



## Analyzing the Element of Spirituality Manifest in the Texts of “Waiting for Godot” and “Forty Rules of Love”: A Study Based on Van Dijk’s Micro Structural Analysis

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### ABSTRACT

*This research article examines a comparative analysis of Samuel Beckett's Waiting for Godot and Elif Shafak's The Forty Rules of Love using Van Dijk's model of textuality, under the lens of microstructure. This study investigates the dialogues and structure of both texts, analyzing how their micro-level elements, such as coherence, cohesion, and different devices contribute to convey spiritual expressions. While "Waiting for Godot" shows spiritual despair and human condition through incomplete dialogues and settings, The "Forty Rules of Love" explores deep conversation and narrative to highlight spirituality, and self-discovery. The analysis reveals how these seemingly disparate texts, rooted in different traditions, modernism and Sufi spirituality intersect on the basic human quest for meaning. By applying Van Dijk's model (1970s), the research examines the textual components that shape the reader's understanding of the work that presents deeper and spiritual questions. The result indicates that spirituality creates impact on "Waiting for Godot" and "Forty Rules of Love" on the basis of how both texts, regarding their context and dialogues differences, suggests deep observation of power of spirituality for the search of meaning, ultimately bridging the gap between self-discovery and spiritual analysis. This study demonstrates to understand intertextual connections with the help of spirituality.*



## **Introduction**

Text analysis is necessary because it helps to reveal the unclear meanings and objectives. By analyzing language and structure within text, this approach helps us to deepens our understanding of work and serve literature as a whole. This study investigates the texts of "Waiting for Godot" and "Forty Rules of Love" by implementing the concept of micro text analysis mentioned by Van Dijk. The Textual lines of both works are taken from the study. The objective of study is the context of spirituality in both writings. As Christina Puchalski argues Spirituality represents a phase of human experience that relate to how individuals seek and convey meaning and purpose, as well as how they observe their connection to the present, to themselves, to others, to the natural world, and to what they consider significant or divine. The text literature is always a result of environmental, imaginative, emotional, spiritual and cultural understanding by the writers in different societies. To criticize the universality of the literature, language and linguistics theoretical aspects has been very helpful for the researchers till last century. The very study view two texts of different cultures and eras but with the single lens of Microstructure proposed by Van Dijk so that the meanings may be interpreted.

### **Spirituality in the Literary Texts in Different Ways**

There are many different ways that spirituality can present in the literary texts, and each one gives people a unique way to know who they are and how they adjust in the universe. To pursue the purpose in life events and the urge for a sense of oneness in the universe express spirituality. (Coles,1990). The exploration for deeper meaning of the text can be discover in different aspects of the writings like cultural, political or religious customs or may be expressed completely through one's connection to nature, music, arts, and a specific set of philosophical views through writings, or relations with friends and family. It involves explore understanding in life actions and a desire for a way to connection with universe. (Astrow,2001).

There are different ways to analyze text. The analysis of text prioritizes different aspects and shades of meaning. It illustrates the quality that transforms religious bond, aiming for inspiration, devotion, fear, meaning, and purpose, even among those who do not tenure a belief in God. The spiritual facet search harmony with the universe, passionate for answers about the everlasting, and often becomes remarkable during times of emotional stress, physical and mental illness, grief, and the experience of loss or death. (Murray,1989).

Spirituality can be described as an individual or cooperative quest for the divine, which can be understandable in different ways, enclosing notions of divinity through language, the nature of life, interconnectedness, or the ultimate essence of reality. The deeper understanding of text can transcend the nature of meaning to the readers. (Zinnbauer,1999)

Spirituality helps us to search meaning beyond actual and connect with something immense than ourselves, whether through the peace of consideration, the power of faith, or the interconnectedness of nature.

### **Spirituality in the Perspective of Text according to Elif Shafak**

Elif Shafak delves into spirituality in her work, specifically in *The Forty Rules of Love*. This novel intricately merges together modern and historical storylines to examine spiritual concepts such as love, tolerance, and inner transformation. Shafak highlights spirituality as a journey

towards inner peace and acknowledgement, where love goes beyond traditional boundaries and supports a profound bond with oneself, others, and the universe.

In forty rules of love characters, like Rumi and Shams of Tabriz, exclusively manifest the important role that love plays in fostering personal development and raising a stronger bond with spiritual realization in many dialogues. During their journey, Shafak proffered for an inclusive view of spirituality that goes beyond simple religious aspects, preferring instead for a search of deep meaning and connection in life. In her own journey, Shafak's keen interest in Sufism and Sufi writings greatly influenced her concepts of spirituality. She firmly believes that Sufism convey a message of unity and peace that resonates beyond several cultures. This uncovers the crucial desire shared by all for love and spiritual knowledge. For Shafak, spirituality involves accepting life's mysteries. This reflects her personal journey of self-discovery and inner growth. The text of the novel in itself portrays the vision of writer about the life. In the depth of cultural, religious, and racial conflicts, Elif Shafak chooses to show her attention on themes of love and spirituality. The writer places the major importance on the way people are treated, emphasizing its understanding as a central appetite of every individual's mindset.

### **According to Shafak**

It is not the similarities or patterns that drive us forward, but rather stark contrasts. All the contrasts in existence are existing within each individual. Consequently, the believer must engross with the skeptic within themselves. Likewise, the nonbeliever should identify the quiet believer within. This journey continues until one achieves the level of *Insane-I-Kamil*, the ideal human being.

