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	<p>RESEARCH ARTICLE </p>
	<h1>Reframing the Concept of “al-Majāl al-Tadāwulī” in the Philosophy of Taha Abderrahmane: Toward an Integrative Epistemological and Pragmatic Paradigm</h1>

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**Abstract**

In contemporary Arab-Islamic philosophy, the intellectual project of Taha Abderrahmane represents a distinctive attempt to reconstruct epistemological frameworks through an integrative and ethically grounded approach to knowledge production. This study offers a comprehensive and critical re-reading of the concept of “al-Majāl al-Tadāwulī” (the pragmatic field), positioning it as a central methodological and epistemological construct within Abderrahmane’s broader philosophical system. Departing from conventional linguistic pragmatics, this article argues that al-Majāl al-Tadāwulī transcends its descriptive function to operate as a civilizational, integrative, and dynamic framework that governs the processes of communication, interaction, and knowledge construction within the Arab-Islamic intellectual tradition. Through a qualitative conceptual analysis and comparative philosophical approach, the study explores the semantic, epistemic, and functional dimensions of the concept, while also examining its intersections and divergences with modern Western pragmatics, particularly in relation to the works of Charles Morris and subsequent pragmatic theories. The findings demonstrate that Abderrahmane’s conceptualization of the pragmatic field is grounded in a triadic structure encompassing language, creed, and knowledge, thereby offering an alternative paradigm that integrates ethical, cultural, and cognitive dimensions of discourse. This integrative model challenges reductionist and fragmentary readings of heritage by emphasizing continuity, interaction, and contextual embeddedness in the production and interpretation of meaning. Ultimately, the article contributes to contemporary debates in philosophy, linguistics, and intellectual history by foregrounding al-Majāl al-Tadāwulī as a foundational tool for rethinking the relationship between tradition and modernity, as well as between language, thought, and ethical practice. It further highlights the potential of Abderrahmane’s framework to serve as a bridge between Arab-Islamic epistemologies and global philosophical discourse.

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## 1. Introduction

The emergence of contemporary Arab-Islamic philosophical thought has been marked by a series of intellectual efforts aimed at reconciling tradition with modernity, as well as reconfiguring inherited epistemological paradigms in light of global philosophical developments. Within this context, the work of Taha Abderrahmane occupies a prominent position,

as it proposes a distinctive and systematic rethinking of knowledge, language, and ethics through what may be described as an integrative philosophical project.

Unlike many modern approaches that adopt either a purely Western epistemological framework or a rigidly traditionalist stance, Abderrahmane advances a model that seeks to harmonize the Arab-Islamic intellectual heritage with contemporary philosophical inquiry. His project is not merely interpretative but fundamentally reconstructive, aiming to establish new methodological tools capable of addressing the complexities of modern intellectual life while remaining rooted in cultural and ethical authenticity.

Central to this project is the concept of “*al-Majāʿil al-Tadāwulī*” (the pragmatic field), which functions not only as a linguistic or communicative category but as a comprehensive epistemological framework governing the processes of interaction, meaning-making, and knowledge production. This concept reflects Abderrahmane’s broader commitment to an integrative vision that rejects fragmentation and instead emphasizes the interconnectedness of linguistic, cognitive, and ethical dimensions.

Despite its theoretical significance, the notion of *al-Majāʿil al-Tadāwulī* has not received sufficient critical attention within contemporary scholarship, particularly in relation to its potential as a methodological alternative to dominant paradigms in Western pragmatics and discourse analysis. This gap underscores the need for a systematic re-examination of the concept, both in terms of its internal structure and its broader philosophical implications.

Accordingly, this study aims to provide a comprehensive analytical reading of *al-Majāʿil al-Tadāwulī*, addressing the following key questions:

- How is the concept defined within Abderrahmane’s philosophical system?
- What are its foundational components and epistemological functions?
- In what ways does it differ from, and potentially extend, modern theories of pragmatics?
- How does it contribute to the realization of an integrative approach to Arab-Islamic heritage?

By addressing these questions, the article seeks to position *al-Majāʿil al-Tadāwulī* as a central concept in contemporary philosophical discourse and to highlight its relevance for rethinking the relationship between language, culture, and knowledge in both regional and global contexts.

## Literature Review

The concept of pragmatics has evolved significantly within modern linguistic and philosophical traditions, particularly through foundational contributions by scholars such as Charles Morris, who initially conceptualized pragmatics as the study of the relationship between signs and their interpreters. This early semiotic framework was further developed by speech act theorists, notably John Searle and his predecessor J. L. Austin, who reconceptualized language as a form of action embedded within social contexts. These developments positioned pragmatics as a central field within linguistic inquiry, focusing on meaning as context-dependent and interactionally constructed.

