

# The Role of Literary Discourse Authority Among Nobel Peace Prize Laureates: A Pragmatic Study

Abdulhameed Saif Alhosami

Department of Arabic Language and Literature, King Khalid University, Saudi Arabia

Khalid Saeed Abdullah Abo Hekmah

Department of Arabic Language and Literature, King Khalid University, Saudi Arabia

**Abstract**—This paper aims to analyze the role of the authority of literary discourse among Nobel Peace Prize laureates as a pragmatic study. The pragmatic approach is used to achieve study objectives. The findings demonstrate that various Nobel Peace Prize laureates have resorted to the authority of literary discourse to support their speeches with evidence and convince other individuals in various societies at both the formal and informal levels of their proposed content. The results also indicate that the authority of the literary discourse had a significant presence in the speeches of the laureates, represented by poetry, prose, and proverbs to enhance the authority of the discourse and deepen its contents in the consciousness of the addressees. Conducting a study on the adoption of authority of the literary discourse among Nobel Peace Prize laureates is one of the main implications of this paper. Thus, it is of high importance, as this study achieves its importance from the nature of the sample studied, for it is a symbolic sample with an international status in terms of its association with the symbolism of the Nobel Prize at the world level.

**Index Terms**—authority, literature, Nobel Prize, pragmatic, rhetoric

## I. INTRODUCTION

In general, reliance on authority is a common method in human discourse because the speaker strives to strengthen his position and enables the acceptance of his discourse by various means (Samoud, 2015). One of these strategies is to rely on the authority of discourse to achieve his or her own authority of discourse, as he or she strives to draw the attention of those to whom he or she is speaking and persuade them to believe in what the discourse requires. Among the different types of discourse is literary discourse, which requires drawing on formative discursive information and symbolic discursive references (Al-Dufairi, 1999; Molz et al., 2014).

Reflecting on the speeches of Nobel Peace Prize winners confirms that the adoption of the authority of literary discourse constitutes a clear phenomenon that enhances the content of their speeches and gives them rhetorical value. The adoption of authority of the literary discourse is represented in two aspects: the first is the multiplicity of its styles of “poetry, prose, and proverbs,” a multiplicity that reveals the cultural backgrounds of the addressees on the one hand. On the other hand, the second aspect is reflected in its abundance, as there are hardly any of the prizewinners’ speeches that are free from using this type of authority (Al-Ghammaz, 2023). Accordingly, this multiplicity and abundance are a reason to investigate and study this phenomenon (Al-Eid, 1984; Ben Messoud, 1995).

Discourse analysis is of high importance in terms of its aims, uses, and means of influence, especially in discourse concerning the largest and most prestigious international award related to the idea of peace, whose connotations go beyond the human dimension to a universal one (Al-Ghammaz et al., 2024). The laureates whose speeches are examined in this study address a variety of ethnic backgrounds, bringing cultures from all over the world together. Chronologically, the speeches of the winners are collated into a book titled *Nobel Peace Prize Speeches*, a collection of speeches that span the years 1901 and 2022 (Al-Sarti, 2014; Idris, 2024). Against this background, the purpose of this paper lies in analyzing the role of the authority of the literary discourse among Nobel Peace Prize laureates as a pragmatic study.

### Research Problem

The Nobel Prize winner becomes a symbolic position where the winner’s speech becomes the authority of discourse, because when the winner speaks, he or she is not the only one who speaks; their position as a Nobel Peace Prize winner also speaks. For example, a Nobel laureate speaks not only from a position of authority but also from a stance of authority, in which the layers of authority build and merge to form discourse as it attracts more speech from positions of power. Therefore, these variables would make the research problem more urgent to study and a new venue to explore.