### **Spirituality Perspective according to Samuel Beckett**

Samuel Beckett's perspective on spirituality is a complex and doubtful topic because Beckett neither fully defend nor straightforward rejects religious or spiritual beliefs in his works. Instead, he throws light on human struggle, failure, and the quest for meaning. In his works "Waiting for Godot", Beckett presents the uncertainty and isolation of existentialism, exploring the desperation and longing for a miracle in human life. For Beckett, spirituality is not something to convey or desire. Rather, he often presents it as a lacking or an unclear presence, highlighting the absurdity of life which is shown in different dialogues of four major characters.

In "Waiting for Godot", for example, Beckett seems confused and searching for spirituality himself. The development of the characters, language of the dialogues, and co-text of the writing, background and structure of the drama support this view. This can be felt in moments when he questions what God might look like or asks about God's existence, a metaphor often interpreted as the search for divine intervention or purpose, which remains unfulfilled. The dialogues about infinite waiting in the "Waiting for Godot" mirrors humanity's desire for a purpose in the world that offers unclear answers, challenging the notion of spiritual contentment and stressing the loneliness and absurdity of existence.

Beckett's viewpoint accentuates the struggle to find understanding within an unconcerned and deceitful world. For him, it's an endless matter, raising the question of whether true spiritual redemption has any actual meaning for humans. If there is spirituality for Beckett, it may lie in the vigor to endure even in the face of a silent, empty universe. In his work, spirituality is not so much about transactions it is about opposing the mysteries of life that are not solved, which force humans to grasp with their identities and ways. Beckett's writings also suggest that the spiritual

journey is an endless search, one that may never be completed or lead to a final destination. Often, it remains as an open-ended question. When reading Beckett's work, there's a sense of uncertainty and exploration.

## **Theoretical framework**

Macrostructure represent the content of text, microstructure lies on stylistic, semantic and rhetorical aspects while, superstructure meant to analyze the thematic forms of text. The Van Dijk model of textuality offers an absolute framework for analyzing the thematic deepness and underlying attitudes in literary works. By emphasizing on elements like cohesion, coherence, intentionality, informativeness, situationality, metaphor, hyperbole, syntax, and semantics, this model helps us to understand how meaning is constructed within a text. Core, to the Van Dijk model are the concepts of theme and rheme. The theme proposes the main idea or context, while the rheme provides unknown information related to the theme, providing us to investigate the author's background, point of views, and attitudes. Out of three lenses of Micro, Macro and Superstructure, the present study focuses only one aspect of Micro-structure and its devices.

This model offers a lens to analyze how authors exemplify spirituality within characters and narratives, as seen in the text of "Waiting for Godot" and "The Forty Rules of Love". We can explore how narrative structures and deeper meanings show the complications of human relationships by applying Van Dijk's model to examine specific dialogues in "Waiting for Godot" and "The Forty Rules of Love", which prompts us to recognize how language shapes our sense of hope and despair.

Applying the Van Dijk model to both "Waiting for Godot" by Samuel Beckett and "The Forty Rules of Love" by Elif Shafak reveals how certain text introduces meaning through its distinct thematic structures. Exploring certain texts through the structure of theme and rheme uncovers profound layers of meaning. The Van Dijk model thus enables us to acknowledge how the authors' intentions, cultural contexts, and thematic choices frame the reader's experience and reveal the complex interplay between language, meaning, and human experience.

## **Research Objectives**

1. To compare the characters' attitude towards spirituality through the text of drama "Waiting for Godot" and novel "Forty rules of love."
2. To view the text of "Waiting for Godot" and "The Forty rules of love" through the lens of Van Dijk model.

## **Research Questions**

1. How do the characters in "Waiting for Godot" and "The Forty Rules of Love" differently express their attitudes towards spirituality, and its impact on their journeys?
2. How Van Dijk's model of discourse analysis be applied to the thematic elements of spirituality in "Waiting for Godot" and "The Forty Rules of Love"?

## **Limitations**

The study emphasizes spirituality through the lens of Van Dijk model to the certain texts of "Waiting for Godot" and "The Forty Rules of Love". There are several other textual areas of

study that are not address in this research. This study concentrates solely on spirituality, which is a significant impact on human experience.

## **Literature Review**

### **Concept of Textuality**

The concept of textuality suggests that literary analysis must consider linguistic structures, genre conventions, and cognitive processing. It highlights the importance of cohesion, coherence, and thematic organization, shaping interpretative frameworks and enhancing understanding of literary texts beyond surface-level readings. The concept of textuality examines the intersection of linguistics and literature, stressing the importance of textualization devices and their characteristics, which enrich literary analysis by revealing underlying patterns, structures, and the reader's experience, enhancing understanding of texts. Textuality refers to those features that make a text more meaningful and effective.

Van Dijk considers the textuality as a set of specific properties, relations and structures that pertain to literature as a particular discourse and which distinguish it from other discourses. (Van Dijk, 1977).

Peter Barry notes, things cannot be understood in isolation, they have to be understood in the context of larger structures. To interpret a text, one must read it as a whole, identifying its operational undecidability. Textuality is a practice making itself meaningful through differences. Barry defines this as a structuralist approach, shifting focus from individual works to larger abstract structures. (Peter Barry, 2002)

Rein Raud defines textualities as ordered sets of texts with pre-arranged interpretation modes, comprising base-texts, result-texts, and operative memory. This model complements cultural practices, about meaning production, distribution, and transmission in individual involvement and activity. Textuality is shared and perceived as an objective, constructed reality, containing various knowledge, standards, and codes shared amongst cultural carriers. (Rein, Raud 2016)

### **Concept of Textuality in Literature**

Textuality in literature refers to the characteristics that make a text distinctively "textual" that is, it involves the ways in which a text is constructed, interpreted, and understood. It discovers the nature of literary texts, how they are put together, and how they are experienced and interpreted by readers.

