

Signal Words Using Quranic Verses in English

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ABSTRACT

A student has to achieve a considerable amount of understanding in the literary text to be able to make literary responses in a narrative, analytical, interpretive and critical way whether through articulation verbally or in writing. One element in a literary text can take a considerably part of a critical reading session. To help achieve deeper understanding, experiential learning can be used. A teacher can require students to analyze how any particular event in the literary text has any connections or in any way reflects the students' traditional customs or beliefs, or culture and heritage.

Keywords: Literary Text, Cultural Content, Cultural Competence, Communicative Language Learning

INTRODUCTION

Each literary text has subfacets which require one to delve further into the text and be able to make literary responses in a narrative, analytical, interpretive and critical way whether through articulation verbally or in writing. One element in the literary text can take a considerably part of a critical reading session. For example, when looking into the structural aspects of the plot of any story, there are many aspects to consider for a more thorough treatment. The subplots, parallel episodes, climax of the story must be evaluated. The development of the plot, the characters involved, the conflicts which arose and at which point of the story, and whether the conflicts were resolved and how must also be explored. To create the personalization effect, experiential learning is used. A teacher can require students to analyze how any particular event in the literary text has any connection or in any way reflects the students' traditional customs or beliefs, or culture and heritage.

The full name of the technique, Signal Words Using Quranic Verses in English, is an explicit statement informing the literary text chosen for the Critical Reading Classroom. In an attempt to develop multicultural practices in the classroom, students are rigorously enhancing their understanding of deeper concepts involved in the literary text. This writer makes an 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.

An acknowledgement of the students' cultural background and responding to culturally responsive teaching bring about this writer's creative idea. In the language and literature classroom, this writer realized that most, if not all, of the materials selected are from western sources. This paper thus shows or reveals the suitability and feasibility of using Quranic verses in English as literary text to make available an additional source of teaching material in the service of multiculturalism, diversity, and constructive globalism.

In the United States, the prevalent phenomena of immigration and the necessity of acquiring the English language, led to the encouragement of contributions from ESL/EFL/ELL specialists for the upgrading of services done in this area. This writer was thus involved in several research projects and activities concerning upgrading performance levels in English proficiency of non-native English speakers. Quranic verses in English are used as literary text in the language and literature classroom. Focus is brought to using the literary and linguistic features that is so abundant in the Quranic verses in English. This is an attempt to work along the lines of culturally responsive teaching where students' cultural backgrounds is taken into consideration in material selection especially in upgrading the services for ESL/EFL/ELL given to students whose native language is other than the English language. The added advantage of more student participation in the classroom with the use of Quranic verses in English as the literary text or reading material stems from familiarity coming from their own cultural background.

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 1-20 Surah (73) Al-Muzammil (The Cloaked)(APPENDIX 1)
4. Merge selected verses and technique, Signal Words.
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.

CURRENT RESEARCH ON CULTURAL COMPETENCE

Nieto (2008) states the importance of teachers being culturally competent:

Students who come from non-English speaking countries face challenges in American schools and colleges because of their lack of language proficiency and the socio-cultural differences they encounter. Therefore, continuous exchange with other cultures in the United States is necessary for teachers to be better equipped to instruct a culturally and diverse student population. It is in the hands of formal education, as the institution most influential in acculturation to improve the ability to broaden the spectrum of cross-cultural awareness. However, in order to do this, teachers must first be culturally aware and sensitive to their various students' cultural needs.

For teachers, it is important to focus on the improvement of different skills involved in the learning of a second language and also to be sensitive to the culturally different student in their classroom. At the university level in the United States, for example, students are supposed to possess a high level of language competence; that is to say students must manage

the language with competence in all aspects (reading, writing, speaking, and listening). Normally a test of English as a Foreign Language (TOEFL) is required as a means to demonstrate that the students' ability in English is at the college level. Nevertheless, when foreign students are in a classroom, language and cultural interaction becomes extra challenging.