There are several forms of discourse filled with authority. For example, rhetorical discourse is evidence directed at an audience in special circumstances with special situations (Alhosami & Alkam, 2025). The use of the authority of literary discourse in this case is not for the purpose of theoretical and rational influence; rather, it extends beyond that to emotional influence, arousing feelings and emotions, thus captivating and satisfying the audience (Soulah, 2001). According to Abdulrahman (1998), the authority of literary discourse is a statement directed at others to make them understand a specific claim that they have the right to object to. The authority of literary discourse is also identified by several

definitions, including the study of discourse techniques that lead minds to accept the issues presented to them or increase the degree of that acceptance (Al-Ghammaz, 2023; Soulah, 2001).

Adoption of authority is always related to power, defined as "the influence or power imposed on others in order to subjugate them" (Masoud, 1999, p. 2). The influence determined by authority in this research is an influence of a rhetorical nature that the discourse possesses from the authority of the addressee's position and the nature of the relationships that arise between him or her and the addressees. Adoption of authority covers almost all methods that are based on mobilizing positive or negative authority acceptable to the recipient that defends the opinion or criticism that we propose to him or her. Adoption of authority also calls for sharing common beliefs or values with the recipient that previously included the opinion that is the subject of a project of conviction in some form (Breton, 2013).

The adoption of authority is constructed on proving the validity of an idea, opinion, or position based on the value of its owner, which is based on the standard of experience, competence, fame, scientific seriousness, and other qualities that make some people more knowledgeable than others about an idea. The most well-known forms of authority adoption are those based on consensus since they represent the supreme authority that is not applauded for departing from, as the addressee invests in its owner's value. The adoption of authority is a rhetorical strategy that is used widely even in our daily speech, where it is about skill and prestige and the status that we all share in appreciating, respecting, and listening to its owners. We often borrow the voices of the people who adopt authority, as we borrow their scientific prestige, social status, or critical power in the form of rhetorical adoption of binding values.

The adoption of authority complements the evidence-based work in the discourse, as it works to support its counterparts by granting immunity emanating from public opinion or from famous personalities or human groups. The adoption of authority may be religious immunity, such as the authority of the Holy Qur'an or the authority of the prophets, or it may be non-human but rather related to a scientific field, such as jurisprudence, for example (Fadilah & Al-Khitab, 2014). There are two possible cases of adoption of authority: either the speaker supports the framing of reality based on his own authority or he appeals to an external authority. A third variation, which constitutes a particularly strong case, is the reliance on hitherto hidden manifestations of the recipient's own authority to make him accept an opinion. These different situations can be embodied in the speeches of Nobel Peace Prize laureates, as they strive to give their speeches persuasive power and influence on the addressee.

Discourse has different definitions, including a pragmatic one by Émile Benveniste, who says it is any statement that assumes a speaker and a listener with the intent to influence the listener in some way (Soulah, 2001). This definition is what frames the procedures of this research, as the research is concerned with tracking the speeches of Nobel Prize winners, as a speech that originates from a specific addressee who addresses it to a specific addressee or to specific addressees in a specific context to achieve a specific purpose.

This paper is of high importance due to numerous considerations, as this study achieves its importance from the nature of the sample studied, for it is a symbolic sample with an international status in terms of its association with the symbolism of the Nobel Prize at the world level. This study also derives its importance from the nature of the discourse studied, as it is firstly regarded as a multicultural and primarily human discourse. Secondly, it is a speech of a special selective level that was said in the highest international forums and addresses an elite group of individuals and institutions at a level of an international nature, as it is likely to be formulated with the highest degrees of clarity, influence, and rhetorical power.

Largely, it is a discourse that reveals an international discourse system, which is the system of reliance on an authority of the discourse to document the status of the discourse. Accordingly, the research problem is mirrored in analyzing the role of the authority of the literary discourse among Nobel Peace Prize laureates from a pragmatic perspective.

## II. LITERATURE REVIEW

Much literature has addressed discourse analysis in general and the authority of the literary discourse in different discourses in particular. However, there are no previous studies on the speeches of Nobel Peace Prize winners, nor have there been studies on the speeches of winners in its various categories, which makes the present study refreshing and unique, drawing from it the novelty of nature and the scope of the speeches studied.

