

# Alternate Materials Using Quranic Verses in English

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**Abstract** It is necessary for students to be exposed to different types of materials and activities in strategic pedagogical approaches to present the new information in order to have several opportunities or ways to understand the new information taught by the teacher. In an attempt to integrate, incorporate and promote multicultural practices in the language learning classroom, this writer makes a rigorous effort in selecting classroom materials or literary texts depicting a diversified socio-cultural variety to expose her students to different global human societies. For example, this writer has used Japanese short stories, Chinese poems, lyrics of Spanish songs, all of which were translated into the English language. The text chosen for this technique was selected Quranic verses in English.

**Keywords** Literary Text, Reading Material, Literary and Linguistic Features, Quranic Verses in English, Critical Reading Classroom, Culture Content, Communicative Language Learning

## 1. Introduction

Materials used in the classroom can take in many forms. They can be articles from newspaper, magazines, images, pictures, captions from advertisement postings, etc. Whatever they may be, they are used in the classroom as vehicles for the teachers to achieve the objectives of the lesson.

In the language classroom, the materials alone do not make up a lesson. The activities, the technique used, all integratively make up the lesson. It is necessary for students to be exposed to different types of materials and activities in strategic pedagogical approaches to present the new information in order to have several opportunities or ways to understand the new information taught by the teacher.

In an attempt to integrate, incorporate and promote multicultural practices in the language learning classroom, this writer makes a rigorous effort in selecting classroom materials or literary texts depicting a diversified socio-cultural variety to expose her students to different global human societies. For example, this writer has used Japanese short stories, Chinese poems, lyrics of Spanish songs, all of which were translated into the English language. The text chosen for this technique was selected Quranic verses in English.

In this paper, this writer will:

1) Show how using information technology can assist teachers in the quest of using Quranic verses in English as literary texts or reading material. Some useful websites are in

## APPENDIX 2.

2) Demonstrate how to use Quranic verses in English. More is done in APPENDIX 3.

3) Show selected verses: Verses 1-13, Surah (60) Al-Mumtahanah(The Test) (APPENDIX 1)

4) Merge selected verses and technique, Alternate Materials.

5) Show and suggest pedagogical approaches whereby teachers are able to see the classroom application of the Quranic Verses in English

6) Reexamine objectives achieved

7) Highlight this paper's contribution to the thematic expression of teaching and learning process of university education as a service to multiculturalism, diversity and globalism.

## 1.1. Current Research on Material Selection

Culturally responsive education recognizes, respects, and uses students' identities and backgrounds as meaningful sources for creating optimal learning environments.[1]

The Education Alliance at Brown University, USA (2010) whose seed research funding was provided by US Department of Education, has done extensive research work and dissemination on culturally responsive teaching. It makes explicit the work of teachers who use and respect their students' languages, cultures, and life experiences through the following 9 principles:

### 1). Communication of High Expectations

There are consistent messages, from both the teacher and the whole school, that students will succeed, based upon genuine respect for students and belief in student capability.

High expectations influence teacher-student relations and affect student performance, motivation, and self-concept. Positive measures on the part of teachers and schools reflect

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the attitudinal prerequisites for effective teaching in a multicultural society.

Teachers understand student behavior in light of the norms of the communities in which they are raised and respect all students as learners with knowledge and experience.

### **2). Active Teaching Methods**

Instruction is designed to promote student engagement by requiring that students play an active role in crafting curriculum and developing learning activities.

Active teaching methods require teachers to shift their practice from the traditional teacher-centered format to one in which students are empowered to direct their own learning.

One example of active pedagogy, the inquiry-based curriculum, encourages students to work together on content which is socially and culturally relevant to them. Questions, activities and actions, which extend to parents and community, are consistent with ways in which students have been socialized to learn outside of school and link directly to real life issues.

### **3). Teacher as Facilitator**

Within an active teaching environment, the teacher's role is one of guide, mediator, and knowledgeable consultant, as well as instructor.

Within the classroom community, teachers develop learning activities that are relevant to their students' cultural experiences. At the same time, students are encouraged to stretch beyond the familiar.

Teachers have at their command a repertoire of teaching approaches to reach students in a range of culturally appropriate ways. Teachers have knowledge about the language and culture of their students, as well as a firm understanding of the roles which language and culture play in an individual's identity.

