

Exploring Religious Discourse Authority among Nobel Peace Prize Laureates: A Pragmatic Approach

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Abstract

Authority is the 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. This paper aims to explore the role of the authority of the religious discourse among Nobel Peace Prize laureates from a pragmatic perspective. The methodology involves using the pragmatic approach relating to linguistic argumentation as it was revealed to Chaim Perelman. The methodology is also a qualitative methodology concerned with understanding the phenomenon within its context and uses inference and exploration, benefiting from a set of inputs related to the phenomenon without resorting to precise statistics to infer the phenomenon. The study sample includes speeches collected in the book *Nobel Peace Prize Laureates Speeches*. The findings demonstrate that various Nobel Peace Prize laureates have resorted to the authority of religious discourse to support their speeches with pieces of evidence gleaned from the religious discourses. The results also show that the most common authority of the holy discourse in the various religions in the speeches of Nobel laureates was the authority of the holy books, i.e. the Torah, the Bible, and the Holy Qur'an. That said, this study recommends studying the speeches of Nobel Peace Prize winners from the perspective of cultural sustainability.

Keywords: Authority, Bible, discourse, Holy Qur'an, noble prize, religion, Torah

1. Introduction

Language is the primary means of communication between humans and has an evidence-based function. This idea is consistent with a broader idea stipulating that language is a pragmatic entity, an entity that is used not to inform or notify, but to fulfill meanings derived from the linguistic act of speech. The authority refers to the 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 is a common method in human discourses in general because the speaker seeks to strengthen his position and enable the acceptance of his discourse through various means, including relying on a discourse of authority to attract the attention of the addressees and convince them of the content of the discourse (Al-Ghammaz et al., 2025; Masoud, 1999). Discourse study does not necessarily have to be about current discourses. Examining the reliance of the Nobel Peace Prize winners on religious discourse requires analyzing this discourse as a discourse based on elements that reveal the extent to which these winners drew inspiration from religious discourse in their victory speeches and how they managed to influence their audiences, regardless of whether the addressees are present at the time of the speech or implicit addressees, who include everyone who reads these speeches, regardless of the time.

Studying these discourses achieves several goals, including revealing the importance of religious discourse in the authority and power that the speaker relies on to influence his audience. Any winner in later years could draw on these mechanisms to include them in his speech and convince others of the viability of his project, for which he deserved the Nobel Peace Prize. Any speaker in any international context can draw inspiration from these mechanisms, embodying reliance on religious discourse and using it to give discourse its communicative power by influencing its audience. This addressee may be a political orator, or he may be in a speech with a social context, or he may be in another context. No matter how diverse this context is, the authority of religious discourse gives discourse strength and effectiveness (Al-Ghammaz et al., 2023).

These Nobel Peace Prize winners use religious texts that reflect their cultural references. However, this use is not innocent, as it comes within the context of convincing recipients of their worthiness to win the prize, on the one hand, and the viability of the projects they have proposed, on the other. In their speech, they present the outlines of their projects. Their victory did not come out of nowhere but rather came after a lifetime of struggle. Religious discourse is a persuasive discourse because they want to convince others, even if they deserved to win or did win, that this victory was well-deserved and achieved thanks to the projects they presented and the accomplishments they achieved. These accomplishments are embodied in the discourse, and the course of this discourse is strengthened by its reliance on religious authority, which confirms that their path was accurate and correct.

These winners leveraged the power of religious discourse to demonstrate their worthiness of the award and affirm the status of the

projects to which they dedicated their lives. Undoubtedly, examining the use of religious discourse in their winning speeches gives their speeches deeper legitimacy and makes them models to emulate for any audience seeking to present an influential global discourse based on religious discourse, which represents a shared humanity.

Victory is also the culmination of this journey, and a discourse based on religious authority must be presented to convince us of all the justifications for their entitlement and the importance of the projects for which they dedicated their lives. The Nobel Peace Prize winners work on affecting others to convince them of the importance of their contribution and how they deserve to win the award. It is as if they want to say, "We won the award." Also, since our projects are important, we deserve this victory. It is a victory that did not come out of nowhere, and everyone who comes after us must follow in our footsteps to achieve peace.

Adoption of authority of a certain discourse, whether religious, political, individual, or collective, while aiming to achieve influence, change convictions, or at least consolidate them, represents a real enrichment of the discourse with new influences and potential that achieve its diversity to form its identity and give it a multiplicity of voices (Fadilah & Al-Khitab, 2014). A deep analysis of the speeches of the Nobel Peace Prize laureates demonstrates that adoption of authority of a certain discourse constitutes a clear phenomenon represented in two aspects. The first aspect is exemplified by its multiplicity in terms of the type of authority that the laureates appeal to in their speeches; a multiplicity that reveals the cultural tendencies of the addressees and their rhetorical archive (Al-Ghammaz, 2023). The Nobel Peace Prize laureates often appeal to the holy discourse in the Holy Qur'an, the Torah, and the Bible, or the speeches of the prophets, peace be upon them, or figures that have religious symbolism (Al-Masbahi, 2015; Masoud, 1999).

