis*, 2011, p. 43)

Dr.. Hakima Bougrouma, *The Theory of Speech Acts according to Austin and Searle and its role in pragmatic research*, p. 195 et seq., 2013 AD)

<https://www.asjp.cerist.dz/en/article/100342>

There is a correspondence between the original literal performative force and the pattern of the lexical declarative sentence. (Dr. Aisha Bouzaid, *The performative force of speech acts in the play "The Bread,"* pp. 422, 423, 2018). The performative force increases if it indicates more than one accomplishment, and we reach the complete speech act. What includes the act of saying, the action included in the saying, and the action resulting from the saying.

(See: Dr. Adel Atafy, *The Theory of Speech Acts between Austin and the Fundamentalists*, p. 320, 2019 AD)

<https://www.asjp.cerist.dz/en/article/72378>)

The formative elements appear in the analysis of the semantic content of the word into elements and features that are unique to the word alone. (Dr. Safia Zaffanki, *Lexical Developments and Modern Arabic General Linguistic Dictionaries*, p. 272, 2007 AD, Dr. Ahmed Mukhtar Omar, *Modern Lexicon Industry*, p. 126 et seq., Dr. Ahmed Muhammad Al-Maatouq, *Arabic Linguistic Dictionaries*, p. 238) The difference between linguistic connotation and pragmatic connotation; In the first, the lesson revolves around the verbal linguistic meaning taken from the lexical meanings and the grammatical meaning in the nature of the linguistic composition of the language being studied. In the second, the focus of the lesson is the non-semantic meanings that are produced by special circumstances during linguistic exchange between

different people. (Mohamed Al-Hadi Ayyad, *The Word, A Study in Comparative Linguistics*, 172, 2010 AD) This is consistent with the logic of directives in natural language, in which it is easy to know the justifications for verbal use and determine it. (Jens Allwood et al., *Logic in Linguistics*, pp. 149ff., 2013)

By analyzing and comparing the linguistic and mental aspects of the world, we hope to build understandable explanatory theories related to the cognitive field, as humans are part of the natural world. (Noam Chomsky, *New Horizons in the Study of Language and Mind*, p. 230 et seq., 2009 AD, Dr. Ahmed Al-Mutawakkil, *Discourse and the Characteristics of the Arabic Language: A Study of Function, Structure, and Pattern*, p. 40 et seq.) The linguistic event brings together various arts; Philosophers in language, logic, and mystics were interested in the details of verbs and their structures, and the research did not stop with linguists alone. Interdisciplinary studies now lay the basic building blocks between different sciences for research.

(Dr. Shukri Al-Saadi, *The Significant Event Saying in Linguistic Thinking, Research into the Semantic Foundations of Grammatical Structures*, pp. 26, 27, 2013 AD, Muhammad Amtoush, *The Mental Dictionary*, p. 105, 2014 AD) Inter-disciplinary studies now lay the basic building blocks between the different sciences of research and include all branches of knowledge. .

second axis: The application aspect of the dual-access completion force:

Explanation of examples:

1. Take

- "Floody thing: good wind, milk: take the wind in the robe... It is said, "He who makes water and then puts on good wind weed, until he takes out of his wind, and he is a good deer of bait." (Acts 1/493)
- The meaning of "flood" is achieved by two acts: "place" and "take" where the water is placed on the weed, which has a good smell, and it takes away its good wind, and of course it happens intentionally, and the first one in the actuals is what reaches the second.

2. Ben

- "The man scratches his head: if he scratches it with a comb until you identify the elbow." " (Acts 2/296)
- And I'm bored of the road, and I'm bored with it.
- Gresh and Mall have the same goal: the first one identifies the barbarity and the second one sets out the way, but the means are different. In Gersh, it scratches the comb to the point of identifying the barbarity, and in Boral, it goes the way to the point of identifying it, and they are clear examples of the idea of extreme access being used even, and so what is next is the exact root of the search.