### **4). Positive Perspectives on Parents and Families of Culturally and Linguistically Diverse Students**

There is an ongoing participation in dialogue with students, parents, and community members on issues important to them, along with the inclusion of these individuals and issues in classroom curriculum and activities.

Teachers explain their own limitations and invite parents to participate in specific ways. Attention to verbal and body language are important in communicating acceptance of parents as partners. Interpreters make parents more comfortable about expressing complex concepts in a new language.

### **5). Cultural Sensitivity**

To maximize learning opportunities, teachers gain knowledge of the cultures represented in their classrooms and translate this knowledge into instructional practice.

How people are expected to go about learning may differ across cultures. To maximize learning opportunities, teachers gain knowledge of the cultures represented in their classrooms and translate this knowledge into instructional practice. Thus, instruction that is culturally sensitive recognizes that students are not blank slates. Instead,

students are seen as having knowledge and experiences that, if tapped, will accelerate their learning.

Cultural sensitivity is not equated with a focus on easily stereotyped artifacts of the culture, such as food and art. Instead, it is based on ways of communicating and learning that are familiar to the student, along with themes that are of interest to them.

Cultural sensitivity requires that teachers interpret their students' behaviors within the cultural context of the student. They understand the cultures represented in their classrooms, and reflect on the instructional implications brought about by this cultural knowledge. Then, they develop learning tasks that are meaningful to the student.

### **6). Reshaping the Curriculum**

A reshaped curriculum is culturally responsive to the background of students.

To reshape curriculum so that it becomes culturally responsive requires that the changes challenge students to develop higher-order knowledge and skills .[2]

According to researchers, an effective, culturally responsive curriculum would encompass the following characteristics:

- Is integrated and interdisciplinary[3]
- Is meaningful, child centered, and connected to the child's real life[4]
- Develops higher-order knowledge and skills[2]
- Utilizes a variety of learning strategies, such as cooperative learning, whole language, and diverse learning styles[6]

Santos and Reese (1999) have delved into research work on selecting culturally and linguistically appropriate materials for ELLs:

How can service providers identify and select appropriate materials? Ways to begin this process include the following:

- Get to know as much as you can about the culture of the people you work with.
- Learn about their beliefs, values, and traditions.
- Are there specific accomplishments the family or community is proud of? What do they believe are the most important things their children should learn? Who are the members of their family and what are their roles? How do they see their role as parents?

Find out if there are elements of their culture they guard from outside eyes, discover why they are protective of them, and consider how this protection may affect intervention.[7]

Burnett (1999) has done research work and made conclusive findings on the critical behaviours and strategies for culturally responsive teaching:

There are many school factors that affect the success of culturally diverse students. Certain behaviors and instructional strategies enable teachers to build a stronger teaching/learning relationship with their culturally diverse students. Many of these behaviors and strategies exemplify standard practices of good teaching, and others are specific to working with students from diverse cultures. A number of these behaviors and strategies are listed below.

## 1.2. Teacher Behaviors

### 1.2.1. Appreciate and Accommodate the Similarities and Differences among the Students' Cultures

Effective teachers of culturally diverse students acknowledge both individual and cultural differences enthusiastically and identify these differences in a positive manner. This positive identification creates a basis for the development of effective communication and instructional strategies. Social skills such as respect and cross-cultural understanding can be modeled, taught, prompted and reinforced by the teacher.

### 1.2.2. Build Relationships with Your Students

Developing an understanding of students' lives also enables the teacher to increase the relevance of lessons and make examples more meaningful.

### 1.2.3. Focus on the Ways Students Learn and Observe Students to Identify Their Task Orientations

In this case, the teacher can allow time for students to prepare, provide them with advance organizers, and announce how much time will be given for preparation and when the task will begin. This is a positive way to honor their need for preparation, rituals, or customs.

## 1.3. Instructional Strategies

\* Consider students' cultures and language skills when developing learning objectives and instructional activities.

\* Facilitate comparable learning opportunities for students with differing characteristics. For example, consider opportunities for students who differ in appearance, race, sex, disability, ethnicity, religion, socioeconomic status, or ability.

\* Incorporate objectives for affective and personal development.