However, the second aspect is represented in its abundance, as there are hardly any of their speeches that do not include this type of evidence (Tahir et al., 2025). Therefore, this multiplicity and abundance are a reason to investigate and study this phenomenon. Conducting a study on the authority of religious discourse among Nobel peace prize winners is one of the new implications. This paper is of high significance, 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 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 reaches 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 reflected in answering the following research questions: Do the Nobel Peace Prize laureates adopt the authority of religious discourse to support their speeches with evidence and convince various individuals at all levels with their proposed content?

2. Literature Review

Plenty of studies have addressed discourse analysis and the adoption of authority in different discourses. Al-Khatib (2011) aims to criticize the idea of the adoption of authority in the Arab heritage by tackling poetry examples of the adoption of authority by Grammarians, rhetoricians and critics. The analytical research approach is used to achieve the research objectives. The results showed that the adoption of authority is highly used in several discourses.

Fadilah (2014) aims to explore the concept of adoption of authority in various literary works by analyzing the examples of evidence cited in the selected literary works. The methodology involves utilizing analytical-descriptive research to achieve the study objectives. The results demonstrate that it is clearly noted that no hadith can be used as evidence in Arabic that is not found in the books written in the first era, such as the authentic books of the pure prophetic Sunnah. It is also found that scholars, by accepting poetic necessities, distance themselves from the meaning of compulsion, which is in fact an unconscious error in the language that the poet makes by deviating from the usual system in Arabic poetry and prose.

Utilizing a new research approach, Rasn (2017) aims to examine the adoption of authority in the Holy Qur'anic evidence, addressing several issues mentioned in the Holy Qur'an. Rasn's 2017 study used the pragmatic research approach to achieve the research objectives. The results showed that the Holy Qur'an is inundated with pieces of evidence adopted by several speakers on various occasions for the purposes of the adoption of authority.

From a different lens, Abdul Fattah (2022) aims to investigate the adoption of authority as raised in Abdul Aziz Al-Kanani's 2018 *Book of Neutrality and Apology*. In Abdul Fattah's 2022 study, the analytical research approach is used to achieve the research objectives. The findings indicated that the Abdul Aziz Al-Kanani's *Book of Neutrality and Apology* is a source full of pieces of evidence used by many speakers on various occasions for the sake of the adoption of authority. That said, there are neither previous studies on the speeches of Nobel Peace Prize winners nor the speeches of winners in its various categories, which makes the study new and unique, drawing it from the novelty of the scope and the nature of the speeches studied.

3. Method

3.1 Data Description and Collection

The current research study draws its material and selected sample from the book *Nobel Peace Prize Laureates Speeches*, translated into

Arabic by Youssef Idris and published by the Ugarit Publishing Foundation. In its introduction, it was stated that the number of individual winners was one hundred and ten. The study adopted several mechanisms to test the sample, including firstly, the induction process, where the researchers inductively examined this sample, represented by the discourse of individuals, not institutions. In other words, the study selects a sample of these speeches according to what the study requires, which is a sample determined by the winning individuals - without the winning institutions - whose speech included the adoption of authority. Chronologically, the speeches of the winners collated in the book *Nobel Peace Prize Laureates Speeches* span between (1901) and (2022) (Idris, 2024).

3.2 Rationale and Selection Criteria

The sample in which the phenomenon of reliance or dependence on the authority of religious discourse was prominent was identified. Particularly, discourses in which the authority of religious discourse was clearly and prominently represented were selected. The more the discourse was based on this religious discourse, the more likely it was to be included in the sample. In short, the study was based first on induction, which is the induction of one hundred and ten speeches limited to the speeches of individuals found in the book translated by the Syrian translator Youssef Idris.

3.3 Analytical Procedures

The analytical procedures entail using the pragmatic approach used to achieve research objectives and answer the research questions. The methodology involves using the pragmatic approach, as the pragmatic study gleans its approach from the mechanisms of discourse analysis, benefiting from Perelman's evidence mechanisms, especially since his approach seeks to understand the mechanisms of thinking and the structures of evidence. Using the pragmatic approach, religious discourses, their occurrences, and their effectiveness are analyzed within the context of discourse, revealing how they were able to present an argumentative discourse based on religious authority.

4. Theoretical Framework

Pragmatics, unlike structuralism, is concerned with studying language from outside the language, i.e., who uses the language "speaker/addressee", the discourse itself, and the situational context in which the discourse takes place. If discourse analysis - as a study specific to textual linguistics - is a concept that takes on an internal dimension in the treatment of discourse, then the pragmatic study has provided the theory of discourse analysis with analytical tools that are consistent with the concept of harmony by meeting with the "communicative function" in the mission of influencing others, and with "pragmatics" in caring for aspects outside of language, depending on instructions. The discourse is pragmatically coherent and can be formulated according to two basic concepts: the implications of the statement "discourse" and linguistic acts (Scott, Clark, & Carston, 2019).

Pragmatism regards words and thought as tools for prediction, problem-solving, and action and rejects the idea that the function of thought is to describe, represent, or reflect reality. Pragmatists maintain that most philosophical topics—such as the nature of knowledge, language, concepts, meaning, belief, and science—are best viewed in terms of their practical uses and successes. Argumentation, as defined by Belgian philosopher Chaim Perelman, is the study of discourse techniques that lead people to accept or increase the degree of acceptance of the proposed propositions. Perlemin did not use the term "pragmatics" in a purely linguistic sense "as did Austin or Searle" but rather employed it within the practical argumentative approach that focuses on persuasive speech directed at a specific audience, language as a means of persuading others, not merely conveying information, and contextual conditions that make an argument strong or weak depending on the audience (Ramanadhan, Revette, Lee, 2021).