Subsequent scholarship expanded pragmatics into a broader interdisciplinary domain encompassing sociolinguistics, discourse analysis, and philosophy of language. Works such as Levinson (1983) and Mey (2001) emphasized the role of context, intention, and inference in shaping meaning, while more recent contributions in journals such as *Journal of Pragmatics* (Elsevier) have highlighted intercultural and cognitive dimensions of pragmatic interaction (Kecskes, 2014; Haugh, 2013). These perspectives collectively underscore the dynamic and context-sensitive nature of communication, situating pragmatics as a key analytical tool for understanding discourse in diverse cultural settings.

Parallel to these developments in Western thought, contemporary Arab-Islamic philosophy has witnessed renewed efforts to articulate indigenous epistemological frameworks capable of engaging with global intellectual paradigms. Within this context, the work of Taha Abderrahmane represents a distinctive contribution, particularly through his formulation of *al-Majāʿil al-Tadāwulī* (the pragmatic field). Unlike conventional pragmatics, which primarily focuses on linguistic usage and communicative intent, Abderrahmane’s concept extends into the ethical, civilizational, and epistemological dimensions of discourse.

Existing Arabic scholarship has explored various aspects of Abderrahmane’s intellectual project, including its emphasis on creativity (Ben Addi, 2012), its critique of imitation (Boumenjel, 2017), and its integrative reading of heritage (Souilah, 2015). These studies highlight the centrality of concepts such as integration (*al-takāmul*), ethical grounding, and epistemic renewal. However, they often treat *al-Majāʿil al-Tadāwulī* as a secondary or supporting concept rather than as a foundational analytical framework.

Moreover, comparative studies between Abderrahmane’s thought and Western pragmatics remain limited. While some works acknowledge superficial similarities—such as the shared emphasis on context and communication—they do not

sufficiently address the deeper epistemological divergence between the two traditions. In particular, Western pragmatics tends to operate within a secular and descriptive paradigm, whereas Abderrahmane's model integrates normative, ethical, and metaphysical dimensions, thereby offering a more holistic understanding of discourse.

This gap in the literature reveals the need for a systematic and critical re-examination of *al-Majāʿ al-Tadāwulī* as an independent conceptual framework. Specifically, there is a lack of studies that:

- analyze its internal structure (language, creed, knowledge),
- situate it within broader philosophical debates on meaning and communication,
- and evaluate its potential as an alternative to dominant paradigms in pragmatics and discourse analysis.

Accordingly, this study seeks to address these gaps by providing a comprehensive analytical reading of the concept, positioning it not merely as a linguistic tool but as a multidimensional epistemological model that bridges tradition and modernity.

### 3. Methodology

This study adopts a qualitative, conceptual, and comparative research design grounded in philosophical analysis and discourse-oriented inquiry. Given the abstract and theoretical nature of the subject, the methodology is primarily interpretive, aiming to reconstruct and critically evaluate the conceptual framework of *al-Majāʿ al-Tadāwulī* within the broader context of contemporary philosophy and linguistics.

#### 3.1 Research Approach

The research is based on a qualitative analytical approach, which is particularly suitable for examining complex philosophical constructs and their underlying epistemological assumptions. This approach enables an in-depth exploration of meanings, relationships, and theoretical implications rather than relying on quantitative measurement.

#### 3.2 Conceptual Analysis

A central component of the methodology is conceptual analysis, which involves:

- identifying the core elements of *al-Majāʿ al-Tadāwulī*,
- examining its semantic, functional, and epistemological dimensions,
- and clarifying its relationship to related concepts such as pragmatics, discourse, and communicative action.

This analytical process is grounded in primary texts by Taha Abderrahmane, as well as secondary interpretations within contemporary Arab scholarship.

#### 3.3 Comparative Method

In order to situate the concept within global intellectual discourse, the study employs a comparative philosophical method, contrasting Abderrahmane's framework with key theories in Western pragmatics. This includes:

- semiotic pragmatics (Morris),
- speech act theory (Searle),
- and contemporary pragmatic models emphasizing context and interaction.

The comparison focuses on identifying both convergences (e.g., the role of context and communication) and divergences (e.g., the integration of ethical and metaphysical dimensions).

#### 3.4 Discourse-Analytical Perspective

The study also incorporates elements of discourse analysis, particularly in examining how meaning is constructed within specific cultural and intellectual contexts. This perspective allows for a deeper understanding of how *al-Majāʿ al-Tadāwulī* functions not only as a theoretical construct but also as a practical framework for interpreting discourse within the Arab-Islamic tradition.

#### 3.5 Data Sources

The analysis is based on:

- Primary sources: Key works by Taha Abderrahmane
- Secondary sources: Arabic and international scholarly literature

- Indexed journal articles: Especially from Elsevier and WoS databases (e.g., *Journal of Pragmatics*)

### 3.6 Research Contribution

By combining conceptual, comparative, and discourse-based methods, this study aims to:

- provide a systematic reconstruction of *al-Majāʿil al-Tadāwulī*,
- bridge the gap between Arab-Islamic and Western pragmatic theories,
- and propose an integrative epistemological model that contributes to ongoing debates in philosophy, linguistics, and cultural studies.