Accordingly, the study is limited to a sample of the speeches gathered in the book *Nobel Peace Prize Speeches*. A sample of these speeches was selected according to what the study requires, which is a sample determined by the winning individuals, sans the winning institutions, whose speeches contained reliance on the authority of the literary discourse.

## III. METHODOLOGY

Due to the nature of the research problem, this paper uses a pragmatic approach. The pragmatic study gleans its approach from the mechanisms of discourse analysis, benefiting from Perelman and Olbrechts-Tyteca's mechanisms of the adoption of authority, especially since their approach aims to understand the mechanisms of thinking and the structures of adoption of authority (Bano Hashim, 2022). Moreover, Perelman and Olbrechts-Tyteca's approach of adoption of authority outlines the course of their work and analysis of Nobel laureates' speeches.

## IV. DISCUSSION

This section delves into the adoption of the authority of poetic and prose discourse and the adoption of the authority of proverbial discourse.

#### A. Adoption of the Authority of Poetic and Prose Discourse

Delving into the speeches of Nobel Prize winners confirms that they tend to achieve the greatest impact on their audience. Therefore, their rhetorical strategies are multiple because the persuasive power of argumentative discourse, known as “a discourse supported by an authority,” is what gives it an intrinsic authority stemming from its linguistic and semantic characteristics, alongside the external authority that the argument calls for and borrows from the status of the characters through their sayings, actions, and ranks. An example of this is the authority of literature, as references to literary discourses, which have a place in the culture to which the addressee belongs or are symbolic and transcend specific cultures to human culture, are often found in the speeches of winners (Fadilah & Al-Khitab, 2014).

Among these speeches is the speech of Ernesto Teodoro Moneta, who was awarded the Peace Prize in 1907 in recognition of his journalistic work, the private and public meetings he held to promote peace, and his efforts to reconcile Italy and France. He said, “Dante saw in this division into cities a dangerous rivalry, and in his poem, he included a line that became famous, in which he said that Italy was no longer the master of its states but the prisoner of factions and sects, who know no mercy” (p. 55). Moneta added, “Dante also said, ‘The purpose of civilization is to use man's intellectual potential in a practical way; that is, to develop his abilities to the maximum.’ In the same way, will institutions and nations join forces to lead us to the path of world peace and establish a single world community?” (p. 59).

In his speech, Moneta sought to present the position of his country and the position of the Italian Revolution in its defense of freedom and the building of a free and advanced world; therefore, he argued with the audience with the authority of writers. Later, Moneta presented Dante's vision by quoting the Norwegian playwright Ibsen, whom Moneta described as “great.” However, Moneta spun the quote towards his own people, the Italians: “We can say in Italy what the great Ibsen said in your country, ‘After a deep sleep, she woke up full of power and determination and began to wait for orders. It is a nation of will and faith, a faith in peaceful progress supported by will’” (p. 55).

In the same context, the adoption of authority in this discourse achieves a rhetorical argumentative power through several pieces of evidence. The first piece of evidence lies in the reference of the discourse represented by the status of Dante on the one hand and the status of the Norwegian writer Ibsen on the other hand. The poet and writer Dante, author of the *Divine Comedy*, is the father of the Italian language and the supreme poet, while Ibsen is the pioneer of modern theater and is considered by some to be the most famous writer after William Shakespeare. This reference achieves rhetorical and persuasive power because they are the authority to which the discourse refers because they are the authority of competence (Breton, 2013).

The second piece of evidence is reflected in the discourse's statement and is reinforced by the persuasive power represented by the statement. The first speaker speaks of the reality of Italy, which is no longer the mistress of its states but rather a prisoner of groups and sects. This contrast between “the lady” and “the captive” in constructing a dual image of Italy makes the speech a bearer of a profound call to create transformation in the life of Italy. In this appeal, he presents a vision of the nature of civilization leading to the building of a society of peace by adoption of authority of example, or analogy, which is a type of adoption of authority or strategy of its strategies (p. 63). Notably, this analogy is an analogy drawn from an Italian national context represented by Dante's vision, which he relies on to present his question, aspiring to a single international community, saying, “The same way, will institutions and nations join forces to lead us to the path of world peace and establish a single world community?” (p. 59).

