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ABSTRACT

This article aims to thoroughly explore pragmatics as an emergent field that has garnered significant attention from academics across both Eastern and Western spheres. Despite their keen interest, these scholars have yet to satisfy their deep-seated need for a nuanced understanding, a pursuit that persistently permeates their scholarly works. On one hand, they are driven to affirm its authentic connection to linguistics; on the other, they recurrently dispute its resemblance to traditional linguistic studies, referring to it as a "patchwork of beggars" and "Spanish junk," piecing together elements from diverse disciplines.

This fluctuation in views within linguistic pragmatics, coupled with its diffusion across various cognitive sciences, invites us to ask probing questions: Is it time to reevaluate the teachings of Ferdinand de Saussure, as suggested by Michel Arrivé, and the linguistic principles he championed? What role does linguistic pragmatics play in this context? And to what extent can we develop an integrated Arabic linguistics that honors our linguistic legacy while fully embracing the human aspect of linguistic reality?

Keywords: Pragmatics, Foundational Analysis, Review, Linguistics, de Saussure, Arabic Linguistics.

1. Introduction:

The prevailing consensus among scholars in the field of linguistics identifies the research of Ferdinand de Saussure¹ (1857-1913) as the foundational pillar that facilitated the development of linguistic theories and analytical frameworks, profoundly enriching the domain of discourse analysis with its methodological advancements.

The lectures Saussure delivered to his students in Geneva are considered the bedrock of most contemporary linguistic studies. Moving beyond the dominant nineteenth-century historical focus, which concentrated on the history of languages and their interconnectedness within specific periods, Saussure introduced a critical skepticism that redirected the tools of linguistic research toward previously overlooked dimensions, such as his subtle distinctions between commonly accepted notions like language, tongue, and speech.

Associating this scholar's contributions with what is now recognized in Europe as "the revisionists" movement, Saussure has earned a global stature as a pioneer of revolutionary shifts in the study of humanistic

¹ Ferdinand de Saussure: General Course in Linguistics, translated by Wade Baskin, 1974.

languages. Yet, a pressing question remains: What epistemic value did Saussure's linguistic teachings contribute?

Have these teachings been transmitted to us in a clear and authentic manner as originally intended, or have translational distortions, particularly in their adaptation to Arabic, created a profound epistemic divide in our linguistic studies, complicating the reconciliation of our historical and current linguistic frameworks?

The answers we seek to delineate in this article hinge critically on addressing two foundational issues previously discussed. This inquiry delves into the intricate relationship that linguistics, as conceptualized by Ferdinand de Saussure, has with its various interpretations by translators, and the extent to which these elements should be integrated or distinguished.

Specifically, this discussion explores the ongoing scholarly debate over whether Saussurean linguistics can be authentically aligned with a pragmatic orientation, questioning the legitimacy of their interconnectedness in both nature and functionality. Does the inherent structure of linguistics, as interpreted by Saussure's translators, reject a functional, contextual approach, thereby fundamentally and peripherally denying its applicability?

In pursuit of clarity, we trace the origins of traditional linguistics, drawing upon its terminological framework as established by Saussure's researchers, then juxtapose these concepts with the principles of pragmatics, aiming to establish foundational judgments that might legislate the relevance of pragmatics, as a scientific discipline concerned with the study of language, or otherwise.

Firstly - De Saussure and the Linguistic Conquest:

Ferdinand de Saussure initially made distinct delineations among three linguistic terms: language, as a holistic, abstract system; tongue (langue), which represents the conjunction of language and speech; and speech, as the individual's execution or utilization of the tongue, selected by an individual within a particular community.

He clarified, "It is essential not to conflate language with tongue, as the latter encompasses the former but represents a more significant, foundational component. It is simultaneously a social product of the linguistic faculty and, considering the tongue in its entirety, it is multifaceted and varied in properties, exhibiting inconsistencies across various levels simultaneously."²

Here, the tongue functions as a governing system for both linguistic form and verbal expression, whereas language serves as the mental construct expressed through spoken words regulated by the tongue, and concurrently influenced by the individual's unique characteristics and environmental context.

As highlighted earlier, Ferdinand de Saussure articulated the linguistic phenomenon through two distinct, yet interconnected elements:

1. The Tongue:

The tongue serves as a comprehensive system for language, covering all facets related to human communication through speech. It represents the linguistic amalgamation of any given populace, comprising both language and speech. Saussure stressed the importance of distinguishing between language and the tongue; though closely linked, their overlap is restricted to the tongue's scope, which embraces both components.

The tongue is inherently associated with the languages of different nations—whether Arabic, French, English, etc., reflecting the diversity of human culture and thought. It acts as a vessel not only for communication but also as a bearer of cultural identity and societal values.

2. The Language:

²Amara Nasser: Language and Interpretation; Approaches in Western Hermeneutics and Arab-Islamic Interpretation, Dar Al-Farabi, Beirut, Lebanon, edition, p. 54.

Language manifests as a social phenomenon, facilitating interaction between sender and receiver, and emerging as the product of this interaction. Its significance extends beyond mere communication, serving as the vital conduit for expressing thoughts and existence. It symbolizes one's belonging to the world and provides a means for understanding it, as well as articulating one's self-expression.

Language functions to convey the aspirations and cultural underpinnings of societies, as it is said, ³"Language is not an end in itself, but a gateway to the world it unveils and manifests... and the expressiveness of language is tantamount to the expressiveness of the human spirit."⁴ Hence, the social dimension of language is accentuated, perceived not merely as a tool or medium but as an embodiment of inner life and the psychological connections that bind us to both our community and our inner selves.⁵

It is through language that the distinctive characteristics of a nation and its cultural heritage are articulated and preserved, enabling individuals within a society to engage in complex communicative and cognitive interactions, whether addressing immediate needs or broader societal issues.

3) Speech:

Speech is the unique, observable attribute that distinguishes one individual from another, serving as the practical expression of theoretical norms embedded within language. Although speech originates from the individual, it inherently possesses a social dimension, a distinction Ferdinand de Saussure consistently underscored.

Despite differentiating between language and speech, Saussure repeatedly affirmed that speech encompasses both personal and social facets, asserting that "one cannot exist without the other." ⁶In this view, speech is understood as both an individual and a linguistic product, whereas language is recognized primarily as a social construct. Speech is subject to personal and societal constraints that distinguish it from other linguistic forms.

In this context, it becomes clear that "speech is diverse in form, varies in components, and is simultaneously present across multiple dimensions, including physical, phonological, and psychological, belonging at once to both individual and social realms."⁷

Although speech is the product of a specific individual, endowed with unique emotional and psychological characteristics such as joy or sorrow, it is also shaped by its social nature; it is invariably influenced by cultural norms, personal traits, and societal structures. For instance, the manner in which a doctor communicates with another doctor differs markedly from how they would speak to a layperson, just as the speech of someone experiencing joy contrasts with that of someone in sorrow.⁸

From this analysis, it becomes apparent that speech exists in two states: potential and actual. Every word spoken or heard leaves an imprint on the minds of both the sender and the receiver, signifying that speech is a compilation of theoretical rules encapsulated in language and a tangible expression manifested in pronunciation.

