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**Towards a Functional Theory for Reading the Arab Linguistic Heritage –A
Reading of Ahmed Al-Mutawakkil's The Functional Approach in Arab
Linguistic Thought: Origins and Extension**

نحو نظرية وظيفية لقراءة التراث اللغوي العربي –قراءة في كتاب المنحى الوظيفي في
الفكر اللغوي العربية: الأصول والامتداد - لأحمد المتوكل

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System: Reality and Aspirations**

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مخبر تعليمية اللغة العربية والنص الأدبي في النظام التعليمي الجزائري: الواقع والمأمول

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Abstract:

This study, entitled Towards a Functional Theory for Reading the Arab Linguistic Heritage – A Reading of Ahmed Al-Mutawakkil's The Functional Approach in Arab Linguistic Thought: Origins and Extension, falls within the domain of contemporary Arab linguistic discourse. It aims to examine the methodological representations of the linguist Ahmed Al-Mutawakkil through a critical dialogue with his book "The Functional Approach in Arab Linguistic Thought: Origins and Extension." This book is dedicated to employing the theory of Functional Grammar in reading the entirety of the Arab linguistic heritage, encompassing grammar, rhetoric, philology, jurisprudence, and exegesis. It seeks to establish the functionality of this heritage in terms of its concepts, methodology, and issues, as Al-Mutawakkil formulates an optimal functional theory capable of serving as a criterion for proving the functionality of traditional theorizing on meaning, thereby enabling its activation as an origin, reference, and source of investment. Accordingly, this paper will discuss the features of the methodology he proposes for dealing with the linguistic heritage through presentation, comparison, and investment, relying on the book's design, cognitive backgrounds, methodological vision, objective, text, analysis, and its specific nature. In conclusion, it can be said that the book by researcher Ahmed Al-Mutawakkil, "The Functional Approach in Arab Linguistic Thought: Origins and Extension," is among the serious and pioneering foundational studies at the local (Arab) and international levels in the field of functional linguistics, because he was able to portray the Arab functional approach, its past and present, through his adoption of a clear and well-defined scientific methodology that rejects both rupture and projection.

Keywords: Functional Grammar Theory, Optimal Functional Theory, Linguistic Heritage, Functional Linguistics.

المخلص:

تتنزل هذه الدراسة الموسومة بـ*نحو نظرية وظيفية لقراءة التراث اللغوي العربي-قراءة في كتاب المنحى الوظيفي في الفكر اللغوي العربي: الأصول والامتداد لأحمد المتوكل- ضمن الخطاب اللساني العربي المعاصر، وتهدف إلى مساءلة التمثلات المنهجية للساني أحمد المتوكل، من خلال إقامة حوار نقدي مع كتابه "المنحى الوظيفي في الفكر اللغوي العربي-الأصول والامتداد"، الذي خصّصه لتشغيل نظرية النحو الوظيفي في قراءة التراث اللغوي العربي في مجمله نحو وبلاغة وفقه لغة وأصول فقه وتفسيراً، وإثبات وظيفتيه من حيث مفاهيمه ومنهجه وقضاياها، إذ صاغ نظرية وظيفية مثلى يكفل تأهيلها لتكون الحكم في إثبات وظيفية التنظير التراثي للدلالة، مما يتيح تفعيله أصلاً ومرجعاً ومصدر استثمار. وعلى هذا الأساس سأناقش معالم المنهجية التي اقترحها للتعامل مع التراث اللغوي عرضاً ومقارنة واستثماراً، معتمدة في ذلك على: تصميم الكتاب، والخلفيات المعرفية والرؤية المنهجية، والهدف، والمتن، والتحليل وخصوصيته النوعية.

وخلصنا في ختام ورقتنا البحثية إلى أن كتاب الباحث أحمد المتوكل "المنحى الوظيفي في الفكر اللغوي: الأصول والامتداد" من الدراسات التأسيسية الجادة والرائدة على المستوى المحلي (العربي)، وعلى المستوى الدولي، في حقل اللسانيات الوظيفية، استطاع من خلاله أن يرسم صورة عن المنحى الوظيفي العربي ماضيه وحاضره، من خلال تبنيّه لمنهجية علمية واضحة المعالم، تنبذ القطيعة والإسقاط في الوقت ذاته.

الكلمات المفتاحية: نظرية النحو الوظيفي، النظرية الوظيفية المثلى، التراث اللغوي، اللسانيات الوظيفية.

1. INTRODUCTION

Research in functional linguistics reveals a cognitive need for understanding how linguistic studies have evolved and transitioned from sentence linguistics to discourse linguistics. Consequently, a discourse grammar has emerged that ensures the typification of languages and discourses, aiming to uncover the system of universal grammar that guarantees two types of universals: formal universals and functional universals, which describe and explain the formal properties of natural language based on pragmatic principles.