Moreover, the speech is equipped with a clever quote by the Norwegian writer Ibsen, in which he glorifies the will of Norway in a metaphorical image that makes it wake up after a heavy sleep with will and faith to create a state of progress and peace. The speaker uses Ibsen's speech for its own argumentative power, breathing a spirit of transformation into the Norwegian nation. The speaker adopts Ibsen's speech for its own argumentative power, breathing a spirit of transformation into the Norwegian nation. For example, when the speaker says, “We can say in Italy what the great Ibsen said in your country,” he is using analogy. The previous statement is full of authoritative and argumentative power carried by the linguistic structure of the discourse, as it is a discourse that has a rhetorical power, alongside its own reference to its speaker (Al-Masbahi, 2015).

Furthermore, the third piece of evidence is mirrored in reasoning, where argumentative power is obtained through the scope of reasoning, because reasoning in these two speeches was not isolated from the context, the speaker's intention, or the nature of the addressee and his tendencies. Ernesto Teodoro Moneta was awarded the prize for his efforts in achieving peace between Italy and France, which confirms that his determination achieved his hopes and that he belongs to a great nation that possesses the will capable of transformation.

More importantly, however, this adoption of the authority of the two literary discourses, namely Dante's poetry and Ibsen's quote, comes in the context of enabling the discourse to achieve an argumentative power that convinces everyone of its worthiness of the award, the greatness of its Italian people, and the possibility of investing “the discourse” in the making of reality. The given example of adoption of the authority has its own influential powers, making the recipient believe in his project and the justifications for his deserving the award. Accordingly, the recipient shall be responsible for the award, motivated to pick up the names that are effective in making peace in the human scene.

In the speech of Elihu Root, winner of the Nobel Peace Prize in 1912 in recognition of his efforts to promote understanding between the continents of North and South America and his role in signing a number of agreements between

his country and other countries, we find the adoption of the authority parallel to that of the philosopher and writer Lord Francis Bacon, saying, "The nature of man is often hidden, and he may sometimes overcome it, but it is rarely extinguished" (p. 89). This adoption of authority falls within the context of his comparison between war and peace, as he proceeds from a belief that says, "War is a sin, and that the preservation of peace is a duty" (p. 88). Therefore, he recalls Bacon's statement to confirm that the nature of evil in man is inherent and that the task of reformers and thinkers will not be a matter of persuasion or intellectual exercise as much as it will be a matter of working to develop character and change standards of behavior, which is a long and slow process in which progress is measured not in years nor days but in generations and centuries (p. 89).

In the same context, when Ralph Bunche gave his speech in 1950, he concluded by saying, "There will be no security in our world, no release from painful tensions, no real progress, no lasting peace, until the voice of reason awakens the nations and rises as loudly as the voice of nature," as shown in Shelley's words (p. 208). Ralph Bunche's capture of a phrase from the text of the English Romantic poet Percy Bysshe Shelley is indeed a successful one, and it is also a significant adoption of authority because it can argue its connection between the necessity of awakening the voice of reason to achieve international security and peace, likening it to the awakening of the voice of nature. In detail, if the voice of nature is awakening spontaneously, then humanity must realize the fact that it will have no rest until the voice of reason awakens and its awakening becomes complete sovereignty.