Robert Scholes (2011) describes textuality as emphasizing its comprehensive nature that encompasses all forms of expression. This shift involves contemplating both the creation and reception of texts, integrating the viewpoints of the writer and reader. Scholes contends that delving into textuality is key to uncovering the complex ways in which texts operate within the world, both influencing and being influenced by cultural dynamics. (Robert Scholes, 2011)

Neubert and Shreve in (1992), shared their insights in the book "Translation as Text" where they elaborated on the concept of textuality. According to them, textuality covers a multitude of intricate features that are essential for a piece of writing to be classified as a "text. " They emphasize how textuality is a reflection of social and communicative limits, hence indicating

that the interpretation of a text is influenced not exclusively by its structural attributes but also by the environment in which it is situated. (Neubert and Shreve 1992)

Peter Stockwell, in his 2009 book "Texture: A Cognitive Aesthetics of Reading," explores the concept of "texture" and how it influences the experience readers have when engaging with a text. In Stockwell's view, textuality arises from the dynamic interplay between the text and the reader, highlighting how cognitive and shared experiences influence the creation of meaning. (Peter Stockwell, 2010)

Textuality in literature demonstrate how meaning generates through connecting with other text, cultural symbols and readers. It focuses on shifting view from interpreting "What" a text means to "how" it creates meaning, drawing attention to the structure and interpretations within a literary work.

### **Concept of Spirituality through Text in Literature**

Spirituality in literature refers to the way in which literary works discover the deep connections between human existence and the spiritual realm. This exploration can include a variety of themes such as the quest for meaning, personal transformation, and the connection to a higher power or inner self. Several scholars offer different perspectives, highlighting a range of interpretations and approaches to the subject.

Sandra Schneiders, known as a scholar of Christian spirituality, defines it as the deliberate effort to blend one's life not in isolation and self-centeredness, but in transcending oneself towards the main value one recognizes. (Sandra Schneiders,1998).

David noted, exploring spirituality in literature delves into the deep connection between the human experience and the spiritual or divine realm. This incorporates themes such as the exploration for purpose, transformation, faith, and existential inquiries that explore the meaning of life and personal development. Literature explores spiritual struggles and insights by using symbolism, allegory, and character journeys. It often seeks to reconcile the earthly with the transcendent. (David A, 1999).

Bloom discusses the theme of spirituality as a key element in literary analysis, highlighting the way literature frequently delves into profound experiences, deep existential queries, and humanity's encounters with the divine. (Bloom, 1994).

Santayana addresses spirituality within literature as being a creative depiction of human values and a quest for ideals beyond the material world, frequently intertwined within the poetic and symbolic essence of literary creations (Santayana, 1900). Eliade examines spirituality as a universal theme in literature, intertwined it with mythological and religious archetypes that delve into humanity's search for meaning and connection with the sacred. (Eliade,1959).

Joseph Campbell delves into the exploration of spirituality in literature by investigates the idea of the "hero's journey," a timeless pattern present in myths and tales across the globe. This journey frequently denotes a character's internal spiritual exploration, personal growth, and pursuit of greater significance (Joseph Campbell, 1949). These diverse viewpoints lead to a more profound comprehension of spirituality as a blend of universal and intimate encounters, skillfully conveyed through a diversity of literary expressions. Whether it be engaging with the divine, pondering existential dilemmas, or embarking on symbolic quests, literature offers a realm for

individuals to guide their spiritual journey, in quest of deeper insight and enlightenment. These scholars demonstrate together that spirituality in literature acts as a central framework for comprehending the intricacies of the human spirit and its relationship to a higher realm.

### **Research Gap**

This research is focusing on a comparison between both "Waiting for Godot" and "Forty Rules of Love" by using micro-structure proposed by Van Dijk model. Meanwhile various studies have analyzed different elements in "Waiting for Godot" by Samuel Beckett and "The Forty rules of love" by Elif Shafak's differently, there is a significant lack of research on analyzing the spiritual aspects of these two visibly different works. This research aims to fill the gaps between "Waiting for Godot" and "The Forty rules of love" by analyzing human condition through spirituality.

### **Research Methodology**

The study is qualitative in nature. The analysis of the study is based on Van Dijk model of textuality. Micro structure of textuality is used in this study. Using this structure, we apply comparing and discussing various lines of the text while using elements of micro structure such as Cohesion, Coherence, Intentionality, Situationality, Hyperbole, Metaphor, Rhetorical Devices, Semantics, Syntax and lexicalization. The study has followed rheme and theme in the analysis, comparing and contrasting lines of the text while distinguishing one work from another. A comparative analysis is directed to highlight the differences and similarities in textual construction. Furthermore, the study has utilized different micro-structure elements to compare the texts of "Waiting for Godot" and The Forty rules of love. Data is collected from both the texts of "Waiting for Godot" and "Forty Rules of Love" Different sections are made to analyze the data on the text and meaning basis. A comparison is made among the textual lines of both of the texts.

### **Discussion**

In Discussion, Van Dijk's model micro structure is used to analyze texts comprehensively. It involves analyzing specific sections in both texts systematically to interpret their meaning. By segmenting the texts, a structured approach is employed to examine both surface-level features, like word choice and syntax, and deeper semantic layers, such as underlying themes or implied meanings. A comparative analysis is conducted to highlight the differences and similarities in textual construction. This process helps to show insights into how each text uniquely generates meaning. This comparative structure ensures a comprehensive examination of how each text functions independently and in connection with the other, thus enhancing the depth of the analysis.