Furthermore, this discourse is what the research utilizes, and which underpins the core of this methodological research. The research focuses on the persuasive aspects of the invocation of religious authority, employing language as a means of persuasion. It also focuses on the contextual circumstances represented by the Nobel Peace Prize, the circumstances in which the laureates expressed their reasons for winning it, and the circumstances of the projects they accomplished in their lifetimes for which they received the award. With this in mind, the next section provides the analysis of authority of the religious discourse in the Jewish, Christian, Islamic and Hindu religions.

5. Analysis

Religious "sacred" discourse across all nations has a significant influence in shaping awareness of and interaction with the world because it is a dominant discourse with an authority that transcends all other discourses. Therefore, it is no surprise that it has a significant presence in the speeches of Nobel Prize winners, especially regarding peace. All divine books, prophets, reformers, and saints were concerned only with achieving peace for humanity. The speeches of the Peace Prize winners indicate that many of them drew on religious references to shape their discourse. Accordingly, the adoption of authority of religious discourse in the Jewish, Christian, Islamic and Hindu religions is detailed in this section.

5.1 Adoption of Authority of the Jewish Religious Discourse "Torah"

The discourse is subject in any of its production positions to the conditions of its production and the conditions of reception at the same time, "where the two parties to the dialogue participate in establishing a mental structure on the basis of acquaintance and the data circulating in the socio-cultural position that are acceptable to them both by virtue of the common affiliation or the ability to unify affiliations under the sky of the universal commonality" (Al-Sarti, 2014). Therefore, this requires the availability of multiple competencies in both the speaker and the addressee, including encyclopedic competencies that appear in the form of a reservoir of external verbal information that carries in the context the sum of knowledge, beliefs, the system of representations, interpretations and evaluations of the reference world that is called "the axioms of belief" and "the cognitive enjoyment", and other terms (Kulichenko et al., 2025).

The holy religious discourse of all nations has a great influence in shaping awareness of the world and interacting with it because it is a dominant discourse with an authority that transcends all other discourses. Therefore, it is not surprising that it has a large presence in the speeches of Nobel Prize winners, especially regarding peace. For example, when thinking of the speeches of some Nobel Prize winners, we find the speech of “Shimon Peres” and “Yitzhak Rabin” who were awarded the prize with Yasser Arafat, calling for a religious discourse. In the context of celebrating the peace treaty with Yasser Arafat, representing the Palestine Liberation Organization, Shimon Peres says “War cannot be the focus of politics, as the Bible teaches us that the sword feeds on flesh, but it does not provide man with his sustenance, and it is not the gun that wins, but the peoples” (Idris, 2024, p. 426). Although the sword is a symbol of power, the Bible confirms that it cannot provide sustenance for man, but feeds on flesh. This image presented by religious discourse is a deep mental image that performs a function with evidence in its rhetorical composition, making the recipient compare between life and death, between the significance of the sword leading to annihilation and the sustenance leading to survival. Accordingly, Peres touches on this by saying it is not the gun that wins, but the people, the people with the weapon of their humanity, not their swords.

On the other hand, Yitzhak Rabin's speech, which includes something of a biography of the contradictions between the tendency towards peace and the decision to go to war, saying “As a former officer, I will always remember the silence that precedes the moment of decision-making when I look at the clock and see the time passing, and in less than an hour or a minute, the hell of war will break out” is a kind of adoption of authority of the religious discourse by experience. Later, he turns to peace as a message contained in the Holy Bible “Take care of yourselves” (Idris, 2024, p. 423). At the end of his speech, he says, “Let me conclude with this blessed remembrance, as The Lord gives strength to his people; the Lord blesses his people with peace” (Idris, 2024, p. 435). It is noticed that both are keen to deliver a message that seeks to achieve rhetorical interaction between them and the audience of listeners, as well as readers and followers of this speech to whom the speech is conveyed or will be conveyed by all available means. In communicative situations, the speaker is influenced by the rhetorical situation that he wants to exploit in the best way to achieve his explicit or implicit goals, which requires the process of decoding the evidence by interpreting the content of the message and realizing the moral connection, i.e. the relationship between the issue and the evidence that supports it (Abdulrahman, 1998). This message uses religious discourse and makes it a source of evidence that touches the minds of listeners and readers. Through it, the two speakers seek to establish the concept of peace, and that Israel is a state that obeys God's commands and spreads peace on earth. They are trying – implicitly – to beautify Israel's image in this international forum and present it as a state of peace that responds to God's commands and embodies His message in its reality.

The longing for peace is the theme of the speeches of Nobel Peace Prize winners. Therefore, it is no surprise that they rely on a religious reference that strengthens the position of speech by working on the common humanity, as they proceed with confidence and hope that peace will be achieved, and that humanity will be crowned with victory over war. For example, Martin Luther King, winner of the 1964 award, followed his statement by appealing the meaning of a religious text from (Micah 4:4), which reads: “But they shall sit, every man under his own vine and under his own fig tree, and none shall make them afraid, for the mouth of the Lord of hosts has spoken”.