In order to be effective in dealing with other cultures, people must be willing to adapt to new situations, to respect others' ways of approaching the world. With a continued influx of international students, studies of how teachers create a cultural sensitivity practice must be done since they contribute to a responsible pedagogy that empowers diverse students by simultaneously cultivating their culture, individual abilities, and academic success. (Nieto, 2008)

Indiana Department of Education (2010) lists the characteristics of culturally competent organizations:

Characteristics of Culturally Competent Organizations

1. Culturally competent organizations have a defined set of values and principles and demonstrate behaviors, attitudes, policies and structures that enable them to work effectively cross-culturally;
2. They have the capacity to value diversity, conduct self-assessment, manage the dynamics of difference, acquire and institutionalize cultural knowledge, and adapt to diversity and the cultural contexts of the communities they serve; and
3. They "incorporate the aforementioned in all aspects of policymaking, administration, practice, and service delivery and involve consumers, key stakeholders, and communities."

It also lists the characteristics of a culturally competent teacher:

Characteristics of a Culturally Competent Teacher

1. The teacher understands that the way students think, behave, and learn are influenced by factors such as race/ethnicity, social class, and language;
2. The teacher affirms the views of students from diverse backgrounds;
3. The teacher views himself or herself as responsible for and capable of bringing about educational change that will make schools more responsive to all students;
4. The teacher understands how learners construct knowledge;
5. The teacher knows about the lives of his or her students; and
6. The teacher uses his or her understanding of how students' learn and the knowledge about his or her students' lives to connect what they already know to the new material they are expected to learn.

(Indiana Department of Education, 2010)

Olsen, Bhattacharya and Scharf state the five important things to understand about culture:

Everyone has a culture. It is core to their identity, behavior and perspectives on the way the world works and should be. In fact, everyone lives as part of multiple cultural spheres: ethnic, religious, class, gender, race, language, and others.

There is diversity within cultures. While two people may both be Latinos with parents from Mexico, for instance, a religious Catholic daughter of professionals who lived in Mexico City will have very different cultural norms and perspectives from the son of an indigenous farmer who spent early years in a very poor rural area.

Cultures are not static. They grow and evolve in response to new circumstances, challenges and opportunities. The ways of being female learned by young girls in South Asian culture, for example, have changed from one generation to another, and as people have moved from place to place.

Culture is not determinative. Different people take on and respond to the same cultural expectations in different ways. Assumptions therefore cannot be made about individuals based on a specific aspect of their cultural experience and identity.

Cultural “differences” are complicated by differences in status and power between cultures. When one cultural group has more power and status, the norms of that culture permeate the institutions of society as the “right” way. Cultures of less status and power become seen as “other,” or even deviant and deficient. In addition to understanding cultural norms and experiences, service providers and professionals in agencies that work with diverse populations need to be aware of these kinds of cultural biases, both as they play out in the lives of communities, and as they affect the practices and policies of organizations.

(Olsen, Bhattacharya and Scharf)

The Institute for Educational Leadership (2005) offered five themes as important factors for consideration by policymakers and practitioners:

THEME 1

Educational leaders who are not culturally competent cannot be fully effective.

THEME 2

Culturally competent leaders work to understand their own biases as well as patterns of discrimination. They have the skills to mitigate the attendant negative effects on student achievement and the personal courage and commitment to persist.

THEME 3

Much of what culturally competent leaders must know and be able to do is learned in relationships with families and communities.

THEME 4

Culturally competent leadership develops over time and needs to be supported from preparation through practice. Creating collaborative frameworks and structures can be useful.

THEME 5

State and local policies need to build a sense of urgency about preparing culturally competent leaders.

(Institute for Educational Leadership, 2005)

Zion and Kozleski (2005) list how practitioners can become culturally responsive:

Develop cultural self-awareness. Think about the different factors that have influenced your own cultural identity development. How have these factors influenced your beliefs

and values? Have your beliefs and values changed over time? Why and how? Be aware of cultural values that you hold and understand that others may hold different values.