Language clings tenaciously to humans as it is innately acquired, unlike speech, which is somewhat susceptible to human limitations or what might be termed the 'imprint of language.' Language is expressed through "concrete speech acts and personal, observable activities, which can be noticed in individuals' spoken

⁴Ibid, no page number.

⁵Ferdinand de Saussure: General Linguistics Lessons, translated by Saleh Al-Qarmadi and others, Arab Book House, Tripoli, Libya, edition, no date, p. 28.

⁶Ibid, p. 29.

⁷See: Steven Ullman: The Role of the Word in Language, translated by Kamal Muhammad Bishr, Youth Library, Egypt, 1975, p. 19.

⁸Ahmad Momen: Linguistics; The Origin and Evolution, p. 124.

words or writings."⁹ In practice, spoken speech is conveyed through vocal sounds accompanied by intonations, tones, gestures, and bodily movements, whereas written speech is embodied in the nature of the words contained within a text, illustrated through semantic structures and their implications.¹⁰

De Saussure delineated two principal aspects for the study of speech:¹¹

- **The Essential Aspect:**

Here, the linguistic study of speech concentrates on the examination of language itself; it is collective by nature, independent of the individual, and primarily psychological.

- **The Secondary Aspect:**

This facet of study focuses on pronunciation, encompassing the voicing process, which is psychophysical in nature.

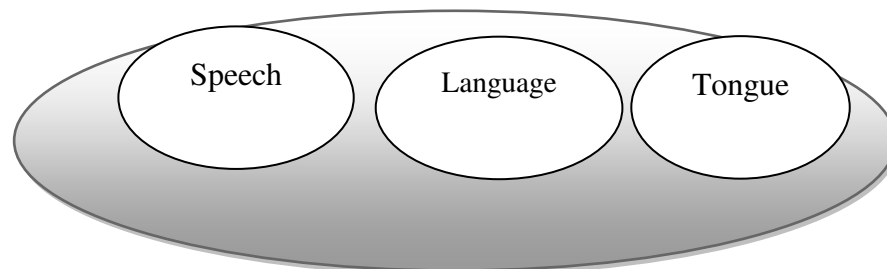


Figure 1: Language, Tongue, and Speech according to de Saussure

Ferdinand de Saussure's foundational distinction between language, tongue, and speech was instrumental in exploring the origins of a general linguistic theory that would subsequently foster the development of further linguistic theories. Although these subsequent theories might not have directly benefited from his insights, they have undeniably drawn from them.

Central to de Saussure's conceptualization of the linguistic phenomenon are the two primary components: language and speech, considered within the systemic framework of the tongue. Hence, general linguistics has served as a wellspring for many theories, including linguistic pragmatics, which has engaged deeply with the principles Saussure introduced.

Linguistic pragmatics, in particular, has focused on speech, treating it as both an embodiment of language and as a construct governed by the linguistic system on one hand, and shaped by individual social characteristics on the other. We will delve deeper into how linguistic pragmatics may have drawn from Saussurean linguistics in subsequent discussions. However, it is crucial first to set the stage by thoroughly examining the debate over the origins of pragmatics in both philosophy and linguistics.

Secondly: Pragmatics between Philosophical Comprehensiveness and Linguistic Inclusion:

The term "pragmatics" in its Western usage originates from the Greek "Pragma," meaning action or act, from which the adjective "Pragmaticos" is derived, indicating something practical and applicable. Contemporary scholars use "Pragmatisme" to denote a branch of utilitarian philosophy and "Pragmatics" for the field of pragmatic linguistics, as illustrated by George Yule in his book titled "Pragmatics."¹²

⁹This research insight into Saussure's lessons - in our opinion - clearly presents the foundations of pragmatic linguistics through its focus on speech or what is commonly known in our Arab studies as "language in use," which we will find later among what is called "natural language philosophers," i.e., language in its connection to the communicative context and the efforts of the recipient in search of the intended meaning. Our critical and rhetorical heritage is almost entirely based on this crucial duality of speech and situation.

¹⁰See: Ferdinand de Saussure: General Linguistics Lessons, ed: Saleh Al-Qarmadi and others, p. 41.

¹¹See: Mahmoud Akasha: Pragmatic (Linguistic) Theory, Adab Library, Cairo, Egypt, 1st edition, 2013, p. 09.

¹²Ibn Manzur, Abu al-Fadl, Jamal al-Din Muhammad, Ibn Makram (d. 711 AH): Lisan al-Arab, Dar Sader, Beirut, Lebanon, edition.

In Arabic, the term "pragmatics" stems from the root [حَوَّلَ], which implies a transformation or shift from one state to another. This etymological basis is particularly relevant to the field of language and, more specifically, to speech—the focus of pragmatic linguistics. This discipline emphasizes the necessity of interaction between at least two parties, the sender and the recipient, underlining the dynamic and transitional nature of communication.¹³

Towards the end of the last century, pragmatics emerged as a leading trend within contemporary linguistic studies, gaining prominence through its contribution of procedural mechanisms that extended beyond the confines of rigid formal structures.¹⁴

It introduced a focus on vital discursive elements that are indispensable for robust discourse analysis. Although achieving a universal and definitive consensus on the nature of pragmatics has proven challenging due to the diversity of its origins and the ambiguous nature of its subjects, its functional role remains open to interpretation, without a definitive stance that either distinctly separates it from or aligns it with traditional linguistic paradigms.¹⁵

Consequently, several theorists have characterized pragmatics as "a new and abundant study, yet without clear boundaries."¹⁶ This characterization stems from its interdisciplinary nature, drawing insights from both philosophy and linguistics among other fields.

Linguists hold varied perspectives on the essence, function, sources, and orientation of this theory. Each linguist proposes a definition they consider to be the most comprehensive and definitive, aimed at addressing the fragmented aspects of this discipline. The definitions vary widely, with some attributing its core to philosophical inquiry, while others anchor it firmly within the realm of linguistics.

Amidst these diverging viewpoints, pragmatics continues to oscillate between these two major scholarly traditions. Yet, there is also a notable trend that boldly links pragmatics to ancient Arabic intellectual traditions.¹⁷

1) Pragmatics as a Philosophical Discipline:

Many scholars assert that the foundations of pragmatic discourse are rooted in utilitarian realism, thereby positioning it predominantly within the philosophical domain. This viewpoint is supported by the assertion that "pragmatic linguistics is a new name for an old way of thinking, which originated with Socrates, was developed by Aristotle, and further advanced by the Stoics, yet it did not crystallize into a distinct philosophical theory until the works of Berkeley,"¹⁸ who explored its existential implications.