As Martin Luther says, “The lamb shall feed beside the lion, and they shall sit every man under his vine, and under his fig tree, and none shall make them afraid” (Idris, 2024, p. 267). It is a wish that coincides with the wish of Norman Borlaug, who concludes his speech with the hope that the world will enjoy the prophecies of Isaiah as they come true, saying “The wilderness and the parched land shall rejoice, the desert shall rejoice, and blossom like the daffodil, the mirage shall become a thicket, and the thirsty land shall become springs of water” (Idris, 2024, p. 280).

Since this speech includes an image of a common dream for humanity, its inclusion in the winner's speech casts a shadow on the significance of the overall speech, making what Isaiah's prophecy foretells will come true in the future, as if it has come true, and as if the world has become cold and peaceful, with no fighting, injustice, or misery. It is evidence with the authority of a religious discourse that was carefully selected to suit the position of the discourse and its communicative context. In addition to the speaker's position, according to Bakhtin, there is a communicative position. For instance, if the speaker is essentially an individual, then he belongs to a group. Thus, his speech, although it is an individual representation of his rhetorical ability, is at the same time a representation of the group to which he belongs. At the heart of this discourse lies the dialogue of the speaker with his social reference, and the dialogue of the speaker with the audience of recipients who have their own dialogue with the references from which they start and to which they belong. Thus, discourse becomes, in its essence, a dialogical practice.

Moreover, Menachem Begin, who shared the Nobel Prize with Anwar Sadat (1987), also goes into depth when he says, “The Jewish people previously presented a vision of eternal peace to humanity for comprehensive disarmament and the prohibition of the teaching and learning of war”, indicating that the prophets Isaiah and Micah gave this future prophecy of peace, saying “And they shall beat their swords into plowshares, and their spears into pruning hooks. Nation shall not lift sword against nation, neither shall they learn war anymore”. Later, he continues asking “When we remember this prophecy, we mortal humans who believe in divine mercy ask ourselves: When will this prophecy be fulfilled? We look to the past, and we look around us to see in this century alone millions of people from all nations carrying weapons (p. 329). This speech comes in the context of an evidence-based appeal that seeks to confirm the path of peace for his people and to defend them from the charge of genocide in the famous massacre “Deir Yassin” (p. 327). The adoption of authority of the religious discourse seeks to remove a preconceived anti-judgment against the speaker or to create a preconceived anti-adversary (Bano Hashim, 2022). This religious discourse was employed by Adolfo Perez Esquivel, who was awarded the Peace Prize in 1980, confirming that he works to fulfill the will of God that he promised us through the Prophet Isaiah, as it is a discourse that establishes the promised utopia of the end times, and how nations should strive to achieve this promised dream (p. 344).

As previously gleaned, it can be said that working on religious discourse in appealing it and selecting discourses from it that reinforce the value of peace is consistent with the position of these speakers, as Nobel Prize winners, as if the efforts they are making to establish the foundations of peace were not far from the spirit of the heavenly teachings, nor from the prophecies of their prophets, nor from humanity’s aspirations for spears to become sickles for harvest. Accordingly, Table (1) summarizes the most prominent strategies that had an impact on achieving persuasion and argumentation in the authority of religious discourse, including:

Text	Discourse Strategies	Significance
“The sword feeds on flesh, but it does not provide man with his sustenance”	A directive strategy: The sacred text directs towards peace, which is an implicit directive through the context of affirmation and negation.	The imagery contained in the speech was profound, evoking contemplation of the sword feeding on flesh, like a predator. The significance is reinforced by the fact that the sword provides not only sustenance, but also life.
“...Allow me”	A solidarity strategy, where the blessed remembrance is preceded by this sentence, which carries a request and kindness.	It enhances interaction between the addressee and the addressed.
“The Lord gives strength to his people; the Lord blesses his people with peace”.	A suggestive strategy: It suggests to the recipient that strength cannot be achieved without peace.	This gives the speech a persuasive power that drives peace.
“But they shall sit, every man under his own vine and under his own fig tree, and none shall make them afraid, for the mouth of the Lord of hosts has spoken”.	Suggestive and directive strategies: The image evokes a scene of peace, which could not have been achieved had the Lord not spoken.	The image conveys the significance of peace and its necessity for humanity, a necessity that cannot be achieved to this convincing level without religious reference.
In the last days the mountain of the Lord will be. “And they shall beat their swords into plowshares.”	Suggestive and directive strategies through the visual imagery of the nations running toward the mountain of the Lord, and the image of the multitudes turning their swords into plowshares and their spears into pruning hooks.	Religious texts have profound significance in persuading people to embrace peace and calling for their adherence, as it is an inevitable destiny. The Lord's promise will be fulfilled, transforming all tools of freedom into tools of peace, development, and harmony.