Even though functional linguistics, as a cognitive discourse, has witnessed numerous developments in its mechanisms and subject of study, having undergone various formulations and models culminating in the model of Functional Discourse Grammar, these developments have not affected the underlying theoretical foundations and methodological premises. In this context, the significance of the book by researcher Ahmed Al-Mutawakkil, "The Functional Approach in Arab Linguistic Thought: Origins and Extension," becomes apparent. It places within its major objectives a cognitive stake connected to the issue of establishing the origins of functionalism in ancient Arab linguistic thought, encompassing its grammar, rhetoric, and principles, and linking it to the data of contemporary functional linguistic study. This is achieved after proposing a scientific methodology for dealing with the heritage through presentation, comparison, and investment, ensuring that ancient Arab linguistic thought receives its due respect, far from favoritism or injustice. This paper seeks to answer these cognitive questions, relying on the outline proposed by the French epistemologist Johanna Natali, which has been elaborated upon and adopted by a group of Moroccan critics in their studies within the framework of reviewing critical and linguistic studies, such as Hamid Lahamdani's¹ *The Magic of the Subject*, Fatiha Tayeb et al.'s² *Questions of Reading and Mechanisms of Interpretation*, and

Abdelrahman Tamarra's³ *Critique of Critique*.

Therefore, we ask:

What are the objectives of the book? What is the methodological background that frames it? What is the nature of the proposed text for employing this methodology? And what is the nature of the analysis and its specific characteristics?

2. Objectives and Methodological Vision:

The title of the book, "The Functional Approach in Arab Linguistic Thought: Origins and Extension," announces Ahmed Al-Mutawakkil's interest in the functional linguistic orientation. The matter concerns the application of the theory of Functional Grammar in the study of the Arabic language, an orientation, as he states in the book's foreword, with two aspects. The first aspect seeks to «illuminate the system of the Arabic language, its morphology, syntax, and usage in both standard and colloquial forms, across various economic and social sectors, from the perspective of the dependence of structure on communicative function»⁴. The second aspect seeks to «bridge the gap to connect functional linguistic research with the traditional Arab theorizing of meaning, viewed in its entirety, encompassing grammar, rhetoric, philology, jurisprudence, and exegesis»⁵.

It is clear that Ahmed Al-Mutawakkil's stated objective, through the book's title and foreword, is based on two levels. The first level is the construction of a functional grammar for the Arabic language, observing its phenomena synchronically and diachronically, from the perspective of the dependence of structure on function, comparing it with languages that share its typology and languages belonging to different typologies⁶. The second level defines its task as establishing a scientific methodology for linking functional linguistic research with the Arab linguistic heritage in rhetoric, grammar, jurisprudence, and exegesis, considering it a reference for evidence and a source for borrowing and enrichment⁷.

It is observed that the researcher, Ahmed Al-Mutawakkil, focuses in his methodological vision on the application of the theory of Functional Grammar in the study of the Arabic language theoretically, practically, and fundamentally. Therefore, he adopts a systematic methodological path in three main chapters. The first chapter, titled "The Functional Approach: Principles and Methodology," is dedicated to presenting a comprehensive overview of the most important mechanisms of the theory of Functional Grammar and its methodological foundations. He divides it into three main axes:

The first axis presents the principles of the functional approach, the second axis addresses language performance and grammar formulation, and the final axis is titled "Functionalism Between Concept and Extension."

The second chapter, titled "Functionalism in Modern Arab Linguistics," is divided into four axes. The first and second axes provide a concise overview of the emergence of the theory of Functional Grammar, its transfer to the Arab world, and its development therein. The final two axes, the third and fourth, apply the functional theoretical framework to the Arabic language by constructing a functional grammar of the Arabic language on the one hand, and enriching and developing the three competencies—psychological competence, pragmatic competence, and typological competence—on the other hand.

The third and final chapter, titled "Functionalism in the Linguistic Heritage: From Projection to Equitable Consideration," has its central objective the reconsideration of the methodology he proposed in 1982 for dealing with the heritage through presentation, comparison, and investment, by updating it and modifying some of its foundations in a way that ensures that ancient Arab linguistic thought receives its due respect, far from favoritism or injustice⁸.

The researcher precisely defines the scope of his work and adopts a methodological

construction that combines the theoretical, the applied, and the foundational to achieve his overall cognitive aim and stake: revealing the functionality of Arab linguistic thought, both ancient and modern.

However, a follower of the study and analysis finds the announcement of some sub-objectives that contribute to the realization of the central objective. Thus, we find Ahmed Al-Mutawakkil's interest in Simon Dik's theory of Functional Grammar governed by a precise objective, which is the construction of a functional grammar for the Arabic language. His study of the most important components of ancient Arab theorizing on meaning, through the proposal of a general methodology for comparing ancient Arab semantic theory with modern linguistic theories, aims to reveal the extent of the available investment of ancient Arab linguistic output in modern linguistic theorizing. It becomes clear that this objective is framed by three cognitive situations: the situation of testing (discovery), the situation of modeling and definition, and the situation of production after modification (proposing modifications)⁹.