3. Karak

- "The crack of the thing is cracked: the crack of it until it breaks it" (Acts 2/363)
- "Have his bounty filled him with a lure until he's broken" (specialized 1/398)
- The two acts of "crack" and "wheel" end up breaking the object in which the effort is made in the first part of the rift and its potential for demolition, and in the second, attracting it and its force of distress, but the difference between the two in performance is a little too high for analysis. In the second, it is the same thing that makes the breach, and in the second, the object is actually the target. Which here determines the context of the situation.

4. Chapeaa

- "And Eating: Eat to Safa" (Acts 2/178)
- "And the man calculated: I fed him and watered him until he sat down and saw me" (specialized 4/367)
- In order to achieve saturation, the two acts were performed differently. First, I am the one who eats until he is satisfied. The second, but the other, I feed him and water him until he is satisfied. It is worth mentioning here that the abuser's obsession goes beyond his effect. The aim in the two acts is to get to saturation. The second, however, is to increase the meaning.

5. fied

- "She's filled the cup until she's flooded..."and I support his vessel: if he fills it to flood" (Acts 3/299)
- And the weirdest tub... "If I fill it up until it is flooded" (Acts 2/18)
- "Sure - Filling the river and saying it's the river that may be printed in the water, which even fills its expansive aspects" (earmarked 3-22)
- "According and bowling: I filled it up to flood" (ad hoc 4/381)
- "Pull his bowl, tire him, and say goodbye... if he fills it up until it's flooded" (speciality 3/12)
- "I woke him up-- I filled him up until he bounced."

In this example, there is a pattern that the goal is the same for each of the six acts: the darkest, the most exotic, the most exuberant, the most excruciating, the most excruciating, the most offensive, all of which reach the target, the flood; some of them are general, such as "perception" in the sense that it fills up without mentioning a particular thing; some are ad hoc, such as "excess" and "exaggerate"; the first has two uses with the tub and the bowl; the second has several synonyms that I wear and leave with the bowl; and the first has two "example" and "exaggerate" in the form of the flood, and the first has two uses with the tub and the second with the tub only, and we note the rhetorical use in the form of the flood where it resembles the tear. The Arab is disseminating the use of the act with a number of things once again, and this is determined by the nature of the Arab linguistic environment, in which the various ways of expressing events and collecting their material from the various environments on the Arab island are numerous.

Statistics of scientific material for research:

1. A. "And I'm my God: I've treated them up to a clot, and he says, "Althing: a shortage" (Acts 1/116)
2. Take "The thing is dehydrated: the wind, the yogurt: the wind was taken in the robe. It is said, "He who makes water and then puts on good wind weed, until he takes out of his wind, and he is a good deer of bait." (Acts 1/493)
3. Badou "And the stick trimmed it pale - if you throw what's on it from the branches until it looks." (Specialized 3-157, eye "student")
4. Barea "Absolutely, I rehydrated the wound: even innocent: innocent" (Acts 3/48, 1-88)
5. Barka "The ceremony to jump the horse on the neck of the elegance until you bless a sinner or appeased by their sayings, the bride has given him a wedding if