#### Conceptual Foundations and Delimitation of *al-Majāʿil al-Tadāwulī*

A central pillar of the philosophical project of Taha Abderrahmane lies in his rigorous conceptualization of *al-Majāʿil al-Tadāwulī* (the pragmatic field), which he articulates not merely as a linguistic or communicative notion but as a comprehensive epistemological and civilizational framework governing the dynamics of knowledge production and interaction. In this respect, Abderrahmane's contribution transcends classical pragmatics by embedding discourse within a multidimensional structure that integrates linguistic, cognitive, and ethical determinants.

Abderrahmane begins by establishing an exploratory semantic map of the term, grounding it in three interrelated linguistic significations: *transmission*, *communication*, and *interaction*. This tripartite rooting reflects a dynamic conception of language as an active process rather than a static system, aligning in part with the performative turn in philosophy of language initiated by J. L. Austin and further elaborated by John Searle. However, unlike these approaches, which primarily emphasize speech acts within bounded communicative situations, Abderrahmane expands the scope to encompass the broader socio-historical and civilizational conditions of discourse.

At the conceptual level, *al-Majāʿil al-Tadāwulī* is defined as the spatio-temporal locus of communication and interaction among the producers of heritage, encompassing both elite and popular actors within a given intellectual tradition. This definition situates the concept within a broader epistemological horizon, where discourse is not merely an exchange of signs but a historically embedded practice shaped by collective experience and cultural continuity. In this regard, Abderrahmane's formulation resonates with the hermeneutic insights of thinkers such as Gadamer (1989) and Ricoeur (1981), who similarly emphasize the historicity and situatedness of understanding.

To further clarify the specificity of the pragmatic field, Abderrahmane engages in a systematic comparative differentiation between *al-Majāʿil al-Tadāwulī* and several adjacent conceptual domains, namely the socio-cultural, ideational, and dialogical fields. This comparative strategy reflects a methodological rigor aimed at delineating conceptual boundaries while preserving analytical coherence.

First, in relation to the socio-cultural field, Abderrahmane argues that the pragmatic field is more selective and functionally oriented. While the socio-cultural domain encompasses all forms of knowledge, beliefs, and values present within a society, the pragmatic field is restricted to those elements that have achieved actualization through use and social circulation. This distinction aligns with contemporary pragmatic theories that prioritize usage-based meaning and contextual activation (Levinson, 1983; Kecskes, 2014), yet it extends them by emphasizing collective applicability and integration across the social body.

Second, the distinction between the pragmatic field and the ideational (ideological) field reveals a deeper epistemological divergence. Ideological systems, as Abderrahmane notes, tend to privilege normative evaluation over empirical realization, often subordinating reality to pre-established value structures. In contrast, the pragmatic field operates on a principle of epistemic duality, integrating both realization (*al-taḥāqquq*) and evaluation (*al-taḥwīm*). This integrative logic parallels, yet ultimately surpasses, the communicative rationality proposed by Habermas (1984), as it embeds ethical considerations within a broader metaphysical and civilizational framework.

Third, Abderrahmane distinguishes the pragmatic field from the dialogical field, which is typically confined to the immediate context of interaction between speaker and addressee. While dialogical models—such as those found in discourse analysis and interactional linguistics (van Dijk, 2008; Wodak & Meyer, 2016)—focus on situational and temporal constraints, the pragmatic field is characterized by its comprehensiveness and permanence. It encompasses all forms of shared knowledge and belief that are continuously operative within a society, extending beyond momentary exchanges to include the cumulative and enduring dimensions of discourse.

From this perspective, *al-Majāʿil al-Tadāwulī* emerges as a meta-pragmatic construct, integrating elements of language, context, and intention while simultaneously incorporating ethical, cultural, and epistemological dimensions. This expanded framework challenges the reductionist tendencies of modern pragmatics, which often isolates linguistic phenomena from their broader ontological and civilizational contexts (Mey, 2001; Verschueren, 1999).

Moreover, Abderrahmane’s insistence on the inseparability of knowledge and intention—where “there is no knowledge without intention and no intention without knowledge” —introduces a normative dimension that is largely absent in Western pragmatic theory. This principle not only reinforces the ethical grounding of discourse but also positions the pragmatic field as a site of integrative epistemic practice, where meaning is co-constructed through the interplay of cognition, belief, and social engagement.

In sum, the conceptual architecture of *al-Majāʿl al-Tadāwulī* reflects a sophisticated attempt to reconceptualize pragmatics within an integrative philosophical paradigm. By situating discourse at the intersection of language, culture, and ethics, Abderrahmane offers a framework that is both analytically rigorous and philosophically expansive, thereby opening new avenues for dialogue between Arab-Islamic thought and contemporary global scholarship.