A careful observer of the study's objectives can identify the methodological vision controlling the researcher, Ahmed Al-Mutawakkil. It becomes clear that it is a vision that focuses attention on revealing the functionality of Arab linguistic thought, both ancient and modern. From this perspective, the researcher adopts the conceptual apparatus related to the theory of Functional Grammar and the sciences of the Arabic language, which are «lexical studies and studies found in books of grammar, rhetoric, jurisprudence, philology, and exegesis»¹⁰.

Drawing upon the principle of evolution between ancient linguistic studies and modern linguistic studies¹¹, and based on the principle of development between modern linguistics and ancient linguistic thought in general, it can be stated that the researcher Ahmed Al-Mutawakkil's study is founded on the methodological trajectory

and conceptual apparatus of the theory of Functional Grammar.

The applied study is primarily structured upon a critical vision that views the heritage, in terms of its concepts, premises, and objectives, as "an important era in the evolution of human linguistic thought in its functional orientation." Secondly, it rests on a methodological vision of a constructive nature, wherein the researcher proposes what he terms the "optimal functional theory" for its application in reading the semantic aspect of the Arab linguistic heritage, a "theory that transcends both ancient and modern linguistic theories." What, then, are the characteristics of the text adopted for the application of these methodological premises?

3-Text and Subject:

If Ahmed Al-Mutawakkil defined the objectives of writing the book from its initial lines, particularly in the "Foreword," the same applies to the subject of the study, which is also implicitly defined in the same foreword. This is further emphasized through the researcher's repeated affirmations of the study's subject within his discussion of its foundations and premises. Most of these references focus on "functionalism," which was an integral part of the title of each of the three chapters: "The Functional Approach: Principles and Methodology," "Functionalism in Modern Arab Linguistics," and "Functionalism in the Linguistic Heritage: From Projection to Equitable Consideration."

This subject makes the text the Arab linguistic thought in its ancient and modern dimensions, embodied in various linguistic sciences such as grammar, rhetoric, exegesis, and jurisprudence. Through these sciences, the researcher aims to explore their overarching theoretical system that frames them and unites them, regardless of their differing subjects and approaches. He states, «Each of these sciences has its specific material, as it has its tools and terminology, but there is nevertheless no dividing line, as at a certain level of abstraction, there are commonalities that unite them»¹²,

subsequently mentioning the most important elements that unite and harmonize these sciences in four main points:

"(a) These sciences, despite their differences, aim to understand, study, and extract religious rulings from the text of the Holy Qur'an, considering it the most important evidence of legislation.

"(b) Basic concepts tend to migrate from one science to another, such as the concepts of 'specification' and 'specialization,' 'fronting/delaying,' 'emphasis,' and 'care and attention,' which are prevalent in books of grammar, rhetoric, exegesis, and others.

"(c) Terminology may differ from one science to another while the concept remains the same. Examples include the grammatical term 'stylistic deviation,' the rhetorical dichotomy 'primary purpose/secondary purpose,' and the jurisprudential dichotomy 'explicit meaning/implied meaning,' all referring to a single phenomenon: the transition, aided by context, from a literal meaning to an implicit meaning.

«(d) The sciences in question are all derived, albeit to varying degrees, from the same early grammatical sources, especially Sibawayh's book, in terms of material, concepts, and systematization.»¹³

Al-Mutawakkil points out that although these sciences may appear independent, they all strive to approach discourses of various types. Furthermore, the comprehensive approach to different linguistic sciences—under a unified theoretical edifice—is not new in Arab linguistic study, as it has its roots in the ancient linguistic heritage, exemplified by, but not limited to, Al-Jurjani's "Theory of Arrangement" and Al-Sakkaki's «Science of Literature»¹⁴.

Moreover, among the indications and conceptualizations presented in the book is what makes the subject of the study the "optimal functional theory," to which the researcher ascribes specifications, some related to the premise and others to the objective. From the perspective of the premise, «it is any theory that starts from the principle of language performance, referring its possible functions to the communicative

function, and bases on this principle the description of the structure of languages in terms of morphology, syntax, phonology, and their evolution. It is also the theory that makes the communicative function the basis for research into the major issues of linguistic theorizing, such as the issue of language acquisition and the issue of linguistic universals»¹⁵. As for the objective, it is any theory that seeks to «transcend mere linguistic competence to a further competence, which is procedural competence»¹⁶, which goes beyond the description of linguistic phenomena to a broader field, the economic and social field, represented in various areas of communication, foremost among which is translation in its human and machine forms, not to mention cinematographic films and songs, and linguistic disorders resulting from psychological or mental illnesses, and even beyond that—in his words—«it is a competence that also enters communicative systems that do not use language, such as gestures, drawing, silent films, and silent musical pieces»¹⁷.