5.2 Adoption of Authority of the Christian Religious Discourse “Bible”

The speeches of a few Nobel Peace Prize laureates have included texts from the Bible or texts by Christian religious figures. This religious obsession was not far from the Catholic bishop who won the Peace Prize in 1996, Carlos Felipe Ximenes Belo, for his tireless work to reach a just and peaceful solution in East Timor. In detail, Belo opens his speech with a passage from the Book of Wisdom, saying “The nations will proclaim his wisdom, and the multitudes will celebrate his praise, for if he lives long, his name will be greater than a thousand others, and if he dies, it will also please him still”. He added “I began with this biblical passage from the Book of Wisdom because it expresses so profoundly the memory of the man we remember today, whose name the venerable Peace Prize bears” (p. 422). With this adoption of authority of the religious discourse, he elevates the status of “Nobel” and his quest for humanity to become more humane, citing the words of the Jesuit priest, Father Antonio Vieira “War is a beast, and a man is not safe from its evil even if he stands at the altar” (p. 444). He concludes his speech with a text from the Book of Genesis “God said, ‘Let us make man in our image, and let them rule over the fish of the sea, over the birds of the air, over the livestock, over all the earth, and over every creeping thing that moves on the ground (p. 444).

Notably, Carlos appeals to the authority of religious discourse, starting from a position where no statement has no position, as Yamna Al-Eid says (Al-Rawi, 1984). Carlos confirms his position by saying “As a man of the Church, I have the task of enlightening and condemning human positions that are in conflict with the Christian position or that contradict the Church’s teachings regarding all humanity” (p. 443). He added that the Catholic bishop is a shepherd and responsible for a part of God's people who has a spiritual mission to provide people with food for the soul and to strengthen their faith in Christ. Importantly, “Awarding the Nobel Peace Prize to a Catholic bishop is not only an honor and recognition for his person, but also for the efforts made by the Catholic Church over the centuries in defending and promoting human rights” (p. 443).

Klas Pontus Arnoldson, winner of the Peace Prize in 1907, says in his call for peace: “If a prophet were to be sent in our time to urge people to peace and to return to their senses, he might address them as a human being like them and say, armed with the tolerance of the Gospel and the force of the law Love of country is a noble feeling as it approaches what is human in essence, and its nobility weakens the farther it moves away from that, for no interests, however great, are higher than the common interests of all mankind” (p. 71). Klas Pontus Arnoldson, who has sought peace all his life, sees peace as “the brightest treasure of humanity” (pp. 67-69). For humanity to find the lost treasure, it must listen to the message of peace. As an appeal, it is assumed that if a prophet were to be sent to address humanity today, he would address them with a speech that has his authority to prepare them to listen to the spirit of peace, as there is nothing more important than the interest of all humanity.

In the same context, the speech of Nathan Söderblom, winner of the Nobel Peace Prize in 1933, called on the Church to carry out its mission of rooting the concept of peace in the hearts of people, asking, “To whom does this mission belong if not to the Church, which calls itself the Prince of Peace, and takes the divine promise as its motto, Glory to God in the highest, and peace on earth peace?” (p. 157).

This slogan was also mentioned in Albert Luthuli's speech, which won the prize in 1960, in his aspiration for the day when humanity would awaken, as it was mentioned in Albert's speech in the same way as Söderblom (p. 252). This repetition indicates the centrality of the idea of peace in religious discourse, as this is consistent with the orientation of peace advocates and the Peace Prize.

Adoption of authority of the religious discourse, especially the words of Jesus Christ, comes in the context of the text and resembles the rhythm of the conclusion, as in the words of John R. Mott, who was awarded the Peace Prize in 1946 in recognition of his contribution to establishing a religious brotherhood that promotes peace and transcends national borders, where he says, "In conclusion, allow me to emphasize a point that is extremely important" (p. 195). Christ summarized the prominent, constant, and firm secret of every great leadership when he said, "Whoever is greatest among you will be a servant of all" as he himself embodied this truth and became the "prince of faith" (p. 198), that is, the leader of leaders. This appeal crowns the speech, frames its objectives, and supports its significance in the search for the humane, generous, sacrificial model that can ward off the evils of war from life and spread peace in it. In his speech, he always called for truly creative leadership and thinkers, not robotic workers (p. 197). There will be no leadership of this nature unless it is inspired by the highest human model in Christian consciousness, which is the model of Jesus Christ. Therefore, the appeal to his authority was fruitful in crowning the aims of the speech and establishing them in the consciousness of the recipients.

The teachings and spirit of Christ have been present in many speeches. US President Jimmy Carter refers to the precedence of Christ's teachings in the field of human rights and contemporary laws, saying, "Christ taught us how to be good to our neighbor, whatever his religion" (p. 488). The realization and dissemination of the prophecy of peace to humanity has been the obsession of many Nobel laureates, including Desmond Tito, the 1984 laureate, who concluded his speech by saying, "Let us work to be peacemakers, and apply the teachings of the Lord and the apostles, which guided us that the pursuit of peace goes through the establishment of justice and the sheathing of our swords" (p. 488). The Lord Jesus Christ has called us to preserve the Kingdom of Peace, where the vision of John the Theologian will be fulfilled. After this I looked, and there was a great multitude, which no one could number, from every nation, tribe, people, and language, standing before the throne and the Lamb, clothed in white robes, with palm branches in their hands. All the angels standing around the throne, and the elders and the four living creatures, fell on their faces before the God of the throne and worshiped God, saying, "Amen" (p. 368).