Appreciate the value of diverse views. Think about friends or acquaintances that have different values than yours. Can you understand their point of view? Can you accept that their values are different from yours without judging them to be wrong? Think of a specific belief that you hold, then list what other perspectives of that belief might be. Can you identify advantages to holding the other perspective?

Avoid imposing your own values. As you become familiar with the values that you hold, and identify the differences in values that others hold, think about how the choice you make are based in your values and beliefs. When observing or interacting with others, and something makes you uncomfortable, resist the urge to make a judgment about the person or behavior; instead, make a conscious effort to understand the perspective they may be coming from.

Resist stereotyping. List as many stereotypes as you can think of, including both “positive” and “negative” examples (Asians are good at math, gay men have an eye for fashion, blondes are dumb, Blacks are natural athletes, women are emotional). Think about people you know who fall in these groups. Consider the accuracy of these statements. Identify groups that you belong to. Do the stereotypes accurately reflect the way you see yourself?

Examine your own teaching for bias. Make a list of all the students in your class- then, write a sentence or two about each students strengths and challenges. Review your list and look for patterns. Do you identify boys more frequently as behaving poorly but as curious? Do you identify girls as being good communicators but poor at math? Are there similarities in your perceptions of students from similar ethnic, economic, or family backgrounds? What might these patterns mean about your un-conscious beliefs?

Build on student strengths. Instead of focusing on what students can't do or don't know, identify a few strengths for each student in your class. Think about how you could use that strength to increase their success in other areas that are more challenging.

Discover your students' primary cultural roles, incorporate culture into your teaching. Make conversations about culture a part of your daily interactions with students- take opportunities to discuss values and beliefs, to understand behaviors, to develop activities that explore the similarities and differences between students.

Learn what you can from others by visiting their celebrations, reading information about other cultures, talking with members of that culture

Accept your own naiveté as a culturally responsive individual- forgive your mistakes, we all make them and can only continue to learn from them.

Remember that this is a journey, not a destination; it is a life long process to learn about and appreciate our own and others cultural values and beliefs. (Zion and Kozleski ,2005)

MAIN OBJECTIVES OF A CRITICAL READING SESSION

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
(Saunders et al, 1999:4)
5. Use of four language skills: Listening, Writing, Speaking, Reading

Vogt and Echevarria (2008) came up with a technique used to enhance language skills through critical reading. The technique is called “Signal Words”. The highlights of this technique are:

In order to understand sequence or what signals to look for, students must understand how the text selection is organized. Instruct students to look how the author or publisher organizes the material. Headings, sub-headings and bold print highlight main ideas and supporting details. The Signal Words arranged in the right sequence of a story reveal the progression of the story.

The teacher presents four to five terms to students prior to reading. These terms appear in the same order that they appear in the story or reading. Students write a passage using the terms that they think or predict what would be under each term in the reading. Students share their predictions with others. Finally, students read, comparing their predictions with the reading. Alternatively, students can be asked to recall key features of a story using the signal words. (Vogt and Echevarria, 2008)

QURANIC LITERATURE LOG OF A RESEARCHER

This particular paper marks the eleventh paper of 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 Table 1-Quranic Literature Log:

Table 1: Quranic Literature Log

Quranic Verses: 1-20 Surah (73) Al-Muzammil (The Cloaked) (APPENDIX 1)

Topic of verses: God’s Speech to the Prophet

Verses 1-7: Night Prayer and Quran Recitation

Verses 8-11: Patience

Verses 12-19: Warning and Reminder

Verse 20: Acknowledgement from God

Source of Text:www.Quranix.com

The Qur'an: A Reformist Translation by Dr.EdipYuksel, LaythSaleh al-Shaiban and Dr.Martha Schulte-Nafeh (Yuksel,al-Shaiban and Nafeh, 2007)

<http://www.quranix.com/#?RTQ=1&A=1&L=en&NA=10&S=94&SA=1>

Technique: Signal Words

Source of Technique: Vogt, M.E. and Echevarria, J. (2008).99 Ideas and Activities for Teaching English Language Learners with the SIOP Model . Boston, Mass: Pearson Education.