It is worth noting that during his engagement within this general horizon and vast subject, in which he oscillates between ancient linguistic theorizing and modern functional study, the researcher could have fallen into the pitfalls of rupture or projection. Rupture is «that complete cognitive separation between two thoughts in terms of premises, objectives, and methodology, such as the separation between scientific thought and magical or mythical thought»¹⁸, while projection is «reading a theory through another theory»¹⁹.

However, Al-Mutawakkil attempted to find an optimal way of dealing with the heritage and modern functional study, a way that ensures that ancient linguistic thought receives its due respect, far from favoritism and injustice, and guarantees the credibility and effectiveness of modern functional study. He states, «The most effective ways, in our view, to avoid projection (or its occurrence) are two integrated paths»²⁰:

First: Avoid starting from a particular theory, whether modern or ancient.

Second: Establishing a meta-theory "that transcends all theories and constitutes the sole reference and criterion in both reading and comparison," adding that among the constructions that approximate modern functional theories and that he claims can be applied in reading the semantic aspect of the Arab linguistic heritage.²¹

One of the mechanisms of reception theory in its historical dimension is that we rediscover the past through the questions of the present and its cognitive alternatives, just as knowledge of the present increases through the signs and birth pangs of the past²².

The breadth of the subject has been reflected in the text of the study, which is divided into two parts. The first part includes the most important works of Arab researchers belonging to the functional orientation, including Ahmed Al-Mutawakkil, Al-Bushaikh, Al-Zouhri, Al-Hamrawi, Nasser Al-Idrisi, Al-Charif Al-Kattani... According to the researcher, their works «did not stop at scrutinizing the claims of the theory of Functional Grammar in studying the phenomena of the Arabic language, its standard and colloquial forms, and other languages, but rather extended beyond that to contribute to the enrichment of the theoretical apparatus itself and the expansion of its applicability and procedurality»²³.

The second part of the text included models of traditional theorizing on meaning, through the works of some rhetoricians such as Al-Jurjani and Al-Sakkaki, and some jurisprudents and logicians²⁴. Despite the vastness of the subject matter, which is divided between ancient linguistic theorizing and modern linguistic theorizing, the researcher was deeply aware of the specificity of the two theorizations, which differ from each other in terms of the circumstances of production, subject, objective, and methodology. In terms of the circumstances of production, linguistics benefited from the scientific environment

and the utilization of various sciences to an extent not available to ancient linguistic study, although the latter also had its own intellectual and cultural environment, from which linguistics, as is known, benefited from modern philosophy, logic, mathematics, psychology, and technological discoveries such as computer science²⁵.

As for the subject of study, «ancient linguistic thought did not transcend the boundaries of a single language and the systematization of this single language (Indian, European, or French, for example), whereas the subject of linguistics is languages in their various typologies, or rather the linguistic faculty that characterizes human beings»²⁶. Furthermore, the objective of study in ancient linguistic study is educational, aiming to preserve the language and protect its speakers from committing errors. In contrast to this, «linguistics, through the study of various language typologies, seeks to establish a 'universal grammar' that undertakes the observation of the characteristics of natural language in general»²⁷.

Moreover, ancient grammar is based on scattered descriptions of different chapters in most cases, which means that the methodology of linguistics is a different methodology based on the construction of models subject to the rules of deduction, the laws of scientific formalization, and capable of being processed computationally²⁸. Despite all these differences, the researcher was able to bring them together under the banner of the "optimal functional theory," which remains in his view «an aspiration for linguistic theories, both ancient and modern, and a criterion for evaluating them and assessing their functionality, far from the pitfalls of bias or projection»²⁹.

By attaching the text of the study to its subject, the extent to which the theoretical foundations encompass that subject will become clear, revealing the unity of the text despite its ramifications and fragmentation. What strategy did the researcher adopt in drawing the boundaries of his subject? And to what extent did the theoretical

foundations on which he relied assist him in elaborating on his subject and clarifying its specificity?

The title of the book provides an initial idea of the theoretical foundations adopted by Al-Mutawakkil. The descriptive compound "the functional approach" refers to functionalism in all its methodological orientations. Indeed, the researcher dedicated most of the first chapter of his work to reviewing the theories and conceptualizations that constitute his foundations, wherein what he called the "optimal functional theory" is defined.

The first axis is dedicated to "the general principles of the functional approach," where he distinguishes between the two currents of linguistic thought: the formal current and the functional current, based on how they treat numerous linguistic issues. He clarifies that these two currents have origins and extensions that go beyond modern linguistic theories to extend to ancient linguistic study.

In the second axis, he discusses "the instrumentality of language and the formulation of grammar," focusing on the term "grammar," which he argues does not apply to a single concept but to several concepts, the four most important being: first, grammar as opposed to linguistics; second, grammar as a branch of linguistic study; third, grammar as a formal modeling of linguistic reality; and fourth, grammar in the broad sense, i.e., theory³⁰.