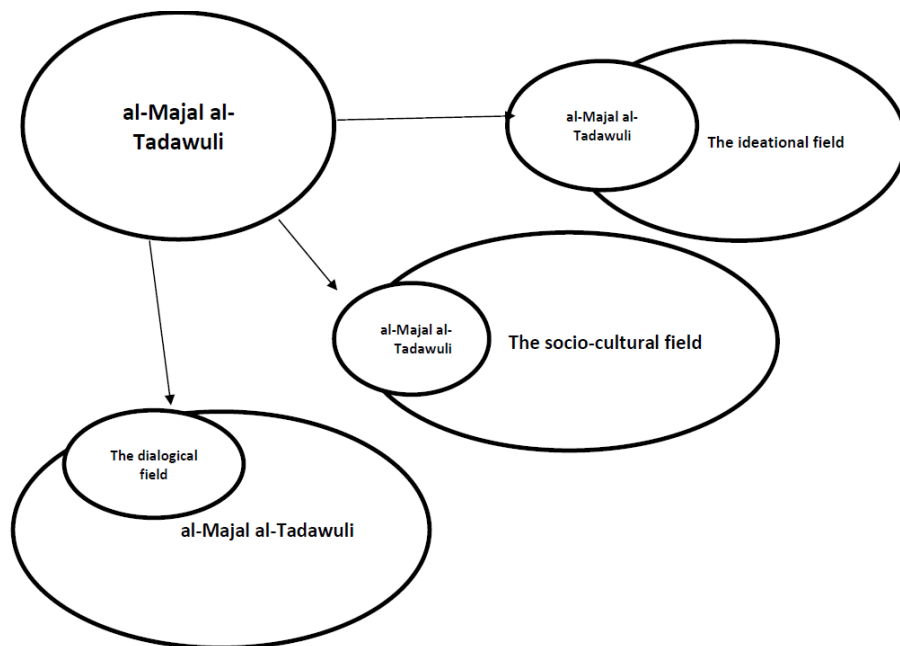


Figure 1. Conceptual Structure and Relational Positioning of *al-Majāʿl al-Tadāwulī* in Relation to the Socio-Cultural, Ideational, and Dialogical Fields. (Source: Adapted from Abderrahmane (n.d., pp. 246–247).

### 5. The Foundational Structure of the Pragmatic Field and Its Relation to Contemporary Pragmatics

The concept of *al-Majāʿl al-Tadāwulī* (the pragmatic field), as developed by Taha Abderrahmane, represents a sophisticated epistemological construct that transcends conventional linguistic paradigms and redefines the foundations of communicative and cognitive processes within the Arab-Islamic intellectual tradition. Rather than constituting a merely terminological innovation, the pragmatic field functions as a comprehensive theoretical framework for the construction, transmission, and realization of knowledge within a historically and culturally embedded context.

At the core of this framework lies a triadic foundation consisting of *language*, *creed*, and *knowledge*, which together form an integrated system governing the dynamics of discourse and interaction. This tripartite structure reflects a broader philosophical commitment to integration (*al-takāmul*), positioning the pragmatic field as both a methodological principle and an epistemological horizon (Al-Sahmudi, 2010). In this respect, Abderrahmane’s model resonates with, yet significantly extends, the communicative paradigms articulated in modern philosophy of language, particularly those associated with Jürgen Habermas and his theory of communicative action, while simultaneously embedding these processes within a normative and civilizational framework.

#### 5.1 Language as Identity and Epistemic Medium

Within Abderrahmane’s framework, language is not reducible to a system of signs or a neutral medium of communication; rather, it constitutes the ontological and cultural identity of a community, embodying its historical consciousness and civilizational trajectory. This perspective diverges from structuralist and post-structuralist approaches that treat language primarily as a formal system (Saussure, 1916/1983), and instead aligns with hermeneutic and pragmatic traditions that emphasize the embeddedness of meaning in lived experience (Gadamer, 1989; Ricoeur, 1981).

Moreover, Abderrahmane posits that authentic thought cannot emerge outside the linguistic framework that shapes it, asserting that “thinking becomes sound only when it occurs within language” (Meshrouh, 2009). This claim parallels, to some extent, the philosophical insights of Ludwig Wittgenstein, particularly his notion that the limits of language define

the limits of thought. However, Abderrahmane advances this position by integrating linguistic competence with ethical and civilizational responsibility, thereby transforming language into a site of both epistemic and moral engagement.