Considering the speech of Mother Teresa, who was awarded the Nobel Prize in 1979 and was canonized in 1916 because she "had been religious since childhood (p. 334), her speech was of a religious spirit, resorting to religious authority from the beginning of her speech, saying "As we gather to thank the Lord for the peace he has bestowed upon us, I have distributed to you a sheet of paper containing the text of the prayer of Saint Francis of Assisi recited centuries ago" (p. 335). he added that I wonder if he felt the same way we do today, as I think you all have the text of the prayer, so let us all read it: "Lord! Use me as an instrument of your peace and show me faith and hope, fighting doubt and despair, spreading light and joy, driving away darkness and gloom" (p. 335).

Mother Teresa's references to the texts of the Holy Bible did not stop in the folds of the speech, as more than one reference was mentioned, and these references are in line with the path of her project to which she dedicated her life. Mother Teresa was a Catholic missionary who founded the Brothers of Charity and worked to care for children, orphans, the elderly, and lepers (p. 333). About this, she added "It is written in the Holy Bible: Can a woman forget her nursing child and have no compassion on the son of her womb? Even these will forget, and I will not forget you (p. 337). Then, she referred to the Virgin Mary "The Gospel tells us that when the Virgin Mary entered the house, the fetus, still in its mother's womb, leaped for joy when it knew that it was the messenger of peace. For this reason, today we must decide and save children from abortion" (337). Also, as she began her speech with a prayer, she concluded it with it; expressing an emotion full of love, sincerity, and belonging to the cause for which she dedicated her life.

Mother Teresa's speech was tinged with an evidence-based tone based on holy discourse, as she picks up religious discourses in different places in her speech to frame the recipients and form their convictions about her project and the idea, she carries in achieving human happiness. Therefore, we find that the evidence is strengthened by the many speeches that it calls for in the folds of its discourse, since the strength of the evidence depends on the listeners' belief in the premises of the evidence, its validity, the close or distant relationship that it may have with the claim being defended, the objections that it may face, and the way in which these objections can be refuted" (Bano Hashim, 2022).

Equally, Albert Schweitz, winner of the Nobel Peace Prize in 1954, appeal to a saying by Saint Paul as the closing signature of his speech, where he urges men who can contribute to changing the destinies of peoples, saying: "Let them remember what Saint Paul said: 'Live in peace, and the God of love and peace will be with you.' I do not address these words only to individuals, but also to peoples, and let peoples do their utmost, and start working" (p. 224). Overcoming the contemporary crisis is met with a merit guaranteed by the speech, which is living in peace and ensuring the company of the Lord, the God of love and peace. In the speech, there is an implicit meaning, or what the owners of the principles of jurisprudence call the concept of opposition or the evidence of the speech, which is that the ruling is proven in the unspoken contrary to what is proven in the spoken, where this unspoken is that you lose the company of the God of love and peace if you do not seek to extinguish the fires of war and live in peace (Al-Dufairi, 1999).

The winner may present holy speeches belonging to multiple religions before his speech, as did the Ethiopian Abiy Ahmed, who concluded Abiy, the Prime Minister of Ethiopia, who was awarded the 2019 prize; for his ability to achieve peace with Eritrea, two peoples composed of different religions, including Christianity and Islam (p. 621). Being a Christian belonging to a family belonging to two different religions, as his father is Muslim and his mother is Christian, he was inspired in his speech by two religious speeches,

Christian and Islamic, saying, “In my quest for peace, I am guided by the praise given to them in the Bible: “Blessed are the peacemakers” (p. 621). On the other hand, the Holy Qur’an says “O humanity! Indeed, we created you from a male and a female and made you into peoples and tribes so that you may ‘get to’ know one another. Surely the most noble of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware” (49,13). Both texts have dimensions related to peace, equality, establishing mutual understanding, and coexistence among human beings, as each of them has its own influential power that must be invested in the making of peace, just as the addresser invested in making of discourse. Accordingly, Table (2) summarizes the most prominent strategies that had an impact on achieving persuasion and argumentation in the authority of religious discourse, including:

Text	Discourse Strategies	Significance
“Nations will proclaim his wisdom”.	Suggestive and directive strategies.	It links the Nobel Peace Prize's call to peace with the call of Christ, thus deepening the importance of peace and the significance of the award.
“War is a beast”	Suggestive and directive strategies.	The picture suggests the need to avoid war because it is a beast, and when it approaches him, he will not be safe from its repercussions.
“And God said, let us make man in our image...”	Directive strategy.	The speech represents a directive to humanity to appreciate the divine image in which he was created, and to avoid evil and dominance over creatures.
“Glory to God in the highest, and peace on earth”	Directive strategy.	The significance of the correlation between God's glory in heaven, which is undoubtedly realized, and the corresponding correlation between the realization of peace on earth. Whoever deviates from this equation has committed a grave sin.
“In conclusion, allow me to emphasize a point that is extremely important...”	A solidarity strategy with which the addressee opened the speech, and a directive regarding what was included in the words of Jesus Christ.	The sentence establishes solidarity with the audience so that he can deliver a religious speech that affirms that he is the servant of the people. The one who brings peace to them is their master, according to the words of Jesus Christ.
“Blessed are the peacemakers”.	Directive strategy.	The prayer includes a directive to make peace.