- all his hands are screwed with his neck" (ad hoc 2/127).
6. Bo "And the man wouldn't: if she decided to even blame himself" (ad hoc 4/356)
 7. After - "The she-camel is miserable: if she does not turn around until she is far away from the people" (Al-A'kael 1/255)
 8. Baqi - "And scraping the hair off the skin: scraping it until nothing of it remains" (Al-A'ab 3/516)
 9. Balag - "And I prepared the well: I dug it until it reached the water" (Al-A'ab 4/172)
 - "And you bottomed the vessel: you drank what was in it until you reached its bottom." (Al-A'kaal 2/76)
 - "I was led to walk: if you are excused for it, and its meaning is: diligent and diligent until the excuse is reached" (Al-A'afal 4/289)
 10. Bayen - "A man scratches his head: If he scratches it with a comb until the habiriyya is evident." (Al-A'kael 2/296)
 - "And I became bored with the path, and I became bored with it: I took it until it was clear." (Al-A'kam 4/137)
 11. Stripping - "He touches something with another thing and touches: when he touches it until it is stripped." (Al-A'kael 4/236)
 12. Thicken - "And everything that is cooked until it thickens has become more complex...and this applies to breaking the fast, honey, honey, and the like." (3/193 Al-Mukhsas)
 13. Khulm - "The camels pounded on the basin: when they struck it until it was notched on its sides" (Al-A'kaal 3/326 and Al-Mukhsas 3/35)
 14. Dry - "And it will be said to a man if he neglected to irrigate his land until it dried up and became hard: 'Make your land better.'" (Al-A'abal 4/199)
 15. He sat - "I joined the people, I added a hug - I sat... when you come to them so that you can sit with them." (Allocation 3/332)
 16. Plural - "The camel made a noise like this: If she abandons her milking until her milk is collected" (Al-A'faal 3/435)
 - "And the camel, Hashuk, and Hashkah, I will slaughter her. If you leave her, do not milk her until the milk gathers in her udder." (Al-Mukhsas 2/147)
 17. Jouf - "I blew the wool and the like: I stretched it until it was hollow" (Al-Mukhsas 4/387)
 18. Hasan - "The camels are old, it is likely that we will gather fodder in them, and also the honey that quickly becomes fat, for which a little pasture and fodder is sufficient until its condition improves" (Al-Mukhsas 2/164)
 19. Burning - "And you have burned your fat: if you kindle it under it until it burns" (Al-A'ab 2/396)
 20. Kharj - "His water bottle frothed when he squeezed it until foam came out of his mouth, and he became distressed" (Al-Mukhsas 1/462)

- “Then if he hits him on the head until his brains come out, he says, ‘I will strike him once and for all.’” (Al-Mukhass 2/63)
21. Breaching - “to split something open: to crack it until it breaks it” (Al-A’ab 2/363)
 - “I pulled his garment, pulled it until it was torn” (Al-Mukhass 1/398)
 22. Rough - “Sharpening the knife, which is sharpening it on two stones: until its edge is rough.” (Al-Aqal 2/405)
 23. Mixing - “Abu Bakr said: He mixed a thing into another thing completely: He entered into it until it mixed with it” (Al-A’faal 2/47)
 - “And make a thing into a kinship: beat it until it is mixed.” (Al-A’faal 2/451)
 24. Pamper - “A man gave him pleasure: strangled him until his tongue fell out.” (Acts 3/607)
 25. The approaching time - “The people became tired of praying - they delayed it until the time for the next prayer approached.” (Allocation 3/336)
 26. Turn - “You poke something, poke it - when you gather it in your hands so that it turns around, and that only happens in a wet thing like dough and the like.” (Allocation 3/330)
 27. Humiliated - “A man poked his falcon when he sewed out its eyes and fed it while it could not see, and rebuked it until it was humiliated and pursued” (Al-Mukhsas 2/337)
 28. Opinion - “He said: The arafat was sheathed with a sheath - its lock was covered with leaves so that its thorns could not be seen” (Al-Mukhsas 3/257)
 29. Rakho - “Take the dough, and poke it: add more water until it relaxes, and puff the clay and poke it: the same, and it is said with three dots with the tha’, and the first is higher.” (Acts 3/353)
 30. He was satisfied - “And the man thought: I gave him until he was satisfied.” (Acts 1/365)
 31. Ratab - “I made the date cloudy: if you put it in a jar and covered it until it became moist” (Al-A’faal 2/26 and Al-Jumhara “Ghumam”)
 32. Rafat - “And she broke something into pieces: he broke it until it became remains.” (Al-Aqal 3/67)
 33. Throwing - “His foot bends something, causing it to bend (juhfa): if he kicks it with it until he throws it” (Al-A’ab 2/263)
 34. It was narrated - “And the man advised: He drank until he had quenched his thirst, and the same applies to camels” (Al-Mukhsas 4/387)
 35. Saat - “And Saat set him down: he strangled him until he killed him” (Al-A’laab 3/559)
 36. Crushing - “And I crushed the thing, I crushed it: if I crushed it until it was crushed.” (Acts 1/164)
 37. It fell - “I have made the meat pure: when you have cooked it until its meat and fat fall off its bones” (Al-A’ab 3/611)