#### **Questioning divine presence**

| "Waiting for Godot"   | "Forty Rules of love"  |
|---|--|
| Estragon: What if Godot is just a myth?<br>Vladimir: Then our waiting is in vain. | Shams:<br>Doesn't God say, I am closer to you than your jugular vein?" I asked. "God is not someplace far up in the sky. He is inside each and every one of us. That is why He never abandons us. How can He abandon Himself?" |

a)

**Cohesion:** It is noticed in the framework of the discussion (dialogue) by the duplication of lexicon for example "Godot" and "wait" that provide the link of individuals ideas smoothly. The word "our" delivers perceptions of mutual understanding while the word "then" connects the idea of "Godot" presence is a myth to the result of waiting in vain.

**Coherence:** It creates tension between continuity and link of thoughts. Estragon's investigation provokes Vladimir to appear at a mindful concept such as the understandings of Godot's existence and the vanity of waiting are uniquely connected.

**Situationality:** The condition includes a barren and solitary place emphasizing the individuals' emotions of doubt and despair. The expectation of "Godot" impacts on their mentality and actions, making a feeling of doubt and highlighting the absurdity and uselessness of their conditions, the context impact on their discussion and observed by its situation

**Intentionality:** The question presented through Estragon probe within the core of their situations and presence of Godot, Vladimir response displays that chance of waiting without replying Estragon's questions, challenges Vladimir's determination delving into the irrationality and uncertainty of their circumstances

**Rhetorical devices:** Rhetorical devices such as hypothetical questions, an absurd statement, and paradox, these are some devices which are used to highlighting the text comprehensively.

**Metaphor:** The discussion also find symbol that explore within deep philosophical impression if Godot proves to be non- existence this displays Godot as a sign of faith and liberation reflects light on a deep level participation, highlighting fundamental uncertainty and displaying the importance of their faith.

**Hyperbole:** The discussion employe hyperbole to increase the loneliness connected to Godot's uncertain arrival by the utilization of words such as "vain". This exaggeration emphasizes the awareness of uselessness and hopelessness in expectations, inspiring the readers to linked within the passionate significance condition.

**Lexicalization:** Lexicalization highlights the important terms such as "myth" highlighting absurdity, "vanity" highlighting uselessness and expectations highlighting the searching for purpose.<sup>8</sup>

**Semantics:** Vladimir reflects the meaning of waiting as purposeless on the other hand Estragon's have doubt on Godot's existence. Their dialogues which are influenced by social and philosophical notions of work highlights the pointlessness of waiting.

**Syntax:** The sentences are used as an enquiring question which has no answers. The characters' exchanges are based on this structure as Estragon is enquiring by using "What if" where condition is present in the sentence, But Vladimir provides the logical conclusion of that circumstances instead of giving answers to the Estragon's question.

**b)**

**Cohesion:** It is obtained by upholding maintain connection among the utterances. The continuously using of the term "God" and use of pronouns for example "He" builds a smooth transition, emphasizing the lasting existence and importance of God in every character

**Coherence:** It is achieved as the dialogue deliver the idea, that God is not isolated, but occupy inside us, the coherence develops the idea of God's proximity and the spiritual bond between God and humanity as conveyed by shams

**Intentionality:** The author purposes to give knowledge that God is not distant, but occupy inside us. The aim is to write is to disclose beliefs and acknowledge the audience towards God, through portraying the unconditional love like spiritual connection that is already present.

**Rhetorical devices:** "How can He abandoned himself" it is a rhetorical inquiry that highlights the bond between God and human. Moreover, repetition of the idea that God will never abandoned us and emphasizes the closeness of God to whole humanity.

**Hyperbole:** In the discussion of shams the hyperbole "closer to you than your juggler vein" shows God existence and highlighting closeness of God that emphasizes strong connection between God and human beings.

**Metaphor:** The metaphor is used in the dialogues that make a link or a connection of presence of God to the jugular vein. It also highlights that God is present in every individual showing closeness and existence of God.

**Lexicalization:** The words "closer", "juggler vein" and "abandon" are utilized in the dialogues and have powerful meaning to show divine relationship of God with human beings. These words also emphasize the presence of God.

**Semantics:** Semantically, the concept of inner presence is examined by the dialogues that God is present in every individual reflect the idea that God is existed and listen to each and every one of us which presents God as a fundamental aspect of human life

**Situationality:** Shams is asked about the whereabouts of God in the dialogue, leading him to provide a thoughtful response. Shams sharply clear their view about God by explaining according to a verse from the Qur'an, "God is even closer to us than our jugular vein". In this situation Shams provide insightful guidance, with the intention of enlightening about the intimacy of God's presence within us, instead of being distant. This creates a positive impact on others encouraging them to believe on God's existence.

**Syntax:** Parallelism and balance are utilized in the sentence structure, especially in sentences like "God is not someplace far up in the sky". He is inside each and every one of us." Clarity is definite by this syntactic design, which also successfully reinforces the main idea.

**Exploring spiritual uncertainties**

| “Waiting for Godot”  | “Forty rules of love”  |
|--|--|
| Vladimir: Does Godot's silence mean absence or presence?<br>Estragon: Or indifference? | Shams:<br>Why worry so much about the aftermath, an imaginary future, when this very moment is the only time, we can truly and fully experience both the presence and the absence of God in our lives? Motivated by neither the fear of punishment in hell nor the desire to be rewarded in heaven, Sufis love God simply because they love Him, pure and easy, untainted and nonnegotiable. |

c)

**Cohesion:** The link between Vladimir's question and Estragon's reply is interconnected through the theme of "Godot's silence," analyzing the perceptions of absence, presence, and detachment. Estragon's opinion goes behind Vladimir's simplistic aspect, conveying philosophical complications and expressing further consideration.

**Coherence:** Estragon's view of "indifference" additionally explores Vladimir's dual perspective. Preceding difficulties of existential uncertainty. Godot's silence provoke observation on the basis of divine existence, absence, and human nature, underground the analysis of existential questions.