The third axis is devoted by Al-Mutawakkil to the discussion of "functionalism between concept and extension," through which he proposes a general conception of the specifications of the optimal functional theory, which he will later adopt to identify functional aspects such as "functional consistency," "the functional perspective of the sentence," "functional constructions and the performative hypothesis," and "the theory of Functional Grammar."

He then concludes that these functional theories differ among themselves in many aspects: in premise, objective, and modeling,

and these differences are determined—of course—based on their comparison with the specifications of the functional theory whose features he defined earlier.

Based on this, these are the fundamental theoretical foundations on which the researcher's work rests, generally encompassing functional linguistic trends. However, in this presentation, the researcher gradually focuses on the theory of Functional Grammar and, in particular, on the optimal functional theory.

This optimal functional theory* has been made by Al-Mutawakkil, the criterion in the two applied chapters, the second and the third. In the second chapter, he undertakes a comparison of the most important modern Arab linguistic achievements of functional orientation and a differentiation between them based on their proximity to or distance from that model theory, by fulfilling the requirements and conditions of the criterion, classifying their contributions into three levels:

First: Establishing a gradual functional grammar of the Arabic language that evolves with the evolution of the general theory.

Second: Participating in general theorizing by modifying existing models and proposing new models.

Third: Opening functional theory to vital socio-economic fields alongside purely linguistic study³¹.

As for the third chapter, the researcher attempted to establish the functionality of the semantic theorizing of the ancient Arab linguistic heritage³², represented in its achievements in grammar, rhetoric, exegesis, and jurisprudence, by referring to the optimal functional theory. In doing so, he guarded against falling into the pitfalls of projection, arbitrariness, and injustice, dealing with the heritage in a manner that ensures its fairness and allows, as the researcher stated, for its activation as an origin, reference, and source of investment. «Taking the heritage as a reference in modern Arab functional research is a first stage in its 'activation,' which can be

followed by another stage: that of its utilization and investment by taking from it whenever the need arises»³³.

Generally, the main subject of this book is Arab linguistic thought in its ancient and modern dimensions, and naturally, its text is necessarily divided between them. We will first discuss the text of modern Arab linguistic thought, as Al-Mutawakkil begins with it. Initially, we note that Al-Mutawakkil did not precisely define the modern text due to the absence of a methodological introduction in the book, nor did he provide analyses related to the entirety of the text. However, we note that at the beginning of the second chapter, Al-Mutawakkil referred to some achievements of the modern functional approach in Morocco, represented in his achievements (Ahmed Al-Mutawakkil), Al-Bushaikh, Nasser Al-Idrisi, Al-Hamrawi, and others.

As for the selection of the models that represent this text, although the bases and criteria for this selection are not explicitly stated, they are implicitly indicated in his statement: «The works of the researchers belonging to this approach (whose names I mentioned earlier) did not stop at scrutinizing the claims of the theory of Functional Grammar in studying the phenomena of the Arabic language, its standard and colloquial forms, and other languages, but rather extended beyond that to contribute to the enrichment of the theoretical apparatus of the modern functional approach and the expansion of its applicability and procedurality»³⁴.

In light of the above, we will attempt to determine the nature of the text adopted in the second chapter and the references it contains to other texts, distinguishing between:

The central text: This consists of the achievements of Ahmed Al-Mutawakkil and his contribution to building the edifice of functional theory in the Arab world. Indeed, almost every page of the second chapter, which comprises 102 pages, contains references to his contributions, indicated by the publication dates of his works in Arabic

and foreign languages within Morocco (Al-Mutawakkil 1985, 1986, 1987, 1988a, 1988b, 1989, 1993a, 1993b, 1995, 1996, 2001, 2003, 2005b) and outside Morocco (Al-Mutawakkil 1984, 1987, 1988, 1989, 1990, 1996, 1998, 2004, 2005a, 2005c)³⁵. Further evidence of the centrality of Al-Mutawakkil's text is the number of books he relied upon, listed in the bibliography, which exceeds thirty-one (31) books, distributed among the three languages: Arabic, French, and English. This represents approximately 75.50% of the total modern books adopted in the text. This implies that the remaining texts, represented in the works of Jadir, Al-Bushaikh, and Na'ima Al-Zouhri, collectively do not exceed approximately 25.50% of the bibliography used in the second chapter, suggesting that they are marginal or secondary texts compared to the former.

The dominance of the "Al-Mutawakkilian text" in the modern texts is not surprising, given that Ahmed Al-Mutawakkil is considered the undisputed founder and pioneer of the theory of Functional Grammar in the Arab world. This is further supported by his numerous publications, exceeding twenty books in Arabic, French, and English, which collectively constitute an integrated functional grammar for the Arabic language.