- “And I mashed and mashed the meat: I cooked it until it fell off its bone.” (Al-A’kaal 1/130)
 - “And I bound the stallion: I tied his females until they fell.” (Al-A’kael 1/291)
 - "And the hair is cleaved into pebbles: it falls out, and its cleavage is: it is scratched until it falls out" (Al-A'kael 1/338)
 - “And he said, ‘I pushed the wall, I pushed it until it fell.’” (Al-Mukhsas 2/67)
 - “And the blood caused the arrow to sway: it disturbed it until it fell.” (Al-Mukhass 4/386)
38. Watering - “The squirrels strike the water - when they dry it until the earth waters it” (Al-Mukhsas 3/38)
39. He was silent - “He cried on his neck, crying... Abu Hatim hit him until his movement became silent, that is, it was still” (Al-Mukhsas 2/68)
40. He heard - “And the man gulped the drink down his stomach: Then he took a deep gulp, taking it slowly until he heard the sound of his gulp.” (Al-A’alaf 2/316, Al-Mukhsas 3/206)
- "Haqa': You hit something dry on the ground until you hear its sound, which is the qarqa', and the qarqa is also the same as qarhu, qarhu, qarhu, qarhu." (Allotment 1/32)
41. Black - “And the plant becomes dark: when some of it grows on one another until it turns black and rots” (Al-A’kael 2/35)
42. Sail - “He decisively resolves the vein - he cuts it and then irons it so that its blood does not leak” (Al-Mukhsas 1/492)
- “And I have marked the body: when I make a mark on it, and I have marked it when I stab it until its blood flows.” (Al-Mukhass 4/60, Al-Mukhass 2/344)
43. Satiety - “He satiated with food: he ate from it until he was satiated” (Al-A’faal 2/178)
- “And I thought that the man was satisfied: I fed him and gave him drink until he was full and quenched.” (Al-Mukhsas 4/367)
44. Shaddad - “And I took possession of the dough and I took possession of it, and I took possession of it: if you knead it frequently until it becomes firm” (Al-Mukhsas 4/353)
45. Shadakh - “He touched the watermelon, and he stepped on everything moist until it made it hard” (Al-A’ab 3/364)
- “So you desire something, so you desire it, so you desire it: when you tread on it until it becomes soft” (Al-A’faal 4/45)
46. He was healed - “And he bit him with words, and he cut him open: he explained to him when in dispute until he was healed” (Al-A’kael 4/67)
- "And I have exterminated it: if you give him a drink of it until he

- recovers." (Al-Mukhsas 4/341) in water
- "I was jealous of him - I asked him and asked him a lot until it was difficult for him" (Al-Mukhass 3/412)
47. Sabb - "The people were upset with them: when they came with envoys until they were concentrated on them" (Al-A'kael 2/202)
48. Sir - "And I wound the branch and the stick: when I bent it until it became like a scepter" (Al-A'kael 2/107)
- "And I sweated the drink: I mixed it... I sweated it: when I reduced its water when mixing it until it became like arak in it." (Acts 1/234)
 - "And it is said: Everything moves, and does not make a thumping sound, so it is shaken with a thud... And it is said: The earth is shaken: if you turn it until its place becomes swollen and soft, then if water reaches it, it grows." (Acts 1/509)
49. Constriction - "And he fornicated with it: he injected it until it was constricted, so it is fornication, and fornication with urine: it became congested" (Al-A'ab 3/441)
- "The valley is hideous with water: when it is filled with water, it becomes uncomfortable" (Al-A'kaf 4/122)
50. Tabaq - "I caused the earth to sink in its depths, and I irrigated it with water until I leveled it" (Al-Mukhass 2/456)
51. Be reassured - "He poked his back with a stick: hit him until he was reassured." (Al-Aqal 4/113)
52. Tayyib - "And I brewed the perfume and the wine: I left them until they became good" (Al-A'kael 1/451)
53. Ati - "And the people felt sad about the man, and they felt sorrow for him: if they asked him until he gave all his money, There was nothing left for him." (Al-A'kael 1/397)
54. Reasons - "And I saved a man in a state of filth, and I made him feel filthy when I made him tired until I left him ill." (Al-Mukhsas 4/355)
55. Cover - "She covers the foot: if she takes him in a way so as to cover him." (Allocation 4/54)
56. He defeated - "You defeated the game in driving it away: if you drive it away until it defeats you" (Al-A'kaal 2/172)
- "By Al-Ham - he disputed with them until he defeated them" (Al-Mukhasas 3/408)
57. Ghaib - "And the hunting itself has grown and grows: I will carry myself with the wound until it disappears from the archer." (Al-A'kaal 3/173)
58. He split the garment - "I spread the garment - I stretched it until it was opened - that is, it was torn apart" (Al-Mukhass 1/395)
59. Fasad - "I disturbed the pot and disturbed it: I added too much salt to it until it became spoiled" (Al-A'akal 3/439)
- "After milk and syrup...: If it is acidic, then soak it for a long time until it spoils." (Acts 1/446)