**Situationality:** In the edge of Waiting for Godot, Vladimir and Estragon engage in intentions about survival, where Godot's quietness serve as a representation of separation, developing a consistency between the urge for understanding and the objection of ambiguity.

**Intentionality:** Beckett's uncertainty regarding “Godot” prioritizes intention on existence and direction, questioning traditional thinking and highlighting the uselessness of waiting.

**Rhetorical devices:** Rhetorical devices overall provoke purpose rather than inspect for answers, Vladimir and Estragon use embellished questioning throughout the conversation to claim Godot's quietness.

**Hyperbole:** The perception of Godot's calmness has profound existential understanding, is a representation of hyperbole, even when it is suggestive. To focus their desperation and longing for purpose, the characters intensify the meaning of silence.

**Lexicalization:** Words like "silence," "absence," "presence," and "indifference" are lexicalized to imitate complex existential notion. These limitations have meanings that hold Waiting for Godot's main ideas of vagueness and ambiguity.

**Semantics:** The terms' semantics reflects the unique viewpoint on what silence means, whether it explores objectivity, existence, or indifference. The characters' intimate struggles distinct views that are portrayed in the semantic constriction.

**Syntax:** The dialogue's brief and fragmented manner holds the existential integrity and uncertainty of their views. The conciseness indicates the repetitive, uncomplete quest of their search for purpose and the absence of outcome.

**d)**

**Cohesion:** This dialogue shows the changes from one idea to the next idea in a more logical perspective. Words such as "when," "because," and "neither" helps to join sentences, guide readers in subtle the logical relations between ideas.

**Coherence:** It is accomplished through the logical structure of thoughts, assuring that the dialogue is obvious. Embarking with a reflection on grasping the present occasion over intensifying on an adequate future, the text then explores into illuminate the Sufi ambition to develop a profound love for God.

**Situationality:** Shams supports for unfolding the present moment and working towards its improvement. He emphasizes the understanding of accomplishing ourselves for praying God and intending His sovereignty, while maintaining firm belief in His grace. The text shows philosophical spiritual viewpoint, emphasizes the thought that divine love exceeds entire faith found in replacement, but rather expressed a subtle and everlasting relation with the Divine. Despite suffering challenges, it is representative to retain in struggle for success, having belief in the generosity of God, and avoiding to pass desperation.

**Intentionality:** The writer intents to convey the Sufi philosophy of loving God tirelessly, just for the reason to love. The aim is proved, encourage readers to transform traditional persuasion such as fear or return. The petition approvingly motivates readers to explore spirituality hides in selflessness and being existent in the occasion.

**Rhetorical devices:** The words "pure and easy, reputational and decidable" are recurred to highlights, while contradictory is used to differentiate ideas for instance "presence vs. absence" and "hell vs. heaven."

**Hyperbole:** The dialogue of Shams, the hyperbole is explained in "life changing upside down" and highlights transcendence.

**Metaphor:** The phrase, such as "presence and absence of God" depicts spiritual bond or desperation and "aftermath, an imaginary fate" to explain corporation about the unrealistic that shows entire in the text.

**Lexicalization:** In order to communicate deepness and symbolize the Sufi philosophy, terms like "untainted," "nonnegotiable," and "imaginary" are chosen concern.

**Semantics:** The text highlights "this very moment" as the just actual presence and emphasizes the togetherness of spiritual struggle. It excludes transactional spirituality in bestowed of pure dedication and creates a uniqueness between uncertain and certain love.

**Syntax:** In the dialogue specific phrases such as "pure and easy" carries clarity and flow, lengthy statements like "Why worry so much..." emphasizes deepness.

**Spiritual resilience in adversity**

| “Waiting for Godot”   | “Forty rules of love”   |
|---|---|
| Vladimir: Can we find meaning in our waiting?<br>Estragon: In each other's company. | Shams: Try not to resist the changes that come your way. Instead let life live through you. And do not worry that your life is turning upside down. How do you know that the side you are used to is better than the one to come? |

e)

**Cohesion:** It appears as Vladimir's question is connected to Estragon's answer through the feature of "waiting. " The notion of understanding through togetherness depicts a cohesive relation. Estragon's response handles Vladimir's existential query. The thoughts and emotions of the speakers are connected using a shared kindness and companionship.

**Coherence:** Estragon's answer presents a complex reply to Vladimir's philosophical questioning. Their shuffles engage the themes of existential examination depicts in the play. Estragon's reply gives a direct response to Vladimir's philosophical inquiry. The exchange encourages the characters' belief on one another and the expansion of their companionship.

**Situationality:** The ruined and confined environment emphasizes how much they rely on each other. Their unlimited time of Waiting for Godot has increased their emotional weakness. The characters' unfamiliar and abandoned state highlights the priority of finding comfort and condolence through friendship. The exchange exists in a particular space, where the meaning of human relation becomes core.

**Intentionality:** Vladimir is confused about the reason beyond their wait and explored into existential questions to discover its meaning. Estragon's response to modify thinking from intellectual ideas to valid human relation. The writer's purpose is both characters must struggle to handle miseries by searching comfort in each other. Their connection explores to verify the significance of relationship in the struggle of existential uncertainty.

**Metaphor:** Estragon's answer explores that meaning is discovered in shared struggles rather than lonely striving by specifically represents waiting with the transaction of existence.

**Lexicalization:** Utterances like "meaning" and "waiting" helps to depicts the suggestion of usual human experiences into easily understandable language. By additional complex existential ideas into understandable phrases, this lexicalization manages the communication.

**Semantics:** Semantically, the communication delves into more significant concepts as companionship and spiritual quest. Estragon highlights on personal friendships by finding Vladimir's seeks for meaning in the complex reality of human relation. Where Vladimir search for purpose in a more important, maybe metaphysical way.