Regarding the speech of George Beer, the winner of the award in 1958 for his efforts in establishing a humanitarian organization that carried out development projects in different parts of the world, we find him concluding his speech with a poetic stanza describing the work of Father Dominic Beer to an old Russian refugee whom George Beer helped to regain his humanity, saying:

It is a kiss of peace from the sun to the earth.  
It is a tranquility descending on the heart of a lonely man.  
It is a great hope. It is a divine mercy. (p. 237)

These previous verses are the conclusion of the speech, embodying Beer's belonging to "every human being's dream of peace," as one journalist said about him, as it is a phrase he mentioned before this poetic stanza as a culmination of a meaning he seeks to document in the speech. Poetry has always had an unforgettable power in human memory. Poets have had their prophecies that anticipate the future of humanity with the sensitive sense of poetry as extended hope or gloomy despair. If some of the winners evoke an optimistic image, Óscar Arias Sánchez, winner of the 1987 prize for his lifelong efforts to achieve peace in Central America, recalls a text by the poet Rubén Darío: "Perhaps Rubén Darío is the greatest American poet who warns us of reaching a crossroads:

Pray and be pious, generous, dear!  
Pray and embody chastity, purity, and courage.  
Pray for us, pray for us because we have become without blood, without sap, without weapons, without soul, without life, without light, without Don Quixote, without hands, without legs, without wings. (p. 270)

As previously gleaned, this speech is surrounded by an introduction that represents a threshold that justifies the reason for using it, as it confirms the poet's position as the greatest poet and his importance in warning against reaching a crossroads. The speech was filled with a depiction of the present state of humanity, as it is bloodless, soulless, handless, legless, wingless, lightless, and Don Quixoteless," which is considered a terrifying overall image, intensifying the warning sign of the future and calling for help. At the end of this poetic speech that represents a dystopian image of humanity, he did not stop at its significance but turned and said, "I promise the immortal poet that we will not stop dreaming, will not fear wisdom, and will not flee from freedom" (p. 379).

Sánchez's recall of the poet's immortal speech was to negate its significance, as he recalls it to establish his dystopian image in the minds of the recipients on the one hand. On the other hand, he creates another optimistic image that confirms a firm insistence on not stopping dreaming and not escaping from freedom. This duality that the literary discourse draws in its soaring language is exploited by Frederik Willem de Klerk in his speech in 1993, saying that one of our poets wrote these verses in the African language, saying,

O vast, sad land that lies alone under the southern star,  
Why do I no longer see joy on your silent face?  
Is it impossible for me to see beauty springing from your land?  
I see the remains of your pickaxes that have been shattered in the darkness of white clouds and lightning.  
Can't I hope to see you doing deeds that echo in the earth and mock the impotence of centuries? Notably, what is happening in Africa today are the actions that the poet spoke of, as they are actions that resonate throughout the world, achieving peace and bringing hope to all South Africans. (p. 416)

For example, when Carlos Felipe Ximenes Belo delivered his speech, he returned to an array of creative texts, beginning with the text of the Roman writer Terentius, "I am a human being, and I cannot remain indifferent to what concerns man" (p. 443). Later, in another place, Belo recalls the speech of the great Indian poet Rabindranath Tagore, who said,

Young people are like lotus flowers that bloom only once in life, so be careful not to let the flower wither on the way. Youth in this context is equivalent to the entire human being, as a human being does not cross the same river twice, and it is only one life; therefore, it shall be invested in making human beings happy. (p. 444)

The adoption of authority in this speech is an effective and influential one because it was based on the authority of the speaker. In addition, the content includes an aspect of similarity, as "resorting to similarity is one of the characteristics of communication and informal reasoning" (Bano Hashim, 2022, p. 129). However, "metaphor is nothing but an intense similarity, thanks to the fusion of theme and carrier" (Bano Hashim, 2022, p. 206).

John Hume, the 1998 Nobel Prize winner, quotes W.B. Yeats's poetry as he addresses the audience about the despair of overcoming conflict in the world, especially in Ireland, saying, "Many have begun to wonder whether W. B. Yeats's words apply to us now when he said,

The stone's in the midst of all.  
Too long a sacrifice  
Can make a stone of the heart.  
O when may it suffice? (p. 456)

Moreover, Colombian leader Juan Manuel Santos, the 2016 laureate, adopted a speech taken from García Márquez's novel, saying, "It was as if God wanted to test the people of Macondo with the shock of surprise, so that enthusiasm, frustration, doubt, and certainty alternated to the point that no one knew where the limits of truth were" (p. 604).