60. So-and-so escaped - “so-and-so escaped: if he saves him until he escapes.” (Acts 4/58)
61. Fanni - “The newborn lamented his mother: he breastfed her, and the people lamented him: they asked him frequently until he ran out of what he had” (Al-Mukhsas 4/372)
62. Fayd - “I made the cup weep: I filled it until it overflowed... and I made his vessel weep when he filled it until it overflowed” (Al-A’kael 3/299)
 - “And I emptied the basin: its water flowed... And I emptied it: when I filled it until it overflowed” (Al-A’kaal 2/18)
 - “Al-Tab’ - filling the river, and he said, ‘It is the river that has been filled with water, that is, filled until it overflows from its sides.’” (Al-Mukhsas 3/22)
 - “And I overflowed the basin and the vessel: I filled it until it overflowed” (Al-Mukhsas 4/381)
 - “I overflow his vessel, tire him out, and tickle him - when he fills it to overflowing” (Al-Mukhsas 3/12)
 - “I filled it until it overflowed” (Al-Mukhsas 3/12)
63. Fayq - “I reported on the authority of the sick person: I ruqyah for him until he wakes up” (Al-Mukhsas 4/21)
64. Killing - “He struck him wildly with the stick: he struck him until he killed him, and the same applies to everything” (Al-A’kael 1/100)
 - “And the people gathered together - they gathered and he chanted: We will strike them all when they joined together.” (Al-Mukhsas 1/330)
 - “He is struck by the cold: when it becomes so severe that it almost kills him” (Al-Mukhsas 4/199)
65. Qatar - “Musalat al-Laban..: If you put it in a wicker or rag container until its water drips” (Al-A’alab 4/152)
 - “- Al-Dhamkh - smearing the body with perfume until it is as if it were dripping. I smeared it and smeared it.” (Al-Mukhsas 3/268)
66. Cutting - “She twisted the garment, which is to twist the arm of the garment until it stops running, then twist what’s left.” (Al-A’faal 1/368)
67. Convinced - “And it is said: I swallowed it in words: I swallowed it a little, and I swallowed it: if you explain to him what you are disputing with him about until you convince him, I see it from their saying, “I swallowed some water”” (Al-Mukhsas 4/341)
68. Strong - “The mother applied a little milk to her child, putting it in his mouth little by little until he was strong enough to suck.” (Al-Mukhsas 1/52)
69. A lot - “And the chastity and chastity of hair: if you leave it until it becomes abundant and long.” (Acts 1/249)
70. Fracture - “He breaks his neck when he hits him with a stick until he breaks the bone and the skin is valid” (Al-Mukhsas 2/60)