**Syntax:** The syntax emphasizes on communicational sequence and briefness. Estragon's answer is concise, nearly precise, and highlights simplicity and mediating, while Vladimir's question is open-ended and motivates consideration.

f)

**Cohesion:** It is explored by the logical formation of sentences, that are connected together using the repetitive words like "life" or "you," combining ideas of transformation, acquire, and belief in the strange. The rhythm interconnects the sentences, originating a unify pattern.

**Coherence:** It is proved as the sentences flawlessly communicates the idea of admiring change instead of doubting it. Shams' messages smoothly enclose in an intended structure, introducing a pleasant recommendation of acceptance, proceeded by inspirational words for the listener, and ending in a thought discovering challenge to mistrust about the unknown. This idea explores relation in a cohesive message aiming belief in life's quest.

**Situationality:** The sentences show Shams' role as a spiritual trainer, proving them contextually particular. He delves into the dare of accepting change, a universal manner of the human exploration. It surrenders towards his instructions personally enhanced and contextually significant for the reader.

**Intentionality:** The writer illustrates a process of openness and belief on the stranger. Shafak purpose is to make the listener towards a meaningful understanding of life, showing change as a pathway for personal struggle instead of doubt. This ambition provides the reader to recognize life's ambiguities as crucial to a meaningful exploration.

**Rhetorical device:** The idea that what is knowledgeable is always good and known as a quest by the queries, "How do you know that the way one use to is better than the other to come?" It is a rhetorical pattern that reflects idea without waiting for its resolution. The reader explores the question to accept confusion and supports their presumption about change.

**Hyperbole:** In the dialogue "do not worry that your life is turning upside down" is an illustration of explanation in action. It emphasizes the emotional reply to change by highlighting the thought of life "turning upside down," providing the impacts that it is a desperate or extreme change.

**Metaphor:** The phrase "Let life live through you" symbolize life as substance that may go through an individual. Rather, then struggling against life, it explores letting it form and direct one's actions. The metaphor concludes that instead of confronting change, one should accept it and smoothly experience life's strain.

**Lexicalization:** The words like "resist," "changes," and "life" are core and have main significance. "Life" means to more extensive, philosophical knowledge of spirituality, whereas "resist" refers an intense opposition. The comparison between active resistance and static approval is highlighted by the word preference.

**Semantics:** The paragraph's purpose indicates to the essence of change and individual improvement. It can be disheartening to thinking of the explanation "turning upside down" is connected to confusion or infirmity. The semantic difference, however, recommends that change is not always imperfect, by opposing this pain with the accessibility of something well in the future.

**Syntax:** The passage highlights the knowledge and simplicity of the thought. The concept of "change" is supported by the flow created in the sentence structure. In addition to inspire the reader's thought, the use of questions emphasizes intention regarding accepting change.

**Questioning spiritual devotion**

| <b>“Waiting for Godot”</b>   | <b>“Forty rules of love”</b>                               |
|--|--|
| Estragon: Is this waiting a form of prayer?<br>Vladimir: Or a form of despair? | Shams:<br>Don't judge the way other people connect to God. |

**g)**

**Cohesion:** It is established as Vladimir's question is intricately connected to Estragon's response by the common theme of "waiting". The notions of importance and companionship are intimately intertwined. Estragon's response addresses Vladimir's existential query. The thoughts and feelings of the speakers are intertwined by confusing waiting with “prayer” and “despair”.

**Coherence:** Estragon's response provides a tangible answer to Vladimir's philosophical question. Their interaction enhances the existential exploration themes that are prevalent in the play. Estragon offers a heartfelt response to Vladimir's philosophical inquiry. The dialogue argues the character’s perspective of hope and despair.

**Situationality:** The deserted and cloistered setting stresses the intense and delicate situation of the characters undercover the importance of finding relief and support. Their constant waiting for Godot and quietness of Godot has deepened their existential uncertainty as they question their waiting as prayer or despair.

**Intentionality:** Beckett's aim is to uncover the captivating nature of Vladimir for searching the purpose of their wait, propelling him to discover existential thoughts in search of its meaning. Estragon shifts the focus from theoretical concepts to authentic human bonds. Their exchange underscores the importance of friendship amidst existential despair.

**Rhetorical devices:** The dialogue is involved with the rhetorical questions that do not seek answers but motivates observation. By questioning if waiting is equal to prayer or despair, the question engages the readers in existential thought, mirroring the uncertainty and self-examination.

**Hyperbole:** It estimates by comparing waiting to concentrated spiritual or emotional states like prayer and despair, that how intense it is. This exaggeration takes the constant act of waiting to a level of deep significance and mirrors the existential significance of their actions.

**Metaphor:** The metaphorical view of waiting to pray and despair expresses the characters' struggle behind waiting. Waiting is a metaphor for profound existential matters, symbolizes both doubt (despair) and trust (hope). The dual nature of human in the means of ambiguity is exhibited in this metaphor.

**Lexicalization:** The words "prayer" and "despair" are lexicalized to provide deep meaning with the alienation to the act of waiting. The particular words are used in the dialogue with reflective meaning, concerning characters' constant act of waiting to their emotional spiritual situations.

**Semantics:** Semantically, the question presents a contrast view of hope and hopelessness. In this dialogue, characters are not certain whether their waiting is an act of faith and quest for purpose or a sign of meaningless suffering.

Syntax: To highlight the duality of ideas, the syntax employs parallelism with balanced phrases ("Is this...?" and "Or a form of...?"). The coordinating conjunction "or" emphasizes the dichotomy between prayer and despair, exemplifying the protagonists' unresolved dilemma.