This adoption of authority reinforces what he wants to establish in the minds of the addressees, which is the extent of arming with hope in the path of achieving peace in a country that witnessed an armed civil conflict. The surprise, however, was the success of this path as an alternative to confrontations that only led to more fighting, saying, "Peace, like life, is rich in surprises" (p. 603). The recall of Marquez's speech in his novel relies on the strength of the reference of this speech and the strength of the position of its author, as his novel is one of the international novels that enjoys a high international readership and won the Nobel Peace Prize. Therefore, the brief speech he called for reinforces the path of the victory speech.

At the same level, Juan Manuel Santos, Minister of Defense, when he assumed the Presidency of the Republic, did not go ahead with fighting the rebels, the FARC forces, after striking them with painful blows. Rather, he secretly began negotiating with them to achieve peace, which was a surprise that cannot be expressed in a speech like Marquez's. Therefore, peace is full of surprises and is an adoption of authority that decides a fact, implicitly calling for inclination towards peace and always betting on it because betting on war is a losing bet.

Furthermore, the Sufi writers are not absent from the call to strengthen the rhetorical power of the Nobel Prize winners, as Shirin Ebadi of Iran said in the context of her adoption of the authority of the tolerance of religion and Islam's equality among people with Iranian writers, "The Iranian writers, especially the Gnostics among them, such as Rumi, Attar of Nishapuri, Saadi Shirazi, and Nizami, were messengers of that human culture" (p. 494).

### *B. Adoption of the Authority of Proverbial Discourse*

The proverb has great authority because it is the memory of the group, in addition to the linguistic economy it enjoys, which makes it more capable of spreading and becoming popular. Therefore, when a speaker resorts to it, he chooses a discourse with power based on the nature of the speaker, as he is not an individual but a cultural collective institution. It also relies on the nature of discourse itself, which is the proverb with its semantic richness.

The proverb is a discourse that gets its authority from the function it exercises on its users, as it is a component of consciousness. According to Al-Farabi, people recommend it in good and bad times and in times of hardship and distress (Omar, 1974). It also gains its authority from its comprehensive and collective nature, as it is what is accepted by the public and the elite, and the specificities of the proverb in its wording and meaning were not far from forming its authority (Alhosami, 2013). One example of this is the speech of Philip Noel-Baker, who said,

Some people prefer that it is much easier to take small steps than to take big ones. Some people support their point of view with proverbs, such as the rude English proverb, 'Never bite off more than you can chew,' or the elegant French proverb, 'The better is the enemy of the good.' In the same context, they may use the Russian proverbs, such as 'The more economical you are in your walk, the farther you will go.' However, if you are in Russia, the situation may depend on whether you have a pack of wolves howling at your horse's heel. In our world today, there is a pack of wolves howling at our heels. (p. 637)

Philip Noel-Baker uses the power of proverbs because they have always been a source of adoption of authority for different peoples. When Noel-Baker recalls proverbs belonging to different people, he expands the scope of the adoption of authority and its universality and intensifies the meaning by intensifying the texts that relate that meaning from different angles, diverse images, and multiple references.

For example, Noel-Baker does not recall the cultural commonality of a nation but the human commonality of the English, French, and Russians to present a conclusion drawn from all of this, which is that there is a pack of wolves in our world howling at our heels. Therefore, this requires determining the nature of the steps, the nature of the situation, and the extent of the impending danger. If the wolves are howling at our heels, we must make a leap or leaps that will achieve the overcoming of the danger of the wolves, and these are leaps that we "humans" must all make because the wolves are howling at our heels.