THE LESSON PLAN

Technique:Signal Words

Text: Verses 1-20 Surah (73) Al-Muzammil (The Cloaked) (APPENDIX 1)

Level: Intermediate (undergraduate)

Duration: Two Hours

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

Objectives:

- 1) Build students' background knowledge: Done in bringing focus to the benefit of reflections and discipline because there exists Allah. Students' awareness is raised on The Prophet and his work.
- 2) Draw on students' personal experience: Done in groups connecting Signal Words to their own experience.
- 3) Promote extended discourse through writing and discussion: Done in discussing and clarifying and explanations from peers on meaning of each verse. Done in groups discussing, relating and connecting their own experiences to Signal Words. Writing Assignment is a recording meaning of verses on chart and individual writing activity on own experiences.
- 4) Assist students in rereading the pivotal portions of the text: Done in discussions one verse at a time of one set of verses at a time while recording the meaning of each verse in a chart. Predictions of what come next will also be checked on for accuracy of predictions.
- 5) Use the four skills:
 - i) Listening: Done in listening to partner's explanation on meaning of each verse. Done in groups listening to connections of each other's experiences to Signal Words.

- ii) Speaking: Done in explaining to each other the meaning of each verse. Done in connecting and relating experiences to Signal Words with each other.
- iii) Reading: Done in reading 20 verses individually, a verse at a time and a set at a time to find out meaning.
- iv) Writing: Done in individual writing activity of personal experience in connection to Signal Words. Group Writing Assignment is recording meaning of each verse in the chart.

The teacher can begin by distributing copies of the English translated version of the Quran by DrEdipYuksel, specifically verses 1-20 Surah (73) Al-Muzammil (The Cloaked) (APPENDIX 1), and informing the students where the text is from and also the person who translated the text.

The teacher can begin with the explanation that the 20 verses have been divided as follows:

Verses 1-7, 8-11, 12-19, 20. Each set of verses have been given Signal Words (subheadings). Each group will work on a set of verses. Each group will be given a handout of only the set of verses and its Signal Words for the group. As a pre reading activity, each group has to work together on the prediction of what the set of verses would be about after their set of verses. The group with verse 20 will predict about the verses before (12-19). The groups will also have to work on the meaning of each verse of each set of verses and record the meaning in a chart.

For example, Group 4 will be given the handout as shown below, Table 2: Verse 20.

Table 2: Verse 20

Acknowledgement from God

20. Your Lord knows that you rise a little less than two thirds of the night, and half of it, and one third of it, as well as a group of those who are with you. God measures the night and the day. He knows that you will not be able to keep up, so He pardons you. So study what is made easy of the Quran. He knows that there will be sick among you, and others that venture out in the land seeking from God's bounty, and others who are fighting in the cause of God, so study what you can of it. Hold the contact prayer and contribute towards betterment and give God a loan of righteousness. Whatever you put forth yourselves, you will find it with God, for it is better and a greater reward. Seek God's forgiveness, for God is Forgiving, Compassionate.

Group 4 will have to work on predicting what verses 12-19 are about. Group 4 will also have to work on the meaning of verse 20. The group can record their collaborated work on a chart as shown in Table 3: Prediction and Meaning.