A primary justification for this philosophical lineage is that pragmatics, as a distinct field, originated from philosophical discussions. This is evident from the foundational work of Charles Sanders Peirce (1839-1914)¹⁹, who in his seminal 1878 article "How to Make Our Ideas Clear," articulated a purely philosophical approach. In this article, Peirce explored the essence of ideas and adopted the term "pragmatism" from the German philosopher Immanuel Kant (1724-1804), who differentiated between pragmatic and practical terms.²⁰

¹³Surah Al Imran, verse:140.

¹⁴Arabic Language Academy: Al-Mu'jam Al-Wasit, Shorouk International Library, Cairo, Egypt, 4th edition, 2004, entry.

¹⁵Francoise Armengaud: The Pragmatic Approach, translated by Said Aloush, National Development Center, Beirut, Lebanon, edition, 2003, pp. 171-172.

¹⁶See Masoud Sahrawi: Pragmatics among Arab Scholars, Dar Al-Tali'a, Beirut, Lebanon, 1st edition, 2005. And Manal Mohammed Hisham Saeed Al-Najjar, Theory of Situation in Light of Pragmatics, Modern Book World, Irbid, Jordan, 1st edition, 2011.

¹⁷Nu'manBouqra: Contemporary Linguistic Schools, Adab Library, Cairo, Egypt, edition, 2003, p. 167.

¹⁸Charles Peirce first used the term "pragmatism" philosophically in his article "The Fixation of Belief" in 1848, see Mahmoud Akasha, Pragmatic Linguistic Theory; The Study of Concepts and Origin and Methods, p. 10.

¹⁹See Ibid, pp. 171, 178.

²⁰See: Mahmoud Ahmad Nahla, New Horizons in Contemporary Linguistic Research, University Knowledge House, Alexandria, Egypt, edition 2002, p. 09.

Peirce's exploration culminated in a series of seven essays titled "Lectures on Pragmatism," where he concluded that pragmatism serves as a method for elucidating terms and concepts, thereby defining their meanings in a clear and functional manner.²¹

The influence of the American philosopher Charles William Morris (1901-1979) by his compatriot Peirce is evident, as he was the first to use the term "pragmatics" in its modern sense in 1938, distinguishing between three semiotic branches:

- **Syntactics: Concerned with the study of formal relationships between signs.**
- **Semantics: Focuses on the study of the relationship between signs and the objects they represent in the external world.**
- **Pragmatics: Interested in studying the relationship between signs and their interpreters.**

Morris dedicated a separate discussion to pragmatics, making it part of semiotics, emphasizing its importance in studying the nature of the relationship between a sign and its users (sender and recipient). Although he did not clarify the nature and types of signs, he is credited with broadening the scope of signs and was among the first to advocate for the infinity of meanings by opening the door to interpretation widely.

Among the philosophers who fortified pragmatic research, defining its distinct boundaries and setting its limits, were the pioneers of analytic philosophy, particularly the philosophers of ordinary language, who are credited with establishing the fundamental rules of pragmatic study.

The interest of analytic philosophy pioneers in pragmatic principles is exemplified by Gottlob Frege (1848-1925), who enriched the field of pragmatics and helped establish its foundations by distinguishing between scientific language and natural language—the latter being suitable for study and processing.²²

For instance, rules governing communication between the sender and the recipient can be derived, and between proper nouns and common nouns, where the former conveys a complete, independent meaning not needing a word to complete it, unlike the latter which remains incomplete, needing a proper noun to complete and rectify its deficiencies.

Analytic philosophy has branched into three major directions, choosing its themes and foundations, which would not deviate from what has been mentioned above, except for celebrating branching and detail-oriented approaches like logical positivism, which bases its research on an ideal language. A prominent figure embodying this direction and summarizing our previous mention of diligent efforts to generate nuances and detail the general is Rudolf Carnap (1891-1970), who reviewed and contradicted his ideas later. Meanwhile, the phenomenological linguistic approach, led by Edmund Husserl (1859-1938), focused on speech and its studies as it occurs, similar to other natural phenomena, aided by the existential phase that precedes it.

In contrast, another direction of analytic philosophy (ordinary language philosophy) took a different path, beginning with Ludwig Wittgenstein (1889-1951), who followed Frege's footsteps by rejecting the principles of logical positivism and inaugurating another direction he called the philosophy of ordinary language,²³ which focuses on the practical aspect of language use.

Ludwig Wittgenstein advanced the necessity of focusing on ordinary, natural language, considering it both a game and a tool, drawing from Ferdinand de Saussure's analogies, albeit diverging in some aspects. Wittgenstein argued that language's meanings are multiple and change based on its use between sender and recipient and according to the context in which it is used.

Despite the significant efforts of these philosophers and their contributions to the edifice of pragmatics, it was not until the 1970s that pragmatics was recognized as a significant field in contemporary linguistic study, primarily through philosophers affiliated with ²⁴"Oxford University":

John Langshaw Austin (1911-1960): ²⁵

²¹See: Nu'manBouqra, Contemporary Linguistic Schools, p. 182.

²²See Ibid, p. 20.

²³See: Mahmoud Ahmad Nahla, New Horizons in Linguistic Research, p. 09.

²⁴British language philosopher, primarily known as the developer of the theory of speech acts.

²⁵Contemporary American philosopher, specializes in the philosophy of language and mind. John Searle was born in Denver, Colorado in 1932 and studied philosophy at Oxford. In 1959, he became a professor of language philosophy

Austin was deeply influenced by Wittgenstein and Frege and was the first to lay the foundational stone of pragmatic architecture through the concept of "speech acts," which he elaborated in a series of influential lectures delivered at Harvard University in 1955. These later formed the basis of his book "How to Do Things with Words." Austin challenged the traditional view that the primary function of language is to report or describe the external world's realities. He began by distinguishing between two types of actions:

- A. **Constative Acts:** These are confined to describing the external world's realities and can be true or false, considering their internal and external correspondence. This aligns with the traditional Arabic rhetorical discourse, which involves extensive debate and interpretation among scholars of Islamic theology, including the Mutazilites and Asharites.
- B. **Performative Acts:** These go beyond merely reporting. When one of these acts is spoken, it performs an action; it is an act of speech. For example, the act of thanking performed at the moment of utterance does not bear truth or falsity. Austin also defined standard conditions and appropriateness conditions for the success of performative acts, distinguishing them from constative acts, which he categorized into three types later on: the act of saying, the act implied in saying, and the act resulting from saying. He also divided speech acts into five categories: judgments, decisions, commitments, behaviors, and clarifications.