**Table 1.** Comparative Analytical Framework of *al-Majāl al-Tadāwulī* and Contemporary Pragmatic Paradigms

Dimension	al-Majāl al-Tadāwulī (Pragmatic Field)	Classical Pragmatics (Western Tradition)	Critical Commentary & Epistemological Implications
Ontological Basis	Rooted in a civilizational and integrative ontology combining language, creed, and knowledge as interdependent structures (Abderrahmane, n.d.)	Primarily grounded in linguistic philosophy and semiotics, focusing on sign-user relations (Morris, 1938)	While Western pragmatics adopts a descriptive ontology, the pragmatic field introduces a normative-civilizational ontology, integrating ethical and metaphysical dimensions into discourse analysis
Core Analytical Focus	Communication as a holistic process of interaction, participation, and knowledge circulation within a socio-historical continuum	Communication as context-dependent meaning shaped by speaker intention and inference (Grice, 1975; Searle, 1969)	The pragmatic field expands beyond localized interaction to include collective epistemic processes, thereby redefining communication as a civilizational phenomenon
Conceptual Structure	Triadic model: Language - Creed - Knowledge (Abderrahmane, n.d.)	Triadic model: Language - Context - Intention (Levinson, 1983; Verschueren, 1999)	Abderrahmane's model introduces a normative and ethical dimension (creed) absent in Western pragmatics, transforming pragmatics into an epistemological framework
Role of Language	Language as identity, cultural memory, and epistemic medium shaping thought and civilization (Meshrouh, 2009)	Language as a system of signs enabling communication and meaning construction (Austin, 1962)	The pragmatic field elevates language from a functional tool to a civilizational structure, aligning with hermeneutic philosophy (Gadamer, 1989)
Role of Context	Context is historical, cultural, and civilizational, encompassing collective experience and heritage practices	Context is situational and interactional, limited to communicative events (Levinson, 1983)	The pragmatic field expands context into a macro-epistemological framework, bridging discourse and historical continuity
Temporal Scope	Extended and cumulative—covers all temporal layers of discourse within a tradition	Immediate and situational—restricted to specific communicative acts	This distinction highlights the pragmatic field as a longitudinal epistemic model, unlike the short-term focus of classical pragmatics
Epistemological Orientation	Integrative: combines realization ( <i>fact</i> ) and evaluation ( <i>value</i> ) (Abderrahmane, n.d.)	Predominantly descriptive and analytical, often separating fact from value (Habermas, 1984)	The pragmatic field overcomes the fact-value dichotomy, offering a unified epistemology of discourse
Scope of Application	Applies to heritage production, interpretation, and transmission, including intellectual, religious, and cultural systems	Applies primarily to linguistic communication and discourse analysis	The pragmatic field functions as a meta-theoretical framework, extending beyond linguistics into philosophy and cultural studies
Relation to Society	Emphasizes collective knowledge circulation and social integration	Focuses on individual speaker-hearer interaction	This shift reflects a movement from micro-level interaction to macro-level epistemic systems (van Dijk, 2008)
Methodological Function	Serves as a tool for integrative reading and reconstruction of heritage (Souilah, 2015)	Serves as a method for analyzing meaning in context	The pragmatic field transforms methodology into a comprehensive epistemological strategy

Philosophical Alignment	Aligns with integrative philosophy, ethical epistemology, and civilizational discourse	Aligns with analytic philosophy, linguistics, and cognitive science	Represents a shift from analytic reductionism to integrative holism (Ricoeur, 1981; MacIntyre, 1981)
Ultimate Aim	To achieve epistemic integration, ethical coherence, and civilizational continuity	To explain how meaning is generated and interpreted in communication	The pragmatic field redefines pragmatics as a normative project of knowledge reconstruction

### 5.2 Creed as Normative and Integrative Force

The second foundational component, *creed* (*al-'aqīda*), functions as the normative and spiritual core of the pragmatic field, providing coherence and direction to the processes of knowledge production and social interaction. In contrast to secular models of pragmatics, which often exclude metaphysical considerations, Abderrahmane situates discourse within a value-laden framework that integrates belief, ethics, and rationality.

This integration challenges the dichotomy between fact and value that characterizes much of modern Western epistemology (Putnam, 2002), and instead proposes a model in which knowledge is inherently tied to moral and spiritual commitments. Such a perspective finds partial resonance in the work of Alasdair MacIntyre, who similarly emphasizes the role of tradition and virtue in shaping rational inquiry, yet Abderrahmane extends this insight by grounding it explicitly in the Arab-Islamic heritage.

### 5.3 Knowledge as Dynamic and Expansive System

The third component, *knowledge*, is conceptualized as the totality of semantic contents and inferential mechanisms through which human understanding is expanded and the horizons of reality are disclosed. Unlike static conceptions of knowledge as a repository of information, Abderrahmane envisions it as a dynamic and interactive process, continuously shaped by linguistic articulation and creedal orientation.

Importantly, these cognitive processes cannot operate independently; rather, they are intrinsically linked to language and creed, forming an integrated epistemic system. This interdependence culminates in a fundamental principle articulated by Abderrahmane: *“There is no communication and no interaction in heritage except through knowledge mediated by language and grounded in creed”*. This principle underscores the inseparability of cognition, communication, and ethical orientation within the pragmatic field.