**h)**

Cohesion: It is present in the single sentence, with each word contributing to a unified concept of non-judgment. Describing individual spiritual practices as "the way other people connect to God" offers a unified and straightforward concept.

Coherence: Shams emphasis the importance of embracing an attitude of understanding towards the spirituality of others, ensuring that the message is clear and easily comprehensible.

Situationality: Shams underlines the idea that it is not anyone's place to judge the way in which someone connects with God. This emphasizes the personal and different aspect of every person's spiritual path. Shams' words gently offer a poignant reflection on how the journey to the divine unfolds uniquely for each individual. Hence, rather than passing judgment on others' connection with the divine, it is more appropriate to honor and welcome the variety of spiritual journeys. Every individual's personal journey is sacred and deserves to be encompasses within its unique context.

Intentionality: The aim is to encourage a receptive and open-minded attitude towards the beliefs of others. Shams's message elegantly leads readers towards an open-minded perspective on spirituality, embodying simplicity yet deep purpose.

Metaphor: By using the metaphor "connect to God," the statement compares spiritual activities and emotions to a physical bond. It also portrays the abstract and intensely personal idea of spirituality in terms of a tangible, relatable act—connection.

Lexicalization: The lexicalization of term "connect" emphasizes the uniqueness of spiritual practices by suggesting a dynamic and active relationship. The statement is inclusive and appeals to a wide range of addressees because particular religious terms are avoided.

Semantics: Semantically, meaning centers on ideas of personal autonomy, spirituality, and judgment. While "connect to God" implies subjective and individualized experiences that are inherently difficult to evaluate from the outside, the negative directive ("Don't judge") places an emphasis on tolerance.

Syntax: Shams convey clear and simple statement through the use of direct language, vivid structure and meaningful construction. By highlighting the statement "what should not be judged" is totally simple as every person has a different way of connecting God.

**Trust and faith in the unknown**

| <b>“Waiting for Godot”</b>   | <b>“Forty rules of love”</b>  |
|--|---|
| Estragon: Can we trust Godot's promise?<br>Vladimir: Can we trust our own? | Ella:<br>I began to trust in the universe's plan, even when I didn't understand it. |

i)

**Cohesion:** It is exhibited by the discussion between Estragon and Vladimir, they both find complications between uncertainty and faith. The communication between Vladimir and Estragon's expertly reveals basic ambiguities and in decisions that inspiring a connection of emotions.

**Coherence:** The idea of doubt and faith in the discussion are expertly expresses that is a link with Vladimir and Estragon's question answers, easy language attracts the listeners and guide them about trusting God. Here, Coherence efficiently use absurdity tone of Samuel beckett in unique style.

**Situationality:** The discussion occur in an empty solitary place increases the mistrust about Godot's appearance. The constant waiting of both Estragon and Vladimir reflects their emotions of despair and vagueness. The situation further develops the absurdity of their stillness and efficiently exposes the existential crisis that describes their presence.

**Intentionality:** Becket aim is to question about trusting Godot promise. Estragon is observing Godot honesty on the other hand Vladimir ais more focused on their own viewpoint. The dialogue gradually conveys awareness to the fundamental uncertainty of presence highlighting the futility of subsequent absolute truth. Beckett underscores the paths of human life, inspiring the readers to face the deepness of vagueness.

**Rhetorical devices:** By examining the individuals' perceptions of faith and uncertainty the discussion overall utilizes rhetorical questions. As a rhetorical strategy Vladimir response "can we trust our own" reflects questions on the justification of self-reliance that is crucial for humanity.

**Hyperbole:** The discussion enhances the idea of faith. Godot's commitment is ambiguous and sublime. It might be maintained for an irrational or excessively idealistic hope. The exaggeration in the dialogue that led characters to even doubt on the God promise, enhancing the ambiguity and uncertainty.

**Metaphor:** Promise of God is a metaphor for an external force or meaning. Beckett display the concept of waiting for an un-identified figure and unclear notion of deliverance, or the awareness of vague promise by Godot as a metaphor.

**Lexicalization:** Trust" is a crucial concept in both dialogues. By highlighting the idea of faith and a hope for something they are waiting for reflects the notion of dependence on the character's struggle. By utilizing the term "promise" relays the expectations of both characters while they are waiting for Godot.

**Semantics:** Semantically, the discussion revolves around that doubt and frustration of human life, waiting for unknown figure or purpose that may come or get. Human condition is mirrored in the Godot's allusion. It also highlights the depending on one's own judgement or existence in the face of uncertainty by shifting the focus from and external entity (Godot) to the internal self.

**Syntax:** The discussion concentrates on the individual doubt and unclarity by direct exchanges of characters. Both Estragon and Vladimir existential despair is mirrored in direct discussion, which emphasizes the tension in their ambiguities.

j)

**Cohesion:** Cohesion: The cohesion of dialogue is clearly recognized by its seamless flow and logical development of ideas. The phrase "I started to have faith" presents the ultimate start of change. The phrase "even when" illustrates the distinction that challenges the comprehension with the ultimate trust of the unknown.

**Coherence:** The concept is clear as the utterances build up a description which is seamlessly comprehensible. The first part elaborates a change from doubt to faith. It reveals the internal evolution of individual growth and self-awareness. The clarity of the sentence undercovers as it explores the narrator's internal development linking ethereal concepts. For example, faith and the universal plan to a familiar human quest.

**Situationality:** The present condition reveals to be a perceptive era, where the narrator is pondering an individual journey. The emphasis on faith and the concept of the universe plan signifies that the narrator is possibly struggling with accepting change. This condition emphasizes the importance of individual growth through that the narrator may face the period of uncertainty or problems, possibly reconcile with embracing the fluctuation of life.