71. Shrink - "If the grapes are left to shrivel, then they have shriveled." (Al-Mukhass 3/191)
72. Stick - "I pushed the thing and pushed it and it pushed, and that is - if you put it on the ground and then stepped on it until it sticks, and it has been previously mentioned that it slapped the neck." (Allocation 3/328)
73. Al-Tasbid - "He waxed his head and saddled it, and Al-Tasbid is to shave his head until he attaches it to the skin. Al-Tasbid is also to shave the head and then a small amount of hair grows" (Al-Mukhasas 4/190)
74. He met - "He provoked him - He betrayed him until he threw him into destruction" (Al-Mukhasas 1/290, Al-Ain "Fazzaz")
75. Soft - "And I smoothed the wood: I scratched it until it became soft, and I smoothed something on something else: it passed, and from it I hardened, and I smoothed the thing with its peel" (Al-A'ab 3/537)
- "And the woman stroked her forehead and stroked it, plucking the hair from it until it became soft and smooth." (Al-A'kael 3/303)
 - "And you mutilate the skin and other things: when you bend it until it softens: and it is also said: you mutilate it with the ajamah kha" (Al-A`kam 4/187)
76. Musk - "And also the water-skin swarm: when the water emerges from its beads until it catches" (Al-A'kael 3/511)
77. Filled - "And the breastfeeding one's breastfeeding: he suckled until he was full" (Al-A'kam 1/412, Al-Mukhsas 3/205)
- "The drinker is thirsty and thirsty: if he drinks until he is full" (Al-Mukhass 3/204)
78. Death - "And illness and worship made him filthy: it brought him down, and slumber made him fall away: he caused him to fall, and I made the thing struck with wood make it die until it dies" (Al-A'abal 4/259)
- "And the sheep expelled its urine: it forced it until it died.. like: it became estranged" (Al-A'ab 3/130)
 - "And that is because if one of them was born to him a daughter, he would bury her alive until she died, and he had paid her an endowment." (Al-Mukhass 2/69)
79. Tilt - "And I tipped the scales - I weighed it until it tipped" (Al-Mukhass 3/440)
80. Nazoo - "I drove the horse and beat him until he dismounted" (Al-Mukhass 2/107)
81. Annihilation - "The people became annoyed with him when they came with envoys until they exhausted him" (Al-Mukhsas 1/330)
82. Ripening - "And the meat has matured and we have decided to bury it in the religion until it is cooked." (Acts 3/230)
- "And I boiled the milk: I heated it until it was cooked" (Al-Mukhsas 4/389)
83. Noul - "I licked the camel when it did not eat until you took it with your hand" (Al-Mukhass 2/175)

84. And leave behind - "Livestock licked the ground - when they ate its plants until they did not leave any of it behind" (Al-Mukhass 3/294)
85. Expand - "The skin expands - it expands and harbors the skin and its waters when you stretch it until it expands" (Al-Mukhsas 1/408)
 - "The waterskin shelter and its protection: if you stretch it until it expands" (Al-Mukhsas 4/211)
86. "He arrived" - "And when the water runs through the stick until it connects with the vein, it is said, 'It has become fertile'" (Al-Mukhsas 3/260)
87. And in - "And the man recited - when he was at the last breath and I had fulfilled my rights with him - I left a remainder of it and recited it - if you follow him until you complete it" (Al-Mukhasas 3/300)
88. And cauterizing - "I cauterized the water-skin, and tied it, when I tightened its mouth with cauterization, which is the thread, so that nothing would drip from it" (Al-A'akal 4/227)
89. It dried out - "I cut the meat into pieces, and I cooked it into pieces: I roasted it until it dried out, and it was like something." (Al-A'kael 2/145)

i. Conclusion:

The dual accomplishment power of reaching a goal 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:

➤ **Results:**

1. The double fulfillment force is realized in (129) Arabic verbs, with (89) goals, 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.
2. Through the study, I discovered the accuracy of Arabic lexical expression, and the connection between the forces of achievement within the explained content.
3. 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, the strength of intuition, the accuracy of the words that express his environment, and his coexistence with it completely, and his precise description in short, easy language depicts the extent of his understanding of the function of language, and the expression of his needs with extreme precision.

➤ **Recommendations:**

1. There are characteristics of the Arabic language that have not been studied in depth and have not been linked to modern theories despite the availability of scientific material for that, but they require scrutiny in linguistic depth, and this is at the heart of the studies of philology, the studies of which have declined in recent years.
2. Comparing the linguistic characteristics of the Arabic language with other languages shows many of the subtle patterns associated with the distinctive linguistic reality of each language, and shows its historical depth and its ability to be concise in meaning.

3. Creating dictionaries that address the characteristics of the Arabic language that are distinct from other languages. These characteristics are not found in the world's famous languages. Rather, they are for the Arabic language only, so we must focus on them. Perhaps the most appropriate for these dictionaries is the idea of semantic fields, which can be called "the distinctive power of fulfillment of the characteristics of Arabic verbs."

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