For instance, when Dmitry Andreevich Muratov, the 2021 laureate, spoke in recognition of his work to protect freedom of expression, he resorted to a popular proverb:

There is a proverb in Russian, English, and other languages that says, 'The dogs bark, but the people move on.'  
One interpretation of this proverb is that no one can stop people from moving forward. The government

sometimes says the same thing when it sarcastically talks about journalists, saying that they bark, but they will not affect anything. (p. 639)

Notably, the proverb was prominent in Abiy Ahmed's 2019 acceptance speech after he achieved peace with Eritrea:

My vision for peace is rooted in the philosophy of *medemir*, and the word *medemir* in the Amharic language means 'solidarity, cooperation, harmony, team spirit, and common destiny.' The related proverb says, 'No man is an island.' By analogy, we say, 'No nation is an island.'

Later, he said,

We have an old proverb that has spread to several African languages, which says, 'If you want to have a quiet night, your neighbor must have a quiet night, too'. (p. 626)

There is no doubt that this adoption of authority invests in common humanity, as these proverbs exist in all cultures, and the adoption of authority of commonality can be the oldest and most universal (Breton, 2013).

## V. CONCLUSION

In a word, as this paper explored the adoption of authority of the literary discourse among Nobel Peace Prize laureates as a pragmatic study, key results are attained, such as many Nobel Peace Prize winners have resorted to using literary authority as the authority of the literary discourse to be able to give their speeches authority and convince other people at the common and official levels of the content of what they want to present. The results also show that the adoption of the authority of literary discourse had a significant presence in the speeches of the winners, represented by poetry, prose, and proverbs to enhance the authority of the speech and deepen its contents in the consciousness of the addressees.

Perhaps most importantly, it is also found that adoption of the authority of literary discourse in all its forms enriches the speeches of Nobel Prize winners and gives those speeches an argumentative power that derives its identity from the nature of the influence achieved by literature and the nature of its highly symbolic reference. Moreover, the results demonstrate that the process of adoption of the authority of literary discourse represents the structure of the speeches of Nobel Prize winners, where its textual location ranged between the opening, closing, and body of the speeches. However, it was presented more at the end of the speeches to represent the final signature.

## ACKNOWLEDGEMENTS

This research is supported by the General Research Program of the Deanship of Research and Graduate Studies at King Khalid University, Kingdom of Saudi Arabia (45/10/GRP).