5.3 Adoption of Authority of Islamic Religious Discourse “Holy Qur’an”

The Holy Quran represents a discourse that has the highest authority among the holy books and is the first discursive authority for Muslims . Therefore, religious, political, and social discourses rely on their symbolic status to support the evidence of their discourses. This authority was not absent from the speeches of Muslim Nobel Prize winners, but we also find it in several winners from other religions. We find this in the opening of Anwar Sadat’s speech in 1978, when he greeted the attendees by saying: “Peace be upon you, this is the traditional way in which we greet each other every day, which reflects our deep hopes and feelings, and as we repeat it, we always understand its meaning” (p. 323).

The opening of Anwar Sadat's speech is an oblique justification, as Sadat calls for a greeting from the Islamic reference, the Holy Qur'an and Sunnah, which is a reference that celebrates peace, “Glory be to You, O Allah!” and their greeting will be, “Peace!” (10,10). Sadat seeks in the international Nobel Forum to globalize the Islamic greeting in a position that requires globalization of peace and praise for spreading peace and justifying the peace treaty with Israel. Sadat’s reliance on the concept of peace and the greeting of peace in the Islamic religion was not in vain. Rather, it was an evidence-based threshold that can be said to be a justification for his conclusion of the peace agreement with Israel at Camp David in the USA, as if he was saying “I am not to be blamed for what I did, my religion makes peace its motto, and repeating the greeting or slogan has a deep purpose, “and when we repeat it, we always understand its meaning”. This comment moves the greeting from its superficial context as a greeting, to the deep meaning as a practice that “reflects our hopes and deep feelings” in living with others in peace.

Moreover, Yasser Arafat, the Palestinian freedom fighter who won the 1994 Peace Prize, opened his speech by adoption of authority of the religious discourse from a Qur’anic discourse related to peace to justify the Oslo Agreement, saying, “Your Excellencies, Ladies and Gentlemen, In the Name of God, the Most Gracious, the Most Merciful: “If the enemy is inclined towards peace, make peace with them. And put your trust in Allah. Indeed, He ‘alone’ is the All-Hearing, All-Knowing” (8, 61). He also concluded his speech with a verse of praise “All praise is due to Allah” and a Qur’anic address in the context of addressing the Prophets Moses and Aaron to Pharaoh “And peace be upon those who follow guidance” (p. 422). This reliance on the authority of the Quranic discourse was noticeable in the speech of Shirin Ebadi, the Iranian judge and lawyer, and the first Iranian woman and the first Muslim to win the Nobel Prize in 2003.

Ebadi describes herself as an Iranian Muslim from the East, and that the award to her will inspire many women who are fighting for their rights (p. 429). Being a Muslim, Shirin Ebadi appeals to Quranic verses that stipulate freedom of belief as stated in the Holy Qur’an “Let there be no compulsion in religion, for the truth stands out clearly from falsehood.1 So whoever renounces false gods and believes in Allah has certainly grasped the firmest, unfailling handhold. And Allah is All-Hearing, All-Knowing” (2.256). This holy book also makes justice a mission that was entrusted to all the messengers and prophets (494). In another place, the first verse revealed in the Holy Qur’an began with the word “Read” as the Qur’an glorifies the pen and writing. Such preaching and such a message cannot conflict with conscience, knowledge, wisdom, freedom, and multiculturalism” (p. 495).

Also, reliance on holy speech has been mentioned in previous speeches as an opening to the speech, where there is no doubt that the introduction has its value. For Aristotle, some introductions resemble musical overtures, but their basic role is functional in most cases, as their goal is to arouse the listener’s sympathy and interest and make him respond to the speaker” (Bano Hashim, 2022). At the same level, an analysis to the speech of the Afghan Malala Yousafzai, who was the owner of a project to defend girls' rights to education demonstrates that she gleans her speech from an Islamic vision (p. 585). Malala thanks her mother who taught her patience, telling the truth, saying what she believes in, and conveying the message of true Islam (p. 586).

Malala points out that she had two choices: silence or speaking the truth that could cost her life. “So, I decided to protest because we cannot remain idly by in the face of injustice, the deprivation of our rights, and those who kill in the name of Islam. We decided to raise our voice and tell them, didn’t you read in the Holy Quran that is why we ordained for the Children of Israel that whoever takes a life—unless as a punishment for murder or mischief in the land—it will be as if they killed all of humanity; and whoever saves a life, it will be as if they saved all of humanity (5.32). She also asked that haven't you read the saying of the Prophet Muhammad, peace and blessings be upon him, "A Muslim is one from whose tongue and hand the Muslims are safe?" Also, she asked, “Didn't you know that the first verse revealed in the Holy Qur'an was "Read"? This appeal comes in the context of adoption of authority of the religious discourse from the holy to defend the legitimacy of its behavior in the face of injustice and the assassination of the human right to life. Accordingly, Table (3) summarizes the most prominent strategies that had an impact on achieving persuasion and argumentation in the authority of religious discourse, including:

Text	Discourse Strategies	Significance
“My religion makes peace its motto”.	A suggestive strategy: It suggests the necessity of peace as a symbol of the Islamic religion.	It indicates that the necessity of peace comes in response to the directives of the Islamic religion.
“If the enemy is inclined towards peace”.	A directive strategy.	It indicates the necessity of adhering to the path of peace when the opponent commits to it. It also provides a rhetorical justification for the addressee's acceptance of the logic of reconciliation with the opponent.
“Whoever takes a life—unless as a punishment for murder or mischief in the land—it will be as if they killed all of humanity; and whoever saves a life, it will be as if they saved all of humanity (5.32). She also asked that haven't you read the saying of the Prophet Muhammad, peace and blessings be upon him, "A Muslim is one from whose tongue and hand the Muslims are safe?"	A directive strategy. The religious discourse of the Qur'an and the Prophet calls for the necessity of peace and the rejection of violence.	Religious discourse carries a profound significance for the necessity of peace, defining the nature of a Muslim as a peaceful person whose tongue and hand protect people. This reinforces the path of human understanding and criminalizes murder, and Whoever kills one person, it is as if he killed all of humanity.

5.4 Adoption of Authority of the Hindu Religious Discourse

Regarding the concept of adoption of authority of the religious discourse, Hindu religion is similar to the previous religions previously illustrated. In 2014, the Indian Kailash Satyarthi was awarded the Nobel prize for his care for childhood, as he was able to free eighty-three thousand children from slavery because he believes that peace is achieved starting with caring for childhood (p. 581). Therefore, it is seen that he opens his speech by referring to the Hindu holy book, saying, “From this platform of peace and humanity, I express my pride in reciting a prayer from one of the ancient books of wisdom “Vedas” in which there is a call to those in authority and power to liberate humanity from the crises caused by man. Later, he turns to adoption of authority of the religious discourse by citing texts from other religions, saying “Friends, all major religions command us to care for our children, as Christ said, “Let the children come to me and do not prevent them, for to them belongs the kingdom of heaven” (p. 581).

Additionally, the Holy Qur’an says, “and do not kill your children for fear of poverty. We provide for them and for you. Indeed, their killing is ever a great sin” (17:31); for this reason, there should be space in temples, mosques, churches, and places of worship for children’s dreams. Kailash Satyarthi begins with the goal of liberating humanity from the crises caused by man. achieve his rhetorical purposes, he relies on a religious authority represented by the book “Vedas” to establish his position in the communication process and refers to his dominant reference from which his project emerges. Later, he turns to two holy discourses: the Christian discourse and the Qur’anic discourse, where both discourses used as evidence establish a single semantic orbit, which is childhood, to urge its care and not to infringe upon their right to exist.

Moreover, Christ's speech goes to justify the refusal to touch the realization of their existence in the world by emphasizing their hospitality, let the children come to me, but rather the hospitality of heaven with its spaciousness for them because for such people is the kingdom of heaven. The Qur’anic discourse also forbids the killing of children under the pretext of poverty, because God alone is responsible for their sustenance and the sustenance of their parents who are afraid to bear their sustenance. By reviewing the previous religious discourses, we can point out their persuasive potential and rhetorical strategies that make religious discourse an authority that contributes to achieving the argumentation of the discourse.

6. Conclusion

In a word, as the current paper investigate the Nobel Peace Prize laureates’ adoption of the authority of religious discourse to support their

speeches with evidence, the results validated that a large number of Nobel Peace Prize winners resorted to the adoption of authority of the religious discourse to give their speeches the authority and convince the recipients of the content of what they intended to present. The results also show that Adoption of authority of the holy discourse in different religions was the most frequently mentioned discourse in the speeches of Nobel laureates, as adoption of authority of the religious discourse was mentioned in the holy books, i.e. the Torah, the Holy Qur'an, and the Bible.

Another important result is that adoption of authority of the religious discourse was by the words of the prophets and religious symbols, especially Jesus Christ, and his call for peace was mentioned in the audience of speeches, where their presence enabled the authority of the speech due to the authority that religious speech has over societies. Moreover, the results demonstrate that each Nobel laureate orator appealed to his or her own holy authority and sometimes combined speeches from different religions depending on the context. Further, adoption of authority of the religious discourse and speeches is a structure of the speeches of Nobel Prize winners, where its textual place ranged between the opening, closing, and body of the speeches. However, it was most present at the end of the speeches, representing the final signature in them.

7. Recommendations

Given the analysis and results, the current study recommends studying the speeches of Nobel Peace Prize winners from the perspective of cultural sustainability. Cultural sustainability can be defined as the ability to engage with the cultural field, including the production, transmission, and circulation of knowledge, as well as cultural industries in various areas of contemporary and traditional life, including audio, visual, and imaginative arts, both in the present and in the future (Zaid, 2019). Cultural sustainability contributes effectively, along with other societal fields, to building knowledge, understanding, and awareness for current and future generations. Interest in cultural sustainability was a response to the many serious environmental problems the world began to face because of implemented development policies and strategies.

The study recommended examining the concept of cultural sustainability because it offers different, potentially valuable results. As validated by the researchers, many of these discourses addressed environmental issues, future issues, and cultural pluralism, which are considered important foundations for cultural sustainability. Studying these discourses could provide important material for cultural sustainability at the local, regional, and global levels. Moreover, this paper recommends exploring the speeches of female Nobel Peace Prize winners and a comparison of them with those of male Nobel Peace Prize winners to reveal similarities and differences between them. One of the key recommendations is reflected in investigating the image of peace and how it was shaped in the speeches of these winners.

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