Provide increased opportunities for high- and low-achievers to boost their self-esteem, develop positive self-attributes, and enhance their strengths and talents. Such opportunities can enhance students' motivation to learn and achieve.

\* Provide rationales.

Explain the benefits of learning a concept, skill, or task. Ask students to tell you the rationale for learning and explain how the concept or skill applies to their lives at school, home, and work.[8]

**7). Culturally Mediated Instruction** - Instruction is characterized by the use of culturally mediated cognition, culturally appropriate social situations for learning, and culturally valued knowledge in curriculum content.

Culturally mediated cognition has to do with the ways of knowing, understanding, and representing information within a given culture.

Culturally appropriate social situations have to do with the relationships among students and between teachers and

students. These relationships are congruent with the culture of each student.[9]

Culturally valued knowledge has to do with the inclusion of knowledge that is relevant to the student's life.

**8). Student-Controlled Classroom Discourse** - Students are given the opportunity to control some portion of the lesson, providing teachers with insight into the ways that speech and negotiation are used in the home and community.

Students' prior experiences cannot form the basis of new learning, if their ways of communicating and making sense of new material are not considered acceptable in school. Once teachers understand home and community norms, they can help students expand their discourse repertoire.

**9). Small Group Instruction and Academically - Related Discourse**

Instruction is organized around low-pressure, student - controlled learning groups that can assist in the development of academic language.

Student-controlled time can serve as a bridge between the oral language that students have developed and the academic language that is decontextualized and centered around complex concepts.

The above 9 principles on culturally responsive teaching were provided in the light of research based conclusive findings by The Education Alliance (TEA) at Brown University whose seed research work was funded by US Department of Education.[10]The Sheltered Instruction Observation Protocol (SIOP) works closely by TEA's nine principles.

## 2. Objectives or Intended Learning Outcomes

Saunders et al(1999) revealed four strategies which work and these four strategies are tied with the literary text or reading material used in class. These four points can also be used as a basis or objectives or intended learning outcomes that a teacher would want to achieve at the end of a critical reading session, including the four language skills. Thus, at the end of a critical reading session, a teacher would want students to have exercised and practiced in these areas:

- 1). Build students' background knowledge.
- 2). Draw on students' personal experiences.
- 3). Promote extended discourse through writing and discussion.
- 4). Assist students in rereading the pivotal portions of the text.[11]
- 5). Use of four language skills
  - Reading
  - Writing
  - Speaking
  - Listening

Vogt and Echevarria came up with a technique used to enhance language skills through critical reading. The technique is called "Alternate Materials". The highlights of this technique are:

In a mainstream classroom with ELLs in a total immersion programme, a teacher can make it more comprehensible for the ELLs while interesting and clear as well for others students in the classroom.

In a Science mainstream classroom, when learning about Layers of the Earth, a teacher could display a poster of the layers of the earth, find Internet images of the Earth, ask students to create a model of layers of earth, all in an attempt to indirectly reiterate, clarify and reinforce new concepts, language structures, and processes.

From time to time, the teacher could invite a guest speaker in the relevant field to give a brief talk on some work related aspects, after getting clearance from the Administration. [12]

**2.1. Quranic Literature Log of a Researcher**

This particular paper marks the sixth paper of a well-thought out plan of this writer for a life-long pursuit of a Quranic Literature Log of her own but perhaps not in the same meaning to that used for a student’s Literature Log. This writer will start having a folder of her own called Quranic Literature Log where a list of selected Quranic verses in English by various translators to be used as literary texts or reading material are merged with the technique through various sources for teaching in the Language and Literature classroom. Through this log, a series of new research papers will be written and published.

For this study specifically, the entry which relevantly and tentatively informs is as shown in Box 1- Quranic Literature Log:

**Box 1.** Quranic Literature Log

<p><b>Quranic Verses:</b> 1- 13 Surah (60) Al-Mumtahanah (The Test)(APPENDIX 1)</p> <p><b>Topic of verses:</b></p> <ul style="list-style-type: none"> <li>● <i>Beware of your Enemies</i></li> <li>● <i>Role Models</i></li> <li>● <i>Ultimate Social and Political Goal: Compassion, Peace, and Justice among People</i></li> <li>● <i>Regarding Women Seeking Asylum during War</i></li> <li>● <i>A Group of Women Vote for Muhammad’s Leadership by Entering into a Social Contract</i></li> </ul> <p><b>Source of Text:</b> www.Quranix.com The Qur’an: A Reformist Translation by Dr.Edip Yuksel, Layth Saleh al-Shaiban and Dr.Martha Schulte-Nafeh (Yuksel, al-Shaiban and Nafeh, 2007) <a href="http://www.quranix.com/#?RTQ=1&amp;A=1&amp;L=en&amp;NA=10&amp;S=94&amp;SA=1">http://www.quranix.com/#?RTQ=1&amp;A=1&amp;L=en&amp;NA=10&amp;S=94&amp;SA=1</a></p> <p><b>Technique:</b> Alternate Materials</p> <p><b>Source of Technique:</b> Vogt, M.E., Echevaria, J. (2008). 99 ideas and activities for teaching English Language Learner with the SIOP Model. Boston, MA: Pearson Education.</p>
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**2.2. The Lesson Plan**

**Technique:** Alternate Materials

**Text:** Verses 1-13, Surah (60) Al-Mumtahanah(The Test)(APPENDIX 1)

**Level:** Intermediate (undergraduate)

**Duration:** Two Hours

The following are the main objectives of a Critical Reading session:

**2.2.1. Objectives**

1) Build students’ background knowledge: Done in bringing focus to the benefit of reflections and discipline because there exists Allah. Students’ awareness of the persecution of Muslims in history is raised.

2) Draw on students' personal experience: Done in groups in discussing on a real life issue and asked to think of the right solution.

3) Promote extended discourse through writing and discussion: Done in discussing and explaining meaning of each verse of a set of verses, recording responses on a chart. Writing Assignment is a recording of reasons activity and Administration's decision activity.

4) Assist students in rereading the pivotal portions of the text: Done in discussions one verse at a time, one group deals with a set of about 3 verses.

5) Use the four skills:

i) Listening: Done in listening to group's responses to meaning of each verses and message of the set of verses, discussion of issue and solution.

ii) Speaking: Done in explaining in group's the meaning of verses, issue and solution activity, oral presentation of group's responses using chart as visual aid.

iii) Reading: Done in reading a set of verses individually and in groups to know and explain meaning.

iv) Writing: Done in writing and recording responses on chart.

The teacher can begin by distributing copies of the English translated version of the Quran by Dr Edip Yuksel, specifically verses 1-13, Surah (60) Al-Mumtahanah (The Test)(APPENDIX 1), and informing the students where the text is from and also the person who translated the text.

**Table 1.** Meaning and Message of Verses

GROUP 1	Verses 4-6 MEANING:
V4	
V5	
V6	
V4-6	MESSAGE:

The teacher can start by explaining the activities that students will participate in. First explain that the 13 verses that they are about to study will be divided into parts and each group will handle one set of verses, the first set will be handled by the teacher and used for the teacher to model with. The 13 verses will be divided into verses 1-3, 4- 6, 7-9, 10-11, 12-13. The class will have 4 groups. The chart will be for meaning of each verse and the message of the set of verses. A spokesperson for the group will come up and tell the class about the group's response. The teacher will help and guide the spokesperson during the presentation. The simple chart will look like Table 1- Meaning and Message of Verses:

The teacher then says after all four spokespersons are done, students will work with the same group members on another assignment. The teacher will give a real life issue for students to discuss and solve within the groups and then

record in another type of chart. Another set of 4 spokespersons will present the groups' solutions. The issue is as follows:

Two University students of different religions had a physical fight in the classroom. One is a Hindu and the other a Muslim. The teacher in the classroom is a Muslim. The teacher knows both boys well and witnessed the fight. Because the Muslim boy ended up with a fractured arm from the fight, the parents of the Muslim boy wants the Hindu boy to be expelled from the University. The Administration of the University agreed to expel the Hindu boy and called for the teacher to sign as a witness and a strong case against the Hindu boy. The teacher refused to sign any paper against the Hindu boy. Instead, the teacher wrote a statement of what was witnessed by the teacher. Also added was a statement and comment of each boy's behavior. The teacher had written that the Muslim boy had started the fight and the Muslim boy, in the teacher's opinion, has an unruly behavior. The Hindu boy, on the hand, is a well-behaved boy and student. On the day of the fight, the Muslim boy had insulted the Hindu boy's mother.