John Searle (born 1932):²⁶Austin's student, who benefited from his mentor's lessons, proposed some modifications and laid the methodological foundations for the theory of speech acts in his 1969 book "Speech Acts." Searle developed Austin's conditions of appropriateness and introduced four conditions: the propositional content condition, the preparatory condition, the sincerity condition, and the essential condition.

He also differentiated between direct and indirect acts and revised the categorization of speech acts into five types: assertives, directives, commissives, expressives, and declarations.

Paul Grice (1913-1988): Another philosopher who entered the arena, Grice founded the theory of conversational implicature and proposed the cooperative principle governing dialogue among speaking parties.

These philosophical beginnings, despite their profound implications for the nature of pragmatics, did not deny its linguistic character, as evident from the definitions provided by numerous researchers, both Western and Arab alike.

2) Pragmatics as a Linguistic Branch:

A cohort of innovative researchers and linguists champion the view of pragmatics as a linguistic, rather than philosophical, branch. This perspective is founded on the initial formation and methodological outlines of pragmatics, positioning it as a sibling to other linguistic theories but with a distinct cognitive approach that prioritizes practical application over theoretical abstraction.

Pragmatics, as an inherently linguistic field that diverges from traditional doctrines, seeks to enhance traditional text and discourse analysis by integrating all relevant aspects. Scholars such as Anne Marie Diller and François Récanati define pragmatics as "the study of language use in discourse, demonstrating its discursive capabilities."²⁷

Pragmatics centers on the practical use of language to elucidate the intentions behind discourse and its performative power in communication, understanding, and influence. It strives to move beyond mere textual structures by engaging with the external context—the situational backdrop—thereby recognizing language as inherently discursive, communicative, and social.²⁸

This approach critically addresses traditional linguistic perspectives that neglect the context of language use

at the University of Berkeley. He contributed to enriching the theory of speech acts or language acts established by John Austin in his famous book *How to Do Things with Words*, where Searle's book *Speech Acts* (1969) is one of the most important sources in contemporary discourse theory, see: <http://www.wikiwand.com/ar> visited on 09/10/2018 at 19:58.

²⁶Francoise Armengaud, *The Pragmatic Approach*, translated by Said Aloush, p. 08.

²⁷See Ibid, p. 06.

²⁸JalilDallash: *Introduction to Pragmatic Linguistics*, translated by Muhammad Yahiaten, University Publications Office, Ben Aknoun, Algeria, edition, 1992, p.01.

and the speaker's intentions, which are deemed inadequate for contemporary discourse analysis. Hence, pragmatics aims to transcend a superficial reading of language while faithfully adhering to the expansive visions of its pioneers, venturing into a deeper exploration of methodological principles.

A prominent advocate of this approach in Algeria articulates, "Pragmatics is not merely a traditional linguistic science that stops at describing and explaining linguistic structures in their visible forms. Rather, it represents a new science of human communication that examines linguistic phenomena within the realm of usage, incorporating multiple cognitive endeavors in the study of 'linguistic communication and its interpretation.'"²⁹

Therefore, pragmatics extends beyond the isolated study of linguistic phenomena³⁰. It aims to engage the historical dimension rather than neglecting it. At its core, the analytical essence of pragmatics lies in discerning the intended meanings and interpreting them in a manner that uncovers the fundamental nature of the linguistic event, both communicatively and socially.

This essence is fully realized as an event, a phenomenon that first interacts internally with its intrinsic components and then externally with its environment in the context of its occurrence and material manifestation. Pragmatics focuses on the speaker's intentions, both explicit and implicit, as they relate to a communicative event and its situational context, aligning with the nuanced understanding embodied by the term 'usage.'³¹

DjilaliDellache has been pivotal in advancing pragmatics as a distinct linguistic specialty, emphasizing its role in studying how individuals utilize linguistic cues in their conversations and speeches, as well as how they interpret these verbal exchanges. Dellache underscores that there is no substantive difference between discursive linguistics and dialogic linguistics; both focus on the argumentative dimension of discourse, aiming to delve beyond the superficial structure of language to explore its deeper facets.

Françoise Armengaud further clarifies the specific orientation that linguistics should align with by stating, "Pragmatics, through the epistemological decision to distance speech from the linguistic field as a purely individual phenomenon, contrasts sharply with the structuralist view and Chomsky's approach, which fell short of expectations.

Instead, pragmatics represents another linguistic extension of the speech linguistics initiated by Benveniste.³²" This perspective positions pragmatics as a continuation of Benvenistian utterance linguistics, establishing itself in contrast to formalistic methodologies that overly individualize speech, treating it in stark detachment from the sender and the surrounding context.

Pragmatics, as conceptualized here, is a contemporary linguistic branch that concentrates on everyday language used in interactions between senders and recipients across various contexts. It seeks to comprehend the myriad influences that govern the speaker during these interactions, requiring a recognition of the limitless nature of our understanding of both the sender and the context. This aligns with the cognitive framework that underpins the meaning of pragmatics, characterized by interaction, change, and the fluid adoption of descriptive approaches, which complicates the task of pinpointing a definitive understanding of context, particularly in discourse analysis.

Exploring the context within the Western linguistic roots of pragmatics and its interpretations in modern Arabic scholarship is crucial. Manal Al-Najjar, following her analysis of Stephen Ullmann's categorization of context into linguistic and non-linguistic types, references two ancient Arabic terms recognized by

²⁹We mean by space-time in contrast to the foreign term, and although "spacetime" is widely used, we see it as contrary to logic and the original term, we owe the notice of this prevalent terminological misuse in our research circles to Professor Colleague: SaïdMomeni. For more details, see: *The Poetic Space from River of Ash* by Khalil Hawi, a reading of the place in its relation to poetic formation, Master's Thesis, supervised by BoujemaaBoubaiaou, University of Annaba, 1999-2000, pp. 22-27. Also see: Mustafa Mahmoud, *Einstein and Relativity*, Dar Al-Awda, Beirut, Lebanon, no date, pp. 27-69. Also: Khalil Ahmad Khalil, *Dictionary of Mythological Terms*, Dar Al-Fikr Al-Lubnani, Beirut, Lebanon, 1st edition, 1996, p. 121.

³⁰Ibid, p. 16.

³¹Francoise Armengaud: *The Pragmatic Approach*, translated by Said Aloush, p.9.

³²Manal Al-Najjar, *The Concept of Pragmatism*, within the book: *(Pragmatics, the Science of Language Use)*, prepared and presented by Hafez Ismail Alawi, Modern Book World, Irbid, Jordan, 1st edition, 2011, pp. 71, 72.

rhetoricians: al-Nadhm and al-Maqam.³³

Al-Najjar notes, "Non-linguistic context corresponds to 'al-Maqam' in Arabic studies, whereas linguistic context, involving phonological, morphological, syntactic, and lexical relations, is termed 'al-Nadhm' in these studies."³⁴ Thus, al-Najjar employs al-Maqam as an equivalent to the broader contextual theory, occasionally equating it with pragmatics based on the premise that "the goal of pragmatism is to view a linguistic form or style within a specific context or a particular 'maqam.'"