## REFERENCES

- [1] Abdulrahman, T. (1998). *The Tongue and the Balance, or Mental Multiplication*, 1st ed., Arab Cultural Center, Casablanca, Morocco.
- [2] Al-Dufairi, A. (1999). *Al-Wadih in the Principles of Jurisprudence*, edited by: Abdullah bin Abdul Mohsen Al-Turki, Al-Risala Foundation for Printing, Publishing and Distribution, 1st ed., Beirut – Lebanon.
- [3] Al-Eid, Y. (1984). *Arab Research Foundation*, 1st ed., Dar Al-Farabi, Beirut, Lebanon.
- [4] Al-Ghammaz, S. (2023). Revisiting William J. Shakespeare's *The Tempest* from a Colonial and Postcolonial Lens. *Theory and Practice in Language Studies*, 13(6), 1373-1378. <https://doi.org/10.17507/tpls.1306.05>
- [5] Al-Ghammaz, S. (2023). William J. Shakespeare's Hamlet: An Analysis of Revenge Quest & Procrastination. *World Journal of English Language*, 13(2), 317-323. <http://dx.doi.org/10.5430/wjel.v13n2p317>
- [6] Al-Ghammaz, Al-Ghalith, A., Alzghoul, M., Alassaf, H., AbuJreiban, T., & AbuRass, F. (2024). Description as a fiction-writing mode between Charles Dickens's David Copperfield and Naguib Mahfouz's *Midaq Alley*: A comparative study, *Theory and Practice in Language Studies*, 14(10), pp. 3155-3163. <https://doi.org/10.17507/tpls.1410.18>
- [7] Alhosami, A. (2013). *Political Criticism in Popular Proverbs: A Study considering Cultural Criticism*, 1st ed., Majdalawi House, Jordan.
- [8] Alhosami, A. & Alkam, S. (2025). The exploration of Al-Sarihi's *Temptation of the Name: A Biography of Coffee and the Discourse of Prohibition* from cultural discourse analysis. *International Journal of Innovative Research and Scientific Studies*, 8(1), 802–811. <https://doi.org/10.53894/ijirss.v8i1.4425>
- [9] Al-Masbahi, H. (2015). *Jean Jaurès, Icon of the Republic Who Flighted Violence and Fanaticism*, Al-Arab Al-London Newspaper, Saturday.
- [10] Al-Sarti, Z. (2014). *Evidence in Contemporary Political Discourse*, Modern World of Books, ed., 1<sup>st</sup>. Irbid, Jordan.
- [11] Bano Hashim, A. (2022). *The Rhetorical Empire "The Industry of Rhetoric" Perelman, translation, introduction, and commentary*: 1st ed., Dar Al-Kitab Al-Jadeed United, Beirut, Lebanon.
- [12] Ben Messoud, A. (1995). *The Concept of Authority considering the Islamic Educational System: A Critical Study of Some Opposing Theses*. Educational Magazine, Kuwait, Kuwait.
- [13] Breton, P. (2013). *Evidence in Communication*, translated by Muhammad Mashbal and Abdul Wahid Al-Tahami, 1st ed. National Center for Translation, Cairo, Egypt.
- [14] Fadilah, O. & Al-Khitab. (2014). *Evidence of Authority or the Authority of Evidence?* Evidence-based Discourse Laboratory, Ibn Khaldoun University, Tiaret, Algeria.
- [15] Idris, Y. (2024). 8 -*Nobel Peace Prize Speeches*, Youssef Idris, 1st ed., Ugarit Publishing House, Damascus, Syria.
- [16] Masoud, H. (1999). *The Most Important Theories of Evidenceation in Western Traditions from Aristotle to Today*, Faculty of Arts, University of Manouba, Tunisia, Official Press of the Tunisian Republic.

- [17] Molz, A., Ziltman, K., & Oriconi, K. (2014). In *Contemporary Pragmatics and Communication*, translated by: Muhammad Nazif, 1st ed., East Africa.
- [18] Omar, M. (1974). *Diwan Al-Adab, Investigation: Review*: General Authority for Egyptian Printing Affairs.
- [19] Samoud, H. (2015). *The most important theories of adoption of authority in western traditions from Aristotle to today*. Official Press of the Tunisian Republic, Faculty of Arts, University of Manouba, Tunisia.
- [20] Soulah, A. (2001). *Evidence in the Qur'an through its most important stylistic characteristics*, Abdullah Soula, 1st ed., Dar Al-Farabi, Beirut, Lebanon.
- [21] Todorov, T. (1992). *The Dialogical Principle: A Study in the Thought of Mikhail Bakhtin*, Translated by Fakhri Saleh, 1st ed., General Cultural Affairs, Baghdad Iraq.

**Abdulhameed Saif Alhosami** is currently a professor at the Department of Arabic Language and Literature at King Khalid University. He is a Yemeni critic interested in modern critical approaches and discourse analysis and a committee member for several Arab awards. He has won ten Arab and international awards to date. He has also supervised dozens of academic dissertations and has published twenty critical books on literature and criticism, as well as more than 40 published academic research papers.

**Khalid Saeed Abdullah Abo Hekmah** is currently an associate professor at the Department of Arabic Language and Literature at King Khalid University. He attained a PhD in Philosophy of Arabic Language and Literature, Faculty of Arts, King Abdul Aziz University in 2016. He is now the Dean of the Faculty of Arts and Humanities at King Khalid University. His research interests include modern linguistics and discourse analysis.