### 5.4 Reconfiguring Pragmatics: Beyond the Western Paradigm

A critical dimension of Abderrahmane’s contribution lies in his redefinition of pragmatics itself. While classical pragmatics, as formulated by Charles Morris, focuses on the relationship between signs and their interpreters, and later developments—such as speech act theory (Searle, 1969) and Gricean pragmatics (Grice, 1975)—emphasize intention, context, and inference, these approaches remain largely confined to the analysis of linguistic interaction within bounded communicative situations.

By contrast, Abderrahmane expands the scope of pragmatics to include the civilizational, ethical, and epistemological conditions of discourse. His reformulation builds upon the classical tripartite division of semiotics—syntax, semantics, and pragmatics—but introduces a crucial addition: the centrality of the *user* as a morally and culturally situated agent. In doing so, he anticipates and extends contemporary developments in pragmatics that emphasize intercultural communication and socio-cognitive dimensions (Kecskes, 2014; van Dijk, 2008).

Furthermore, while modern pragmatics is often structured around the triad of language–context–intention (Levinson, 1983; Verschueren, 1999), Abderrahmane’s model replaces this with a more comprehensive triad: language–creed–knowledge, thereby introducing a normative and integrative dimension absent from most Western frameworks. This shift transforms pragmatics from a descriptive discipline into a normative epistemology of discourse, capable of addressing not only how meaning is produced but also how it ought to be grounded and evaluated.

### 5.5 The Pragmatic Field versus Pragmatics

Despite certain conceptual overlaps, the distinction between *al-Majāl al-Tadāwulī* and conventional pragmatics is both fundamental and far-reaching. Pragmatics, as a linguistic discipline, primarily concerns itself with localized communicative acts, operating within the temporal and situational constraints of dialogue. As such, it remains closely aligned with what Abderrahmane terms the *dialogical field*.

In contrast, the pragmatic field operates at a broader spatio-temporal and epistemological level, encompassing the totality of communicative practices within a given civilization. It is not limited to individual interactions but extends to the cumulative and institutionalized forms of discourse that shape collective knowledge and identity. This distinction

highlights the transformative potential of Abderrahmane's framework, positioning it as a meta-theoretical model capable of bridging linguistic analysis, philosophical inquiry, and cultural critique.

## 6. The Realization of Integration through *al-Majāl al-Tadāwulī*: Toward an Integrative Epistemological Paradigm

The integrative vision (*al-ru'ya al-takāmulīyya*) advanced by Taha Abderrahmane constitutes one of the most distinctive features of his philosophical project, particularly in relation to the reading and reconstruction of Arab-Islamic heritage. Far from being a purely normative or subjective call, this vision is grounded in a coherent methodological framework structured around three principal determinants: the pragmatic field (*al-Majāl al-Tadāwulī*), interpenetration (*al-tadākhul*), and approximation (*al-taqrīb*). Together, these elements form a systematic approach aimed at overcoming epistemological fragmentation and re-establishing the unity of knowledge within a civilizational context.

Within this framework, the pragmatic field occupies a central and constitutive role, functioning simultaneously as the locus of integration and as the methodological lens through which integration is both enacted and interpreted. As Abderrahmane emphasizes, the concept of *tadāwul* (circulation) inherently implies processes of interaction, exchange, and participation, thereby situating knowledge production within a dynamic network of communicative relations. This understanding aligns with contemporary perspectives in discourse theory and social epistemology, which view knowledge as socially constructed and contextually embedded (Habermas, 1984; van Dijk, 2008), yet it extends these perspectives by embedding them within a broader ethical and civilizational framework.

At its core, *al-Majāl al-Tadāwulī* is defined as the spatio-temporal domain in which communication and interaction among the producers of heritage occur, encompassing both elite and popular actors within the intellectual tradition. This definition underscores the fundamentally relational and processual nature of heritage, challenging static and objectified conceptions that reduce it to a mere corpus of texts. Instead, heritage is reconceptualized as a living, dynamic system characterized by continuous interaction between its producers, transmitters, and interpreters.

This perspective stands in sharp contrast to what Abderrahmane identifies as the fragmentary approach (*al-ru'ya al-tajzī'īyya*), which isolates textual content from its generative mechanisms and socio-historical context. Such approaches, prevalent in certain strands of modern scholarship, tend to privilege analytical dissection over holistic understanding, thereby obscuring the integrative logic underlying the production of knowledge. Similar critiques have been articulated in Western philosophy, particularly by Michel Foucault and Paul Ricoeur, who emphasize the importance of discursive formations and hermeneutic contexts in shaping meaning. However, Abderrahmane's critique goes further by proposing an alternative epistemological model grounded in the internal logic of Arab-Islamic thought.