She distinguishes between context and maqam primarily in terms of their subject matter, where the former operates on linguistic levels, and the latter extends beyond these levels. However, questions persist regarding how effectively al-Nadhm captures the essence of the term context. This exploration is part of a broader inquiry into the potential for a hybrid Arabic linguistics, which integrates insights from both rich Arabic linguistic heritage and Western civilizational contributions, aiming to deepen our understanding of pragmatics within diverse cultural and linguistic frameworks.

Tammam Hassan's Interpretation of al-Maqam in Arabic Rhetoric: Tammam Hassan interprets the term al-Maqam as it relates to Arabic rhetoric, viewing it through a lens of static modeling, normativity, and stereotyping. He defines rhetoric as "considering the appropriateness of the situation" and leverages the rhetorical maxim "for every occasion, there is a statement." This approach has enabled Arab rhetoricians to craft phrases that resonate across cultures, though these contributions have not garnered as much attention as those of Bronisław Malinowski, despite predating him by roughly a millennium.³⁵

Hassan points out that al-Maqam aligns with what Malinowski described as the "context of situation," emphasizing the efforts of interpreters to account for this context when discussing the reasons for revelation and the circumstances surrounding the production of Quranic texts. He argues that this focus on the pragmatic dimension, rather than solely on grammatical and semantic aspects (linguistic context), underscores an underutilization of the two significant phases known in Arabic rhetoric: practical and scientific rhetoric. The application of al-Maqam by interpreters in understanding the Quranic text fosters a deeper pragmatic comprehension, whereas traditional rhetoricians have tended to adhere more strictly to grammatical and semantic rules.

The Dynamic Nature of Context According to Teun A. van Dijk: Teun A. van Dijk highlights the dynamism of context, suggesting that situations are not static but evolve over time.³⁶ He describes every context as a stream of events that may include a starting condition, intermediate states, and a final state. This perspective mirrors the ancient jurisprudential principle that "the importance lies in the generality of the words, not the specificity of the cause," which opens the door to potentially infinite interpretations of the Quranic text. A meticulous analysis of specific Quranic verses could elucidate this principle.³⁷

Despite Hassan's reservations about the traditional usage of al-Maqam, which he sees as differing from the Western concept of context, he prefers to adapt al-Maqam in a way that aligns with his understanding of the modern Western concept of the "context of situation" used by contemporary scholars. He prioritizes this interpretation, stating, "...despite this difference between my understanding and that of the rhetoricians of the term, I find the term 'al-Maqam' the most suitable to express what I understand from the modern term

³³Ibid: p. 72.

³⁴See: Tammam Hassan: The Fundamentals, Dar al-Thaqafa, Casablanca, edition, 1411 AH, p. 332. Also see: Language and Literary Criticism, Fosoul Magazine, Vol. 4, Issue 1, Cairo, p. 127, and also: The Arabic Language, Its Meaning and Structure, Dar al-Thaqafa, and Al-Najah Al-Jadida Printing House, Casablanca, Morocco, edition, 1994, p. 372.

³⁵Van Dijk: Text and Context, Exploration of Research in Semantic and Pragmatic Discourse, translated by Abdelkader Kanini, Africa Al-Sharq, Casablanca, Morocco, edition, 2000, p. 258.

³⁶As Allah says: "And do not throw [yourselves] with your [own] hands into destruction [by refraining]," (Al-Baqarah, verse:195), it was revealed to warn against neglecting preparation for fighting the enemy and engaging in wealth and children, then by virtue of the infinite meaning and general wording, it signifies all that leads to corruption, destruction, and harm. See: Muhammad Ali Al-Sabuni: Safwat al-Tafasir, Dar Al-Kitab Al-Ilmiyah and Dar Al-Quran, Beirut, Lebanon, 1st edition, 1999, Vol. 1, pp. 91_92.

³⁷Tammam Hassan: The Fundamentals, p. 332.

'Context of situation' used by contemporary scholars."³⁸

Eid Belbaa on Abdul-Fattah Al-Barakawi's Perspective on Context: Eid Belbaa summarizes Abdul-Fattah Al-Barakawi's perspective on the concept of context in the Arabic tradition, which not only encompasses al-Maqam and al-Hal but also extends to what is recognized in modern linguistic studies as the verbal context and the external situation or al-Maqam. This comprehensive view includes elements of meaning derived from both the statement itself and the surrounding situation, providing a rich tapestry for understanding the interplay of language and context.³⁹

As we conclude this in-depth exploration, it is enlightening yet challenging to recognize that the efforts to bridge our rich heritage with contemporary understandings often encounter significant obstacles. These challenges include the absence of unified visions, concerted efforts, and precision in theoretical frameworks. A particular point of contention has been the use of the term "context," which has led to conceptual ambiguity when juxtaposed with the term "maqam," each carrying distinct intellectual and philosophical connotations.⁴⁰

Viewing the Western concept of "context" as a procedural tool offers a pathway to a more nuanced and comprehensive grasp of pragmatic theory. This perspective supports the argument that "context" is a more fitting term, carrying safer implications for understanding "the ongoing practice of the linguistic act that transcends mere utterance of the discourse from the moment of mental engagement in its production, ensuring the achievement of its pragmatic appropriateness."

The conceptual uncertainty and terminological vacillation among scholars reflect the broader turmoil in defining a clear direction that harmonizes our heritage with modern linguistic efforts. The development of a comprehensive and reconciled Arabic linguistic theory, integrated with human cognitive insights, hinges on transcending the glorification of isolated efforts and the biases associated with them. Furthermore, it requires moving beyond superficial intellectual engagements to embrace deeper analytical rigor and intellectual exertion.

Thirdly, Pragmatics as an Extension of Saussurean Linguistics:

Saussurean linguistics continues to be a wellspring of inspiration and a dynamic area of study, offering a plethora of theses and insights. The foundational principles established by Ferdinand de Saussure have not only persisted beyond his era but have also served as critical benchmarks for numerous linguistic theories and branches that have since evolved.

Asserting that pragmatic linguistics is an extension of Saussurean linguistics requires us to delineate the Saussurean foundations that have persistently influenced pragmatics from its inception through its evolution. These foundational elements have transformed pragmatics from being perceived initially as an "ignored room"⁴¹ or a "patchwork for beggars"⁴² into a foundational pillar of linguistics, as recognized by figures like Carnap.