As for the traditional linguistic text to which the researcher dedicated the third chapter, it is noticeable that this text is relatively small in size compared to the text allocated to the second chapter, not exceeding fifty-one (51) pages. This is likely because most Arab functional linguistic studies have focused on illuminating the (modern) Arabic language, its system and usage, both standard and colloquial. The vastness of the subject prevented the required in-depth exploration of the linguistic heritage, which requires the mobilization of armies of competent linguists to encompass it and uncover its gems, especially since dealing with the heritage, as Al-Mutawakkil pointed out,

requires great caution to avoid the pitfalls of bias or injustice.

The lack of extensive discussion of the traditional text is due to the recency of this theory, which is still in its infancy and needs nurturing by researchers in all Arab countries. Indeed, "Morocco was a bridge for the passage of Functional Grammar to other Arab countries, where, thanks to Moroccan publications and research, it entered Algeria, Tunisia, Mauritania, and Syria to varying degrees of adoption and spread."

The traditional text on which Ahmed Al-Mutawakkil relied to establish its functionality was dominated by the rhetorical text, accounting for 79%, while the remaining 21% was distributed between the science of exegesis, jurisprudence, and logic. This disparity in distribution and the small space allocated to this text are clear evidence of the immaturity of this theory, which has not yet been adopted by many Arab countries in a way that ensures its expansion and spread, if not encountering opposition from some researchers.

4. Analysis and Its Specific Nature:

The linguistic work under discussion, "The Functional Approach in Arab Linguistic Thought: Origins and Extension," encompasses a discourse distributed across the theoretical, the applied, and the foundational. Consequently, this discourse can be classified according to its governing criteria as follows:

4.1 Functional Grammar Theory and the Criterion of Theorization:

The optimal functional theory proposed by Ahmed Al-Mutawakkil exemplifies the process of acculturation with the other, as it brings us closer to Western linguistic transformations and discoveries related to linguistic theories described as functional or pragmatically oriented. These include the theory of speech acts in what is termed "ordinary language philosophy," the "performative hypothesis" model in transformational generative grammar, and various functional theories, with a focus on Simon Dik's Functional Grammar³⁶.

Thus, Ahmed Al-Mutawakkil elaborates on various Western linguistic theories that have addressed the study of natural languages and adopted a functional approach: "Functional Systemics," "The Functional Perspective of the Sentence," "Functional Constructions," the performative hypothesis, and Functional Grammar theory.

It is worth noting that the researcher's presentation of these theories was not merely expository but rather foundational, governed by an analytical vision framed by principles including:

-The Principle of Interaction and Dialogue:

This refers to Ahmed Al-Mutawakkil's demonstration of how functional linguistic theories converge in their initial methodological premises and diverge, or at least vary, in their premise, objective, and modeling³⁷. This explains the researcher's recourse to a comparative approach between various linguistic theories described as functional, such as the French functional school (Martinet), the systemic school (Halliday), the Prague School (Daneš), American functional constructions (Kuno), and Simon Dik's Functional Grammar theory, or those that do not bear the label of functional but adopt the same principles, such as the theory of speech acts³⁸. The researcher's adoption of the comparative approach as a methodological and cognitive choice aims to evaluate functional theories and differentiate between them.

The Principle of Foundation and Development:

This principle is evident in Ahmed Al-Mutawakkil's desire to propose the specifications of the optimal functional theory, which allows for the identification of functional aspects in a given theory and the extent of its functionality³⁹. The researcher defines it as «a set of specifications that we derive from what theories with a functional orientation aspire to and strive to achieve, or to achieve the greater part of it»⁴⁰. He adds in the same context, «Among these

specifications are those related to premise, objective, and modeling»⁴¹. This makes the linguistic discourse within this linguistic orientation founded on a specific epistemological structure in its theoretical, methodological, and conceptual components, and it also encompasses intrinsic elements suitable for propelling linguistic study towards development.

4.2. Functional Grammar Theory and the Criterion of Application:

Ahmed Al-Mutawakkil, through his work, did not suffice with applying modern linguistic theories to standard and colloquial Arabic but also strived to develop these theories themselves through criticism, modification, and enrichment, thereby contributing to general functional theorizing. He classified these contributions into contributions to linguistic competence and other contributions to procedural competence, which are briefly outlined below:

4.2.1. Contributions to Linguistic Competence:

4.2.1.1. In Pragmatic Competence:

Ahmed Al-Mutawakkil enriched the pragmatic field, especially concerning its basic elements of illocutionary force, functions, and subjective modal features. For example, «the underlying structure in the nucleus model (Dik 1978) was limited to a simple predication including the predicate, its arguments, and affixes, without any indication of the illocutionary forces, literal or implied, that might accompany the predication»⁴². Ahmed Al-Mutawakkil proposed equipping the predication structure with a specifier representing the illocutionary force, encompassing the entire predication⁴³.