In this alternative model, integration is not merely a methodological preference but an ontological and epistemological necessity. Heritage, as Abderrahmane argues, cannot be adequately understood if detached from the conditions of its production, including the linguistic, cognitive, and ethical factors that shape its formation. Consequently, the pragmatic field serves as a mediating framework that reconnects textual content with its underlying processes, thereby enabling a more comprehensive and authentic interpretation.

Moreover, the integrative vision advanced by Abderrahmane challenges the notion of epistemological rupture, which has been influential in modern intellectual history (Bachelard, 2002). Rather than advocating a break with tradition, Abderrahmane emphasizes continuity, interaction, and renewal, arguing that heritage should be approached as a cumulative and evolving system of knowledge. This position resonates with the hermeneutic tradition (Gadamer, 1989), which views understanding as a dialogical process between past and present, yet it introduces a distinctive emphasis on ethical and civilizational coherence.

A key implication of this integrative approach is the rejection of the reduction of heritage to a purely textual or cognitive entity. As noted by Ould Babah (2010), heritage must be understood as a multidimensional phenomenon encompassing both content and mechanism, text and practice, history and lived reality. This holistic conception aligns with contemporary interdisciplinary approaches that seek to bridge the gap between textual analysis and social practice (Fairclough, 1995; Wodak & Meyer, 2016), while also highlighting the unique contribution of Abderrahmane's framework in integrating these dimensions within a unified epistemological system.

Furthermore, the integrative nature of Arab-Islamic heritage itself provides empirical support for Abderrahmane's theoretical claims. As Souilah (2015) demonstrates, the centrality of the Qur'anic text has historically generated an interconnected network of disciplines, including jurisprudence, legal theory, hadith studies, exegesis, and linguistic sciences, all of which are characterized by mutual interdependence and epistemic integration. This historical reality reinforces the argument that integration is not an imposed framework but an intrinsic feature of the intellectual tradition.

From this perspective, *al-Majāl al-Tadāwulī* emerges as a meta-epistemological construct that enables the reconstruction of heritage as an integrated system of knowledge. By foregrounding the processes of communication, interaction, and contextualization, it provides a robust methodological foundation for overcoming fragmentation and achieving a more comprehensive understanding of intellectual traditions.

## 7. Findings

The present study yields several significant findings regarding the conceptual structure, epistemological scope, and methodological implications of *al-Majāʿil al-Tadāwulī* as developed by Taha Abderrahmane. These findings contribute to a deeper understanding of the pragmatic field as an integrative framework that reconfigures the relationship between language, knowledge, and culture within the Arab-Islamic intellectual tradition.

### 7.1 The Pragmatic Field as a Meta-Epistemological Construct

The analysis demonstrates that *al-Majāʿil al-Tadāwulī* cannot be adequately understood as a mere extension of classical pragmatics. Rather, it functions as a meta-epistemological construct that transcends the descriptive boundaries of linguistic analysis. Unlike conventional pragmatics, which focuses on localized communicative acts, the pragmatic field operates at a broader level encompassing the historical, civilizational, and ethical conditions of discourse.

This finding aligns partially with the semiotic foundation established by Charles Morris, yet it extends beyond it by incorporating the moral and cultural situatedness of the speaking subject. Consequently, *al-Majāʿil al-Tadāwulī* redefines pragmatics as not only a theory of meaning but also a framework for understanding the production and circulation of knowledge within a living intellectual tradition.

### 7.2 The Triadic Epistemic Structure: Language–Creed–Knowledge

A central finding of this study is the identification and confirmation of the triadic structure underlying the pragmatic field, composed of:

- Language as the medium of articulation and identity,
- Creed as the normative and ethical foundation,
- Knowledge as the dynamic cognitive system.

This triadic configuration represents a fundamental departure from the dominant Western pragmatic model (language–context–intention) (Levinson, 1983; Verschueren, 1999). The inclusion of *creed* introduces a normative dimension that integrates values, belief systems, and ethical considerations into the structure of discourse.

As a result, meaning is not treated as a purely inferential or context-bound phenomenon but as a morally and epistemically grounded process, thereby challenging the descriptive neutrality characteristic of modern pragmatics (Habermas, 1984).

### 7.3 Integration as an Epistemological Principle Rather than a Methodological Option

The study finds that integration (*al-takāmul*) in Abderrahmane’s thought is not merely a methodological preference but an epistemological necessity. The pragmatic field serves as the primary mechanism through which this integration is realized, enabling the synthesis of:

- textual and contextual dimensions,
- cognitive and ethical components,
- historical continuity and contemporary interpretation.

This finding contrasts with fragmentary approaches that isolate textual content from its socio-historical and epistemic conditions. Instead, *al-Majāʿil al-Tadāwulī* establishes a holistic framework in which knowledge is produced through interaction, circulation, and contextual embedding, rather than through abstraction or reduction.