Subsequently, pragmatics has grown to align closely with discourse analysis and intersect significantly with fields like semantics, highlighting its integral role in modern linguistic studies.⁴³

³⁸Eid Belbaa: Pragmatics, the Third Dimension in Maurice's Semiotics, Valensia for Publishing and Distribution, Egypt, 1st edition, 2009, p. 203.

³⁹Abdul Hadibin Zafar Al-Shahri: Discourse Strategies, a Pragmatic Linguistic Approach, Dar Al-Kitab Al-Jadid Al-Muttahida, Beirut, Lebanon, 1st edition, 2004, p. 91.

⁴⁰Translator's choice: Said Aloush: see Francoise Armengaud: The Pragmatic Approach, p.12.

⁴¹And this is the translation chosen by Omar Belkheir for the term used by Orkioni (poubelle). See Belkheir (Omar): Analysis of Theatrical Discourse in Light of Pragmatic Theory, Ikhtilaf Publications, Algeria, 1st edition, 2003, p.7. And translated elsewhere as "Spanish garbage," see: Procedures for Pragmatic Discourse Analysis, Culture Magazine, a cultural quarterly issued by the Ministry of Culture, Issue/19, April 2009, accessed through: <https://omarbelkheir.wordpress.com> on 07/12/2018 at 23:00, p.1.

⁴²See, Nuwari Saudi Abu Zaid: On the Pragmatics of Literary Discourse, Principles and Procedure, Dar Beit Al-Hikma, El Eulma, Algeria, edition, pp. 20-21. And see Eid Belbaa: Pragmatics, the Third Dimension in Maurice's Semiotics, p. 183.

⁴³See Francoise Armengaud: The Pragmatic Approach, translated by Said Aloush, p.15.

This entire endeavor has positioned pragmatics to stand as an independent methodology within the study of language, equipped with its own foundational concepts and procedural tools. This unique stance has prompted researchers to critically examine the boundaries, levels, and even the legitimacy of its association with traditional linguistics.⁴⁴

Eid Belbaa comments on this dynamic interaction: "It should be noted that the overlap between pragmatics and other linguistic approaches forms part of a broader set of interactions among these methodologies themselves, which often sparks considerable debate regarding their acceptance or rejection, particularly in the realm of linguistics to which pragmatics is asserted to belong, yet remains divided."⁴⁵

This reflection highlights the intricate and dynamic interplay between pragmatics and conventional linguistic approaches, illustrating the ongoing negotiation of new theories within the established domains of language studies.

Pragmatics extends beyond being merely a fresh perspective in linguistic research; it is both a "successor" and a "legitimate heir," poised to reshape the trajectory of modern linguistic studies. It operates within a complex framework that acts as a "rich crossroads" facilitating interactions among linguists, logicians, semioticians, philosophers, psychologists, and sociologists.⁴⁶ Moreover, pragmatics emphasizes a context-based expansion of linguistics that illuminates the pragmatic essence—the utilitarian nature—of language.

Consequently, the act of speaking, particularly when it involves the dynamics of speech flow, language acquisition, and practical usage in interactions, is deemed fundamental to the discipline.⁴⁷

Abdelsalam Ismaili Alou remarks on the growing necessity within pragmatic studies to consider "very ordinary and tangible data in communication." He notes that a series of perplexing questions have arisen, demanding theoretical solutions. This essential drive for pragmatic analysis in philosophy has pivoted on issues such as reference and inference, presupposition and implicature, and action. These considerations have not only provided profound insights into philosophy but have also catalyzed a new project within pragmatic linguistics.⁴⁸

This evolving direction stands in contrast to the formalistic (structural, generative) approach, which "focuses on analyzing the product in its instantaneous form, irrespective of the context in which it was produced or its relation to the sender and their intent in production"⁴⁹. This method traditionally analyzes languages, such as Arabic, as independent entities with holistic structures, largely ignoring the individual nuances of speech akin to generative grammar's focus on "interpreting the linguistic phenomenon in depth before realization."⁵⁰

It is apparent that such linguistic studies have struggled to keep pace with certain phenomena, including anaphora and its references, ellipsis, discourse connectors, among others. This has justified a paradigm shift toward studying language at a more encompassing level than mere sentence structure, leading to a decline in the influence of traditional approaches as newer studies have emerged that prioritize accomplishment and emphasize subjectivity in communication.⁵¹

The evolution of pragmatic research within the domain of linguistic studies has continually faced skepticism regarding its significance and utility, sparking urgent questions about the methodological and cognitive connections that forge a unified pragmatic approach across diverse fields.

It is evident that researchers urgently "need this approach to provide them with multiple perspectives, due

⁴⁴Pragmatics, the Third Dimension in Maurice's Semiotics, p. 182.

⁴⁵Ibid, p. 11.

⁴⁶See Idris Maqbool: The Epistemological and Pragmatic Foundations of the Grammatical Theory of Sibawayh, Modern Book World for Publishing and Distribution, Irbid, Jordan, 1st edition, 2006, p. 14.

⁴⁷What is Pragmatics?, within the book: (Pragmatics, the Science of Language Use), pp. 17-18.

⁴⁸Al-Shahri: Discourse Strategies, p. 7.

⁴⁹Ibid, p. 8. And see Masoud Sahrawi: On the Conceptual Framework of Contemporary Pragmatic Discourse, within the book: (Pragmatics, the Science of Language Use), p. 30.

⁵⁰Abdul Salam Ismaili Alawi: What is Pragmatics?, within the book: (Pragmatics, the Science of Language Use), p. 19. And see: Al-Ruba'i Ibn Salamah: Al-Wajiz in Literary Research Methods and Scientific Research Techniques, Mentouri University Publications, Constantine, Algeria, 2nd edition, 2008, pp. 54-56.

⁵¹Abdul Hadibin Zafar Al-Shahri: Discourse Strategies, a Pragmatic Linguistic Approach, p. 21.

to the shortcomings of formal studies and their neglect of approaching language in its true manifestation, i.e., in communicative use among people⁵²."

If language represents the cognitive component acquired through social instinct, then speech is the realistic embodiment of language through utterance. Speech emerges as "an interwoven mass that must be dissected, for speech has a peculiar quality that attracts attention—it does not provide tangible elements at first glance, without doubting that they exist and that their interaction with each other composes them."⁵³

This discussion of speech and its complex relationship with language enables us to revisit and leverage the assertions made at the beginning of this article, affirming that speech is established through linguistic symbols that the sender arranges according to a specific pattern aimed at influencing.

Thus, it is imperative to engage both speakers and listeners, as "the distinctive function of speech, as opposed to thought, is not to create a physical sound medium to express thoughts, but to use it as a medium between thought and sound under conditions that facilitate their connection, which necessarily leads to mutual specifications of units."⁵⁴ Speech serves as the conduit that draws from both thought and expression, constructed within a specific discursive context, considering that a word's meaning is only defined when it interacts with what precedes and follows it in discourse.