**Intentionality:** The writer's aim is to share a journey of individual self-development from ambiguity to confidence, endorsing a deep and reflective change. The writer is stressing to advocate the desire of embracing life's unfolding, analyzing a purposeful change in a transformation in philosophical or spiritual understanding.

**Rhetorical devices:** "Why trust something I don't understand?" is indicated in this line, which is a rhetorical question. To illustrate the stress between trust and ambiguity, the difference between "trust" and "not understanding" produces negation.

**Hyperbole:** The utterance "universe's plan" exaggerates the idea that the universe may have a specific plan for every individual. It amplifies the concept of fate or fortune by supposing something far more expansive and unclear to humans.

**Metaphor:** "Universe's plan" is a metaphor in which the universe displays a vast, mysterious force that directs presence. Although the universe doesn't actually have a clear purpose, it does define a stronger force that is beyond human understanding.

**Lexicalization:** The terms "plan," "universe," and "trust" have strong emotional connotations. "Plan" signifies the purpose, "universe" signifies immensity, and "trust" expresses faith, all of which strengthen the emotion of reliance on everything better than one self.

**Semantics:** Semantically, the utterance indicates a shift from questioning to faith. "Trust in the universe's plan" delivers faith in the unknown and implies trust in the universe's plan even in the absence of understanding of life's events.

**Syntax:** The statement has a direct structure, with a subordinate clause highlighting the misconceptions and a main clause representing faith. It utilizes simple, definite structure of the dialogue to emphasize belief in the face of uncertainty.

## **A Comparative view of Microstructure in both the texts**

The micro-structure of both "Waiting for Godot" and "The Forty rules of love" uncover fascinating similarities and differences. By analyzing different elements of micro-structure, both texts convey distinct perception.

### **Similarities**

The dialogue in the "Waiting for Godot" and "The Forty rules of love" are noticeable similar in many ways as their exploration of human apprehensions, and longing for the purpose in the world. Both texts discover themes of divine existence, trust, existential uncertainty, devotedness and quest for meaning by using elements of micro-structure rhetorical devices, metaphor, and hyperbole to add depth and significance to this exploration. Both works also utilize correspondence and balanced sentence structures to manifest a sense of coherence and clarity. Eventually, the texts underline semantically the significance of human connection and acceptance of uncertainty, inspiring readers to seek meaning and reassurance. The dialogue examination of trust and faith lies in uncertainty is where they are comparable. Both texts uncover the struggle to believe in individual doubts while trying to believe in divine (Godot or Universe). They contended the existential struggle between faith and mysterious figure, showing human fragile through straightforward dialogues and vulnerability.

### **Differences**

The dialogues in the "Waiting for Godot" and "The Forty rules of love" offers different perspectives, structure and language. A notable difference lies in their approach to uncertainty. "Waiting for Godot" embodies existential uncertainty, absurdity using words such as in the lines of act I "myth" and "absence" and from the lines of act II "despair". In contrast, "Forty rules of love" evokes calm, intimacy and spiritual connection using terms such as "divinity" is shown above in the lines of 4.1.1a where closer to God shows "love" "presence" and "trust". Furthermore, they are different in their philosophical perspectives and their way of presenting language and tone. From a syntactical view, a syntactical analysis of Waiting for Godot reveals that its dialogues are incomplete and fragmented, with no clear resolution or conclusion. No topic is fully explored or explained. In contrast, The Forty Rules of Love features complete and coherent dialogues that effectively convey the intended message. This highlights the distinct nature of each work.

### **Conclusion**

"Waiting for Godot" and "Forty rules of love" both describe exclusive shades of spirituality, observed by text analysis mentioned by Van Dijk model. In "Waiting for Godot, spirituality is revealed in the characters struggle for waiting for an unknown figure who may or may not appear. The characters are not clear about whether they continue their journey or not, but still the play begins and ends with just waiting. Through the text of "Waiting for Godot" hinting that spiritual meaning might not come with acknowledgement, but in the stillness of intimacy, routine and resilience as seen in the dialogue "Vladimir: Can we find meaning in our waiting? Estragon: In each other's company". Moreover, endless waiting conveys spirituality in a way in absence and disillusionment.

On the other hand, "Forty rules of love" spirituality is revealed through the divinity. The characters in Shafak's novel show deeper meaning in life, self-development and in love. In "Forty rules of love", spiritual growth highlights the idea that connecting with people is a journey towards seeking something nonexistent. One feels closeness towards God and that finds meaning and connection with the divine as revealed in the dialogue's line "Doesn't God say, I am closer to you than your jugular vein?".

The language in both texts expresses the journey of personal validation. The repetitive structure in "Waiting for Godot" elaborates the endless cycle of waiting in the modern world. The "Forty rules of love" uses vivid language to convey the spiritual potential of an individual. Ultimately, both texts use language and context to convey spirituality in different ways. According to Van Dijk's perception of textuality, both "Waiting for Godot" and "The Forty Rules of Love" use micro-structures to discover spirituality.

In the "Forty rules of love", Shafak examines the existence of God and human connection through a detective lens, where dialogues offer ethical and spiritual observation. At the micro-level, the text utilizes language and symbolism to exasperate the acceptance of God's presence. On the other hand, "Waiting for Godot", Beckett uses simple language and repetitive structure to emphasize existential uncertainty. Godot's silence and the constant waiting of Vladimir and Estragon signify human distraction and trust in the divine, transfer through the elements of micro-structure.

Both text coordinates in their approach to spirituality, as Van Dijk's model illustration how textual and thematic elements construct meaning. By using elements of micro-structure, it expands the themes of spirituality and human yearning. The analysis demonstrates that the idea of divinity is limited to Universal entities but is also spiritual evidence. These works therefore encourage readers to question traditional notions of hope and involve the complexities of spiritual inquiry.

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