4.2.1.2. In Psychological Competence:

Ahmed Al-Mutawakkil proposed a sixth pattern, termed the poetic pattern, adding it to the set of five patterns (grammatical pattern, perceptual pattern, cognitive pattern, social pattern, logical pattern) that constitute Simon Dik's model of natural language users. Additionally, he proposed a general

model alternative to the standard model, termed the layered clause grammar⁴⁴.

4.2.1.3. In Typological Competence:

Ahmed Al-Mutawakkil enriched typological competence in two aspects, represented as follows:

✓ Establishing the occurrence of two general principles concerning inflection and word order.

✓ Layered clause grammar and its potential for typifying languages and observing their evolution⁴⁵.

4.2.2.4. Contributions to Procedural Competence:

The Arab functional approach in general, and the Moroccan approach in particular, is distinguished by procedural competence, where "university researchers in their teaching and theses have examined the applicability of layered clause grammar, especially in socio-economic sectors such as translation, language teaching, linguistic disorders, and non-linguistic communication systems."

4.3. Functional Grammar Theory and the Criterion of Foundationalism:

Given that functional attempts in Arabic are limited compared to other approaches, the disagreement among functionalists at the level of vision and concepts is not a significant issue. Moreover, «the problem of heritage and modern linguistic thought is not a major concern given the nature of the functional approach adopted by the functional approach, represented in the works of Ahmed Al-Mutawakkil, which is an approach based on reconciling the old and the new»⁴⁶.

What must be noted is that Ahmed Al-Mutawakkil's methodology in his re-reading of the Arab linguistic heritage is governed by a set of principles, the most important of which are:

The Principle of Presentation:

This refers to Ahmed Al-Mutawakkil's extraction from various "sciences of the Arabic language" of the most important components of ancient Arab theorizing on meaning. The researcher applies the term "meaning" to all types of meaning, which he

reduces to two general basic types: "intended meaning" and "content meaning," the speaker's intention in his discourse and the content of the discourse itself⁴⁷. The researcher highlighted the components of semantic theorizing in the Arab heritage through three stages⁴⁸:

First: Observing the basic concepts that constitute the theorizing.

Second: Formulating and elaborating the descriptive apparatus.

Third: Presenting examples of the semantic phenomena under consideration.

In his presentation of the components of semantic theorizing in the Arab linguistic heritage, the researcher adopted a constructive approach, gathering the components of what he termed "ancient Arab semantic theory" and attempting to formulate them as theories are generally formulated, as a first step towards evaluating and comparing them with modern functional theories⁴⁹.

The Principle of Comparison:

After Ahmed Al-Mutawakkil finished examining semantic theorizing in the heritage from within, he subsequently began to examine it according to the data of modern linguistic study, with the desire to explore it for its benefit. He states, «In this orientation, we will try to answer two questions»⁵⁰:

First: What is the nature and status of this theorizing when we measure its concepts, methodology, and approach against what the optimal functional theory requires?

Second: What status can the linguistic heritage assume about modern functional study in general, and Arab functional study in particular, and what role can it play as an important contribution to the functional approach to language, even if it belongs to another historical period?

Among the methodological principles adopted by the researcher in his reading of the heritage and establishing its functionality is his reading through the optimal functional theory. The researcher aimed to establish the functionality of traditional theorizing on

meaning in terms of basic concepts, methodology, and approach.

The researcher's dialogue with the heritage was characterized by the relationship of the presenter, the evaluator, and the comparer, as he focused on "discernment of the underlying theory behind what is mentioned in the heritage in grammar, rhetoric, principles, logic, and exegesis, in the domain of meaning in its various types." He attempted to reorganize what he reached and reformulate it in a way that approximates what corresponds to it in modern linguistic thought, and to compare it with modern linguistic theories that align with it in terms of the topics researched and the type of comparison adopted⁵¹.

The Principle of Investment:

This refers to the researcher's bridging of the gap between ancient Arab linguistic thought and the Functional Grammar model, which enabled him to address pragmatic issues in the Arabic language and to borrow from the works of ancient linguists what was needed and what he deemed relevant and appropriate⁵². He states, "Since we applied the theory of Functional Grammar in the study of the Arabic language, we have not ceased to establish a fruitful dialogue between it and our linguistic heritage, a dialogue justified and facilitated by the convergence between them in terms of concepts and methodological premises. This dialogue has many examples in what we have written and in what our colleagues and companions in the process of establishing a functional grammar for the Arabic language have written⁵³.

5.CONCLUSION:

In conclusion, it can be said that the book by researcher Ahmed Al-Mutawakkil, "The Functional Approach in Arab Linguistic Thought: Origins and Extension," is among the serious and pioneering foundational studies at the local (Arab) and international levels in the field of functional linguistics.