Ferdinand de Saussure's contributions significantly underscore the crucial role of context in pragmatic analysis, particularly with his early focus on the meaning of words. Saussure was among the pioneers to use the term "semantics" to describe the historical study of changes in meaning and later proposed the term "semiotics" to denote an emerging science focused on the study and usage of signs and everyday words.⁵⁵

Saussure's assertion that "a word only gains its value by contrasting with what comes before it, what follows it, or both" profoundly aligns with pragmatic thinking. This concept suggests that a word acquires its semantic meaning by referring to the words that precede and follow it in discourse, emphasizing that Saussure, while focusing on linguistic context, sought to highlight the holistic nature of linguistic practice.⁵⁶

This practice, often misunderstood from his teachings as being limited to syntactic phenomena or static procedural levels, actually involves fulfilling the communicative function inherent in language, a concept elaborated by our ancient scholars, such as Ibn Jinni, who detailed these dynamics without explicitly defining them.

Ferdinand de Saussure's early and decisive conceptualization of language-related domains has profoundly influenced linguistic scholarship, making it nearly impossible for subsequent thinkers to fully detach from his foundational ideas. However, there is a recognition that our understanding of Saussure may not fully encompass the depth of his thought, as misinterpretations of his and our predecessors' ideas often occur.

This issue becomes particularly apparent when observing certain scholarly assertions that position pragmatics merely as a reactionary field to Saussure, adhering to the misconception that he advocated for studying language "for its own sake." Contrary to these claims, Saussure's actual lectures actively refute such misunderstandings, prompting us to question whether these researchers have genuinely engaged with his seminal "Course in General Linguistics."⁵⁷

⁵²Catherine Fuchs, and Pierre Le Goffic: Principles in Contemporary Linguistic Issues, ed: Moncef Achour, University Publications Office, Ben Aknoun, Algeria, 1984, p. 21.

⁵³Ibid, p. 21.

⁵⁴See: Abdul Naeem Khalil: Theory of Context Between the Ancients and the Modern; a Linguistic, Grammatical, and Semantic Study, Dar Al-Wafa for the World of Printing and Publishing, Alexandria, Egypt, 1st edition, 2007, pp. 266-267.

⁵⁵Ferdinand de Saussure: Lectures on General Linguistics, translated by Youssef Ghazi and Majid Al-Nasr, Algerian Foundation for Printing and Publishing, Algeria, edition, 1986, p. 149. The original statement is: "a term only acquires its value because it is opposed to what precedes or follows, or both," Ferdinand de Saussure: Cours de Linguistique Générale, Enag, edition, distribution-Alger, 3rd edition, 2004, p. 197.

⁵⁶We mean by the term language that it consists of sounds with which each people express their purposes, emphasizing the communicative function. See: The Characteristics, General Egyptian Book Organization, 4th edition, Vol. 1, p. 34.

⁵⁷To avoid generalization, we refer the reader to the book: The Last Michel Arifi: Searching for Ferdinand de Saussure, translated, edited, and commented by Muhammad Khair Mahmoud Al-Baq'a'i, review: Nader Serraj, Dar

This leads us to consider whether they have truly explored each of his ideas thoughtfully or if they have simply accepted a distorted version of his teachings without thorough examination, critique, or intellectual reflection. It appears that some may have relied on simplistic interpretations that mistakenly suggest a direct lineage from Structuralism through Saussurean theory to pragmatics, thereby incorrectly disassociating pragmatics from its rightful theoretical heritage.

Throughout this article, our discussion consistently highlights that language is the cornerstone from which we must argue our perspectives. Pragmatics, as a discipline focused on the study of language in its practical application, particularly emphasizes the social dimension of language, which Saussure notably referred to when he described language as "at the same time a social product of the faculty of speech."⁵⁸

In this view, language functions intrinsically as part of speech, manifesting in action and reconnecting to its roots, thus framing it as a central subject within linguistics as Saussure saw it. This interpretation led many who followed to believe his teachings were solely focused on language, inadvertently overlooking other linguistic approaches, particularly those centered on the dynamics of speech, such as pragmatics.

Moreover, while Saussure's work was primarily focused on language, it did not overlook the complexities of speech. His lectures acknowledged that a comprehensive study of speech necessitates an examination of the individual process, which inherently involves interaction between at least two parties, a concept effectively captured in his renowned linguistic model.⁵⁹

Consequently, while Saussure's primary focus was language, his theories also implicitly addressed the dynamics of speech, understanding that speech acts as a conduit between thought and sound, shaped within specific contexts, and influenced by the sequence of words that precede and follow.

This intricate relationship is crucial for comprehending how pragmatic principles are integrated within the broader disciplines of linguistics and communication studies, underscoring the enduring relevance and applicability of Saussure's insights in modern linguistic theory.⁶⁰

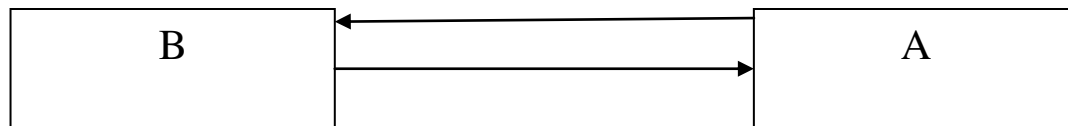


Figure 2: Saussure's Communicative Circuit

In Ferdinand de Saussure's framework, the individual process of communication involves both a sender and a recipient, creating a cycle essential for the articulation and reception of speech. This cycle hinges on the fusion of the cognitive component with the auditory image; that is, speech is formed through the integration of language, articulation, and hearing. In this process, individual (A) transmits a message through the air, which is received by the hearing of individual (B), who then attempts to decode it. Once decoded, (B)

Al-Kitab Al-Jadid Al-Muttahida, Beirut, Lebanon, 1st edition, 2009, footnote p. 11.

⁵⁸It is a statement that we consider inaccurate, both in translation and understanding. Perhaps the closest understanding translated into Arabic included in the translation by our professor (Abdul Rahman Haj Saleh) may Allah have mercy on him, is: "He defined language from it and to it," and it is obvious what this statement entails in terms of accuracy, semantic density, and encompassing multiple approaches, and that is not far from the thought of the sheikh of Algerian linguists; as we see it present in his approach, which he did not deviate from until he met his Lord, the approach of scholars, who take the truth wherever they find it and prepare whatever methodologies they can for the realm of knowledge. For more on this phrase, see: Abdul Rahman Haj Saleh, Introduction to Modern Linguistics, Linguistics Magazine, a magazine on human linguistics, published by the University of Algiers, Issue 1, 1972, pp. 45-51. For academic integrity, we note that the first to commend this phrase - to our knowledge - was the translator of the book (Searching for Ferdinand de Saussure), Muhammad Khair Al-Baq'a'i, see: footnote p. 13.