Table 3: Prediction and Meaning

Prediction on what verses 12-19 are about	Meaning of Verse 20
<p>Then each group will exchange sets of verses and do the same for each set: meaning of each verse to record in a new chart. Predict and check to see if their predictions are correct. Each group would have four charts with the meaning of each verse.</p>	
<p>Then each group will work on connecting the Signal Words of each set of verses to a personal experience individually. Each student will thus pick one out of four of the Signal Words and write on a personal experience topic with connection to the Signal Words of one set of verses.</p>	
<p>The topics or subheadings of the four sets of verses are:</p>	
<p>Verses 1-7: Night Prayer and Quran Recitation</p>	
<p>Verses 8-11: Patience</p>	
<p>Verses 12-19: Warning and Reminder</p>	
<p>Verse 20: Acknowledgement from God</p>	
<p>The individual writing assignment for each topic or subheading is:</p>	
<p>Night Prayer and Quran Recitation</p>	
<p>Assignment: Have you ever been in such deep worship ties with God- doing night prayers and Quran recitation? What were you asking God for- protection, forgiveness, help, etc? Why and what made you want to reach out to God?</p>	
<p>Patience</p>	
<p>Assignment: Were you ever in a situation when you needed to be in real control of your anger and be patient? Did being patient benefit you in the end?</p>	
<p><i>Warning and Reminder</i></p>	
<p>Assignment: Were you ever in a situation when you were saved by a warning and a reminder which helped you to make the right decision? What would have happened if you were not saved by the warning and reminder?</p>	
<p><i>Acknowledgement from God</i></p>	
<p>Assignment: Have you ever felt an acknowledgement from God for something good that you have done? In what way did you feel this? What happened?</p>	

CONCLUSION

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 to 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.

APPENDIX-1

The Discussion Of The Seventy-Third Surah, Al-Muzammil, 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.

Night Prayer and Quran Recitation

1. O you burdened with heavy responsibility,

2. Stand the night except for a little.

3. Half of it, or a little less than that.

W

4. Or a little more, and enunciate the Quran thoughtfully and distinctly.

5. We will place upon you a saying which is heavy.

6. The night-time production is more efficient and better for study.

7. For you have many duties during the day.

Patience

8. Remember the name of your Lord, and devote to Him completely.

9. The Lord of the east and the west, there is no god but He; so take Him as a protector.

10. Be patient over what they say, and depart from them in a good manner.

11. Leave Me to deal with the deniers who have been given the good things, and give them time for a while.

Warning and Reminder

12. We have with Us chains and a raging fire.

-
13. Food that chokes, and a painful retribution.
-
14. The day the earth and the mountains shake, and the mountains become a crumbling pile.
-
15. We have sent to you a messenger as a witness over you, as We have sent to Pharaoh a messenger.
-
16. But Pharaoh disobeyed the messenger, so We took him in a severe manner.
-
17. So how can you be righteous if you have rejected, on a day when the children become gray-haired?
-
18. The heavens will shatter with it. His promise is always delivered.
-
19. This is a reminder, so let he who wishes take a path to his Lord.
-

Acknowledgement from God

20. Your Lord knows that you rise a little less than two thirds of the night, and half of it, and one third of it, as well as a group of those who are with you. God measures the night and the day. He knows that you will not be able to keep up, so He pardons you. So study what is made easy of the Quran. He knows that there will be sick among you, and others that venture out in the land seeking from God's bounty, and others who are fighting in the cause of God, so study what you can of it. Hold the contact prayer and contribute towards betterment and give God a loan of righteousness. Whatever you put forth yourselves, you will find it with God, for it is better and a greater reward. Seek God's forgiveness, for God is Forgiving, Compassionate.

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, SaadAlGhamadi. 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.

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.

AUTHOR'S PROFILE

Dr Lubna Almenoar is a U.S. citizen with a PhD in English Literature and Applied Linguistics-Stylistics, as well as a Master's degree and a postgraduate teaching diploma in Teaching English as a Second Language. Dr Lubna has taught both in the United States and abroad.

Dr Lubna Almenoar’s research is in the field of using English language translations of the Quran as material for the teaching of English language and literature to non-native English speakers. Dr Lubna has done extensive work in this area since 1992, and she has accumulated many case studies and classroom observations. Starting from the experience of substituting sections from the Quran for the standard classroom text, Dr Lubna has employed various pedagogical approaches to teaching the Quran as literature -- questionnaires, stylistic analysis, comparative studies of different English language translations, linguistic analysis of verses, and so on. Dr Lubna has also organized a forum on this topic with experts in the field.

In doing all of this, Dr Lubna Almenoar’s intention was not to look at the religious value of the verses, but at the literary value that is so abundant in both the English language translations and the original. Dr Lubna would like to publish and share her research-based findings internationally.