Based on the foregoing, some conclusions can be presented regarding this work as follows:

✓ Ahmed Al-Mutawakkil was able to portray the Arab functional approach, its past and present, through his adoption of a clear and well-defined scientific methodology that rejects both rupture and projection.

✓ The researcher established the Arab linguistic heritage as one of the origins of the functional approach in modern Arab linguistic study, considering it a reference for evidence and a source of enrichment.

✓ The researcher linked the Arab functional study, its past and present, in a dialogical manner, followed by linking the latter two in a cross-fertilizing manner with human linguistic thought.

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- 4 Al-Mutawakkil, Ahmad., The Functional Approach in Arab Linguistic Thought: Origins and Extension. , Dar al-Aman, al-Ribat, 1st edition , 2006, p. 15.
- 5 Ibid., p. 15.
- 6 Al-Mutawakkil, Ahmad. The Intermediary Discourse. Book Introduction, Dar al-Aman, al-Ribat, Morocco; Manshurat al-Ikhtilaf, Algiers, 1st edition, 2011, p. 154.
- 7 Ibid.
- 8 See Al-Al-Mutawakkil, Ahmad. The Functional Approach in Arab Linguistic Thought, p. 165.
- 9 Al-Tamara, Abd al-Rahman. Critique of Critique, p. 154.
- 10 The Previous Reference, p. 166.
- 11 See The Same Reference, p. 168
- 12 The Same Reference, p. 166.
- 13 The Previous Reference, pp. 166-167.
- 14 See The Same Reference, pp. 141-152.
- 15 The Previous Reference, p. 44.
- 16 The Same Reference, p. n.
- 17 The Same Reference, p. 46.
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- 19 The Same Reference, p. 169
- 20 The Same Reference, p. 169
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- 22 Al-Umari, Muhammad. "General Rhetoric in the Dialogue of Observation and Theorization from Poetry to Discourse," in Rhetoric and Discourse, edited and coordinated by Muhammad Mishbal, Dar al-Aman, al-Ribat, Morocco, , 1st edition, 2014. P. 37.
- 23 The Same Reference, p. 167
- 24 Al-Mutawakkil, Ahmad. The Functional Approach, p. 170
- 25 The Same Reference, p. 37.
- 26 The Same Reference, p. 37.
- 27 The Previous Reference, pp. 37-38.
- 28 The Same Reference, p. 54.
- 29 The Same Reference, p. 36.

- 30 The Previous Reference, p. 161.
- 31 The fundamental methodological principles adopted in Functional Grammar:
 - The primary function of natural languages is communication.
 - The subject of linguistic study is the description of the "communicative competence" of the speaker-hearer.
 - Functional Grammar is a theory of syntax and semantics viewed from a pragmatic perspective.
 - A linguistic description aspiring to adequacy must aim to achieve three types of adequacy:
 - a. Psychological adequacy
 - b. Pragmatic adequacy
 - c. Typological adequacySee Al-Mutawakkil, Ahmad. Pragmatic Functions, Dar al-Thaqafah, 1st edition, 1985, p. 10.
- 32 The Same Reference, p. 214.
- 33 For a detailed discussion on the issue of functionalism in the Arab linguistic tradition, see Al-Al-Mutawakkil, Ahmad. Functional Linguistics – A Theoretical Introduction, Dar al-Kitab al-Jadid al-Muttahidah, 1st edition, 1987, pp. 39-47
- 34 The Same Reference, p. 62.
- 35 The Same Reference, p. 161.
- 36 Al-Mutawakkil, Ahmad. The Functional Approach in Arab Linguistic Thought, p. 62.
- 37 See The Previous Reference, p. 168.
- 38 See The Previous Reference, pp. 49-53.
- 39 The Same Reference, p. 43.
- 40 See The Same Reference, p. 43.
- 41 See The Same Reference, p. 43.
- 42 The Same Reference, p. 44.
- Ahmad Al-Mutawakkil's work also included the contributions of other Arab researchers in the field of functional theory.
- 43 The Previous Reference, pp. 143-144.
- Al-Mutawakkil, Ahmad. The Functional Approach, p. 215.
- 44 See Al-Mutawakkil, Ahmad. The Functional Approach, pp. 147-148.
- 45 See The Same Reference, p. 150.
- 46 Hafiz Ismaili Alawi. Linguistics in Contemporary Arab Culture. Dar Kunuz al-Ma'rifah li-al-Nashr wa-al-Tawzi, Amman, Jordan, 1st edition, 2006, p. 406.
- 47 Al-Mutawakkil, Ahmad. The Functional Approach, p. 171.
- 48 The Same Reference, p. 171.
- 49 See The Same Reference, pp. 171-205.
- 50 The Previous Reference, pp. 205-206.

51Hafiz Ismaili Alawi. Linguistics in Contemporary Arab Culture, p. 377.

52 The Same Reference, p. 377.

53Al-Mutawakkil, Ahmad. The Functional Approach, p. 215.