⁵⁹Ferdinand de Saussure: General Linguistics Lessons, translated by Saleh Al-Qarmadi and others, p. 29.

⁶⁰See Ibid, p. 31.

transforms into a sender, perpetuating the communication cycle. The meaning of this exchange, framed logically and linguistically within a specific context, highlights the essence of communicative interaction.

In another segment of his seminal work, "Course in General Linguistics," Saussure delves deeper into the social dimension of language, identifying it as a fundamentally communicative social phenomenon. He asserts, "For us, language minus speech is a collection of linguistic habits that allows the speaker to be understood and to understand others; however, this definition still leaves out the actual social framework of language [...]; it covers only one aspect of linguistic reality—the individual aspect, while the existence of language depends on the presence of a community of speakers."⁶¹

Here, Saussure emphasizes that while language comprises the sum of linguistic judgments and norms agreed upon by a community, it cannot exist in a vacuum; the community of speakers is indispensable, without which language would remain an abstract, unamenable concept.

Saussure's social theory of language posits that language is intrinsically linked to society because it not only reflects but also evolves according to the realistic image of society, adapting to the varying customs and traditions from one society to another⁶².

This perspective aligns closely with pragmatic thinking, often encapsulated in terms like "world knowledge" or "shared knowledge." Such knowledge, when present between interlocutors, enhances the functions of interaction and engagement. These functions, which were further distilled by linguist Geoffrey Leech into his categorization of linguistic functions, illustrate how Saussure's foundational ideas provided fertile ground for the development of many modern and contemporary linguistic theories.

These theoretical advancements, whether explicitly attributed to Saussure or implicitly adopted, have crystallized quickly in the linguistic community. Some theories emerged during Saussure's lifetime, while others, like pragmatics, materialized later due to contextual and subjective delays. Pragmatics, in particular, has utilized Saussurean linguistic data to develop a robust theory focused on speech—or as Arab pragmatists might phrase it, studying language in use—highlighting Saussure's enduring influence on the study of language and its practical applications in society.

Conclusion:

Ferdinand de Saussure's contributions to modern and contemporary linguistic studies have left an indelible mark across various regions, from Europe to East Asia, and have profoundly influenced Arabic linguistic scholarship. While some scholarly approaches have merely reiterated his theories, others have attempted to interpret linguistic phenomena from a traditional perspective, often missing the nuanced understanding Saussure might have intended.

Yet, other scholarly directions have drawn richly from his intellectual legacy, forging new linguistic methodologies that have significantly altered the trajectory of linguistic discourse analysis. Among these, pragmatics stands out as a field that has effectively integrated language, logic, and context into a cohesive human activity. While initially perceived by some as a mere patchwork in logic or disparagingly termed the "wastebasket of linguistics," pragmatics has firmly established itself as a legitimate and vital area of linguistic study.

Pragmatics remains dedicated to preserving the communicative purpose of discourse, leveraging every resource to enhance the interaction between participants. It has adopted interdisciplinary approaches, incorporating insights from psychology, sociology, and philosophy, to enrich its understanding and application of communicative functions.

The challenges facing researchers today include addressing complex questions such as the feasibility of developing an Arab linguistics that does not merely project Western theories onto Arabic language contexts. This endeavor is often complicated by the deep interconnections between these Western theories and Arab linguistic heritage, which demonstrate a convergence of principles and aspects foundational to both modern linguistic theories and those stemming from Saussurean thought.

While acknowledging the rich tradition of Arab linguistic scholarship, which traces its origins to pioneers like al-Khalil and Sibawayh in the second Hijri century, it is crucial to recognize contemporary Arab linguists'

⁶¹Ibid, pp. 123_124.

⁶²See: Abdul Naeem Khalil: Theory of Context Between the Ancients and the Modern; a Linguistic, Grammatical, and Semantic Study, p. 268.

efforts to dialogue with Western linguistic currents. Drawing from structural and descriptive roots, these scholars have sought to forge a new linguistic framework that resonates with both historical Arab thought and modern Western theories. Structuralism, often seen as the ripe fruit of Saussure's theories, has significantly influenced the Arab linguistic field, opening it up to a spectrum of theories that continually reshape conceptual and ideological views, whether in opposition to or in support of the foundational structuralist ideas.

Ferdinand de Saussure's entry into the Arab critical arena marked a significant intellectual movement; Arab critics have engaged with, written about, and theorized his concepts extensively. Salah Fadl's seminal work, "Structural Theory in Literary Criticism,"⁶³ exemplifies this engagement by presenting Saussurean ideas alongside insights from the Russian Formalist school and contributions by Roman Jakobson and the American New Criticism movement. Similarly, Kamal Abu Deeb, in his works "The Dialectics of Visibility and Manifestation" and "Veiled Visions," has applied structuralist methods to ancient poetic texts, striving to establish a structuralist approach both theoretically and practically.

The appreciation for the structural method extends beyond these scholars. Mohamed Bennis has also acknowledged the effectiveness of the structural approach in interpreting Arabic poetic texts, adopting its mechanisms inspired by critiques from other scholars such as Abdelmalik Mortad, Abdullah Ghadami, and Abdel Fattah Kilito. These contributions collectively highlight a broader acceptance and integration of Saussurean theories within the Arab literary and critical landscape.

The foundational linguistic principles laid out by Saussure have sparked a linguistic conquest that permeated the Arab critical scene, providing the groundwork for structural theory and catalyzing a variety of methods and theoretical approaches. Pragmatics, in particular, can be viewed as both an extension and a practical realization of Saussure's vision of language, framed within a comprehensive and structured theoretical context. This framework is interwoven in a relational network that enhances understanding and application across various disciplines.⁶⁴

Given the profound impact of Saussure's theories, it is essential to promote deep, serious engagements with his ideas that move beyond stereotypical judgments often rooted in biased interpretations. Such readings should be grounded in a holistic approach to linguistic thinking, constructed upon humanistic, integrative knowledge structures that uphold the indivisibility and non-sectarian nature of civilizations.

This approach not only aims for objectivity but also encourages a broader appreciation of the interconnectedness of various cultural and intellectual traditions, fostering a more inclusive and comprehensive understanding of linguistic and critical theories.

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⁶³ Abdelkader Al-Fassi Al-Fihri: Arabic Linguistics; Models of Achievement and Models of Prospects, (within the symposium on the advancement of linguistics in Arab countries, April 1987, Rabat), Dar Al-Gharb Al-Islami, Beirut, Lebanon, 1st edition, 1991, pp. 12_13.

⁶⁴ Warda Abdel Azim Atallah Qandil: Structuralism and Beyond Between Western Foundation and Arab Acquisition, (Master's Thesis), Islamic University, Gaza, Palestine, 2010, p. 193.

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