### 7.4 Reconfiguration of the Concept of Context

Another key finding concerns the expanded notion of context within the pragmatic field. While classical pragmatics limits context to situational and interactional parameters, this study shows that Abderrahmane reconceptualizes context as:

- historical,
- civilizational,
- and collectively constituted.

This broader understanding aligns with discourse-oriented approaches (e.g., van Dijk, 2008) but goes further by embedding context within a continuum of cultural memory and epistemic tradition. Consequently, discourse is interpreted not as an isolated act but as part of a larger network of meaning shaped by cumulative intellectual practices.

### 7.5 The Centrality of the Ethical Dimension in Discourse

A significant finding of this study is the central role of ethics within the pragmatic field. The inseparability of knowledge and intention—emphasized in Abderrahmane’s framework—indicates that discourse is inherently value-laden. This stands in contrast to many Western pragmatic theories, which tend to treat meaning as functionally or cognitively determined.

By integrating ethical considerations into the structure of communication, *al-Majāl al-Tadāwulī* transforms discourse into a site of moral engagement and responsibility, thereby expanding the scope of pragmatics into the domain of ethical epistemology.

#### 7.6 Bridging Arab-Islamic and Western Epistemological Traditions

The comparative analysis reveals that *al-Majāl al-Tadāwulī* serves as a bridging framework between Arab-Islamic and Western intellectual traditions. While it shares certain analytical concerns with classical pragmatics—such as the importance of context and communication—it introduces a distinct epistemological orientation grounded in integration, continuity, and ethical coherence.

This finding suggests that Abderrahmane’s model has the potential to contribute to global philosophical discourse, particularly in areas related to:

- intercultural pragmatics,
- discourse theory,
- and philosophy of language.

#### 7.7 The Pragmatic Field as a Methodological Tool for Heritage Reconstruction

Finally, the study finds that *al-Majāl al-Tadāwulī* functions as a methodological instrument for the reconstruction and reinterpretation of heritage. By reconnecting textual content with its generative conditions, the pragmatic field enables a more nuanced and comprehensive reading of intellectual traditions.

This approach not only preserves the continuity of heritage but also facilitates its renewal, allowing it to engage with contemporary challenges without losing its epistemological integrity.

### Conclusion

This study has demonstrated that the concept of *al-Majāl al-Tadāwulī*, as articulated by Taha Abderrahmane, constitutes a foundational element in the development of an integrative epistemological framework for the analysis of Arab-Islamic heritage. By situating discourse within a dynamic network of linguistic, cognitive, and ethical relations, the pragmatic field transcends conventional approaches to pragmatics and offers a multidimensional model for understanding the processes of knowledge production and interpretation.

Two principal conclusions may be drawn. First, the analysis confirms the procedural and epistemological significance of terminological innovation in Abderrahmane’s thought. Concepts such as *al-Majāl al-Tadāwulī* function not merely as descriptive tools but as generative frameworks that illuminate the underlying structures of knowledge and discourse. In this sense, terminology becomes, as Abderrahmane suggests, the “light of the sciences” through which intellectual reality is revealed.

Second, the study establishes that the pragmatic field operates as a comprehensive reading system for heritage, enabling the integration of textual, contextual, and ethical dimensions within a unified analytical framework. By bridging the gap between tradition and modernity, as well as between Arab-Islamic and Western epistemologies, this concept offers significant potential for advancing contemporary debates in philosophy, linguistics, and cultural studies.

Ultimately, the findings suggest that Abderrahmane’s integrative model provides not only a critical response to the limitations of fragmentary approaches but also a constructive pathway toward a more holistic and context-sensitive understanding of knowledge in an increasingly interconnected intellectual landscape.

### Ethical Approval

This study does not involve human participants, animals, or sensitive personal data. Therefore, ethical approval from an institutional review board was not required. The research is based exclusively on conceptual, philosophical, and textual analysis of published sources.

### Informed Consent

Not applicable. This study does not involve human subjects or personal data requiring informed consent.

### Consent for Publication

Not applicable.

### Data Availability Statement

No new data were generated or analyzed in this study. All sources used are publicly available academic publications. Any supporting materials can be obtained from the corresponding author upon reasonable request.

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### Conflict of Interest

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

### Author Contributions

- Abd Elkarim Senani: Conceptualization, methodology, formal analysis, writing – original draft preparation.
- Prof. Selma Chouit: Supervision, validation, writing – review and editing, academic guidance.

All authors have read and approved the final version of the manuscript.

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### Declaration of Generative AI and AI-Assisted Technologies

The authors declare that generative artificial intelligence (AI) tools were used solely for linguistic refinement and academic editing purposes. All intellectual content, conceptual development, analysis, and interpretations presented in this study are the original work of the authors. The authors take full responsibility for the accuracy, integrity, and originality of the manuscript.

### Research Integrity Statement

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