Was the Muslim teacher right in defending the Hindu boy? Why?

What should be the decision of the Administration of the University regarding the expulsion of the Hindu boy?

The chart will look like Figure 1 - Reason and Decision:

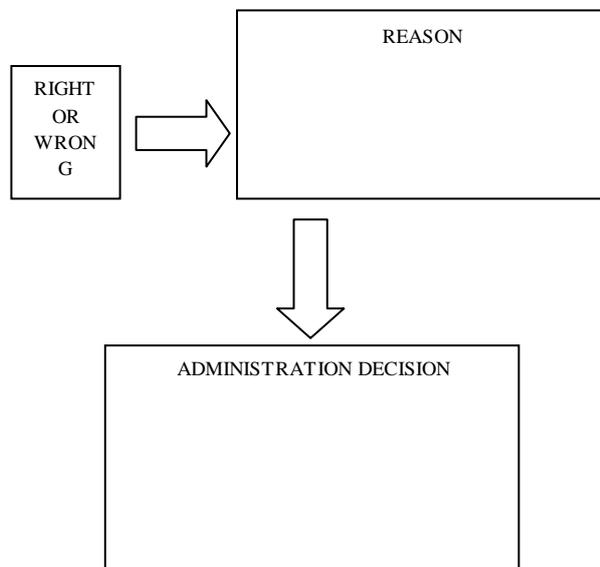


Figure 1. Reason and Decision

### 3. Conclusions

Teachers are aware that having a classroom with mixed or differing abilities is a challenging task on the teacher's shoulders. A good teacher rarely follows a textbook step by step as many aspects of teaching and learning need to be taken into consideration. With mixed abilities or all with the same level of ability, a teacher must create opportunities for students to demonstrate each one's level of knowledge and to create opportunities for students to express the way each

one thinks. Differentiation practice in classroom strategy and in assessment strategy is always a useful tool for teachers to equip themselves with for more effective teaching and learning.

Where assessment is concerned, evaluation is then called for but still heeding the differentiation approach. The assessments should reflect both social and academic performance. Therefore evaluation of assessment should involve all of the following:

- 1) Completion of task
- 2) Ability to understand through listening to teacher and peers
- 3) Ability to explain or make connections or predict in material and content
- 4) Ability to demonstrate individuality and creativity
- 5) Availability and ability to make choices in tasks which consider flexibility for different strengths and needs.

This technique, Alternate Materials, text of 13 Quranic verses in English and the suitable activities carried out in the classroom, each plays its own role in a teacher's successful critical reading session. They are an integral part of the whole teaching session. The same set of intended learning outcomes or objectives was achieved at the end of the Quranic Critical Reading session.

## Appendix 1

### The Sixtieth Surah, Al-Mumtahanah, by Dr Edip Yuksel

In the name of God, the Gracious, the Compassionate

The teacher can explain that the reverence and respect to the Almighty precedes every surah or chapter of the Quran. These words emphasize that the verses that follow are indeed from the Almighty. These words underscore the authenticity of the Quran. The words Gracious and Compassionate are some of attributes of Allah and these words are also two of His ninety-nine names.

1. O you who acknowledge, do not take My enemy and your enemy as allies, you extend love to them, even though they have rejected the truth that has come to you. They drive you and the messenger out, simply because you acknowledge God, your Lord. If you are mobilizing to strive in My cause, seeking My blessings, then how can you secretly love them? I am fully aware of everything you conceal and what you declare. Whosoever of you does this, then he has gone astray from the right path.

2. If they encounter you, they treat you as enemies, and they extend their hands and tongues against you to hurt you. They desire you to reject.

3. Neither your relatives nor your children will benefit you; on the day of resurrection He will separate between you. God is Seer of everything you do.

Role Models

4. There has been a good example set for you by Abraham and those with him, when they said to their people: "We are innocent from you and what you serve besides God. We have

rejected you, and it appears that there shall be animosity and hatred between us and you until you acknowledge God alone." Except for the saying of Abraham to his father: "I will ask forgiveness for you, but I do not possess any power to protect you from God." "Our Lord, we have put our trust in You, and we turn to You, and to You is the final destiny."

5. "Our Lord, do not let us become a test for those who rejected, and forgive us. Our Lord, You are the Noble, the Wise."

6. Certainly, a good example has been set by them for those who seek God and the Last day. Whosoever turns away, then God is the Rich, the Praiseworthy.

Ultimate Social and Political Goal: Compassion, Peace, and Justice among People

7. Perhaps God will grant compassion between you and those you consider enemies; and God is Omnipotent. God is Forgiving, Compassionate.

8. God does not forbid you from those who have not fought you because of your system, nor drove you out of your homes, that you deal kindly and equitably with them. For God loves the equitable.

9. But God does forbid you regarding those who fought you because of your system, and drove you out of your homes, and helped to drive you out. You shall not ally with them. Those who ally with them, then such are the transgressors.

Regarding Women Seeking Asylum during War

10. O you who acknowledge, if the acknowledging women come emigrating to you, then you shall test them. God is fully aware of their acknowledgement. Thus, if you establish that they are those who acknowledge, then you shall not return them to those who do not appreciate. They are no longer lawful for them, nor are those who do not appreciate lawful for them. Return the dowries that were paid. There is no sin upon you to marry them, if you have paid their dowries to them. Do not keep the wives who do not acknowledge, and ask back what dowries you paid. Let them ask back what dowries they had paid. Such is God's judgment; He judges between you. God is Knowledgeable, Wise.

11. If any of your wives have gone over to the camp of those who do not appreciate, and you are granted victory over them, then you shall compensate those whose wives have gone over, to the equivalent of what dowry they spent. Be aware of God, whom you acknowledge.

A Group of Women Vote for Muhammad's Leadership by Entering into a Social Contract

12. O you prophet, if the acknowledging women come to make allegiance to you that they will not set up anything beside God, nor steal, nor commit adultery, nor kill their born children, nor fabricate any falsehood, nor disobey you in any matter which is righteous, then you shall accept their allegiance, and ask God to forgive them. God is Forgiver, Compassionate.

13. O you who acknowledge, do not ally a people with whom God is angry; for they have given up regarding the

Hereafter, just like the ingrates have given up on the people who are already in the graves.

## Appendix 2

### Using Information Technology

Useful Websites:

1. English Index Categorization Alphabetical List of Topics in the Quran:

Retrieved from <http://www.quranictopics.com/p3ch1-e.html> on June 30th, 2012.

2. The English Translation of The Holy Quran Online:

Retrieved from <http://jannah.org/quran/> on June 30th, 2012.

3. Islamicity.com-The Holy Quran. The translations are available in multiple languages.

Retrieved from <http://www.islamicity.com/mosque/quran/> on June 30th, 2012.

4. The way each verse is dealt with by each translator or group of translators is so thorough. After the translation of each verse, a thorough endnote presentation capturing the essence of the surah is laid out. This website is especially useful for researchers and students in the field of translations and comparative literary studies. Retrieved from <http://www.quranix.net/#?RTQ=1&TMG=1&MA=1&RK=1&SH=1&TE=1&A=1&L=en&NA=10&S=1> on June 30th, 2012.

5. A linguistic resource showing the theoretical aspects of linguistics: Arabic grammar, semantics, pragmatics, lexicology, phonology, morphology and syntax of each word in the Quran, the descriptive aspects of linguistics: comparative linguistics, etymology, phonetics and sociolinguistics of words and phrases in the Quran, and the applied linguistics aspects: language and vocabulary development, psycholinguistics and stylistics of the words and phrases in the Quran. At the end of each surah, there is an audio Quran recitation of the surah by the recitor, Saad AlGhamdi. Retrieved from

<http://corpus.quran.com/wordbyword.jsp> on June 30th, 2012.

■ Teachers can also download Islamic songs on CDs for classroom use. It comes with lyrics of each song, a list of artists and their songs. Retrieved from <http://www.islamiclyrics.net/> on June 30th, 2012.

## Appendix 3

### Classroom Application of Quranic Verses in English Quranic Verses in English: Teaching Imagery

In the case of Descriptive imagery, an illustrated example is from Abdullah Yusuf Ali's English Translations of the Quran, Verse 29 of Surah (18) Al-Kahf:

#### Surah (18) Al-Kahf

Verse 29, line 9: That will scald their faces

**What type of imagery?** Descriptive imagery.

*The image gives a vivid description of what the "water like melted brass" can do.*

**Senses:** visual, tactile.

*Not only can one imagine feeling the pain of being scalded but one can also picture the disfigurement that the scalding will cause to the faces of the sinners.*

In the case of Figurative imagery using the literary device, simile, an illustrated example is from Abdullah Yusuf Ali's English Translations of the Quran, Verse 65 of Surah(37) As-Saffat:

**Surah(37) As-Saffat**

Verse 65, lines 1-3:

The shoots of its fruit-stalks  
Are like the heads  
Of devils

**What type of imagery?** Figurative Imagery using the literary device: simile.

*The word "like" tells one that a simile is being used to compare the shoots to devils' heads.*

**Senses:** visual.

*This image gives a vivid picture in our minds of how evil-looking fruits of this tree in Hell are.*

In the case of Figurative imagery, using the literary device, metaphor, an illustrated example is from Abdullah Yusuf Ali's English Translations of the Quran, Verse 50 of Surah(38) Sad:

**Surah (38)Sad**

Verse 50, lines 2 and 3:

Whose doors will (ever)  
Be open for them

**What type of imagery?** Figurative imagery using a literary device: metaphor.

*These doors to the beautiful gardens are forever open to the righteous. Normally, when one thinks of doors, they can either be open or closed. But these doors in Heaven will forever be open. The image metaphorically compares the entrance or passage into Heaven, which we cannot truly visualize, to "doors" in which case Heaven is compared to a gracious house or one's eternal home. The image of open doors depicts Heaven as an abode that feels familiar, hospitable, welcoming.*

**Senses :** visual.

*The image suggests a mental picture.*

In the case of Figurative imagery using the literary device, symbol, an illustrated example is from Abdullah Yusuf Ali's English Translations of the Quran, Verse of Surah(15) Muhammad:

**Surah (47) Muhammad**

Verse 15, lines 6-8:

Rivers of milk  
Of which the taste  
Never changes

**What type of imagery?** Figurative imagery using a literary device: symbol.

*Again, unlike the earthly milk which can turn sour without refrigeration, this "milk" in Heaven tastes forever fresh. This "milk" can be found in the form of rivers-- in abundance.*

**Sense:** visual, gustatory, tactile, olfactory.

*This image makes one imagine whether this "milk" looks like that consumed on earth; how delicious it must taste, and cool it must feel, and fresh it must smell.*

**Quranic Verses in English: Stylistics Application**

An illustrated example of a stylistics analysis of Quranic verses in English by translated by Muhammad Asad is Verses 16-18 of Surah(77) Al-Mursalat:

(16) Did We not destroy[so many of] those[sinners] of olden days? (17)And We shall let them be followed by those of later times : (18)[for] thus do We deal with such as are lost in sin.

**Analysis:** Verses sixteen to eighteen are put together to form one paragraph. These verses explain the punishment that awaits sinners in the Day of Judgement-destruction. Verse sixteen questions and verses seventeen and eighteen answers verse sixteen. Verse seventeen begins with the conjunction "And" and is in the future tense and verse eighteen begins with the conjunction[for] followed by "thus" and is in the present tense. Verse seventeen implies that suffering in the hereafter is bound to befall the sinners of later times even if God wills to spare them in this world. "We" is used to refer to God in these verses. These verses show the timelessness, universality and unchanging laws of God - for the past, present and future - sinners are destroyed.

An illustrated example of a stylistics analysis of Quranic verses in English by Abdullah Yusuf Ali is Verse 27 of Surah (77) Al-Mursalat:

27. And made therein  
Mountains standing firm  
Lofty (in stature);  
And provided for you  
Water sweet (and wholesome)?

**Analysis:** Verse twenty-seven tells one of Allah's creative activity and hence, His existence when it is evident that mountains-hard and solid, high in altitude - are able to distribute or provide man with pure delicious, sweet water in the form of rivers and springs. The conjunction "and" is used twice in lines one and four. The metaphor is describing the mountains as "standing firm, lofty (in stature)" suggests that these mountains are hard, solid and tall or high in altitude. The word, "wholesome", suggests pure and untouched by man. If the wisdom and power of Allah can do so much before our eyes, we therefore, cannot reject His teaching of a still more wonderful future life after death. Verses twenty-five to twenty-seven are in the past tense.

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