

Productive Pyramid Presentation Using Quranic Verses in English

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ABSTRACT

To avoid stagnation and fossilization both in the development of the target language and academic content knowledge, it is the responsibility of the teacher to ensure that the student is challenged when learning. Therefore, a teacher would like to have an instrument of some sort for a complete battery of the material in understanding and then test the students' ability to evaluate, apply and create. This writer has made a conscious effort in upkeeping with culturally responsive teaching pedagogy by using Quranic Verses in English as the literary text. The paper is a creation to functionally carry the current research conclusive valuable finding of incorporating the student's cultural background into the classroom atmosphere to upgrade students' motivation and performance.

Keywords: Linguistic and literary features, cultural competence, literary text, critical reading, cultural content, communicative language learning

INTRODUCTION

As a student achieves more fluency and proficiency in the target language, the teacher has the responsibility to make it more and more challenging for the student so as to have continuous progression in the level of academic content knowledge and ability. This is to avoid stagnation and fossilization both in the development of the target language and academic content knowledge. As the saying goes, "The mind is a terrible thing to waste!"

Teachers are often on the lookout for strategies that would reveal students' depth of understanding of the material taught. It is indeed disappointing for a teacher to find out at a later stage that what was taught in the classroom was not fully grasped or understood by students. Therefore, a teacher would like to have an instrument of some sort for a complete battery of the material in understanding and then test the students' ability to evaluate, apply and create.

The full name of the technique, Productive Pyramid Presentation Using Quranic Verses in English, is an explicit statement informing the literary text chosen for the Critical Reading

Classroom. As for the name of the technique itself, Productive Pyramid Presentation, is actually changed by this writer. It was originally called the "Story Pyramid". The technique by Vogt and Echevarria, Story Pyramid, has been modified considerably through the process of trial and error for suitability of the target class level of language proficiency and general class level of ability or standard. The technique was used with a substitution made to the regular type of literary text or material used. This writer has made a conscious effort in developing and upkeeping with culturally responsive teaching pedagogy by using Quranic Verses in English. 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.

The paper is a creation to functionally carry the current research conclusive valuable finding of incorporating the student's culture and background into the language and literature classroom to upgrade the process of teaching and learning. In this world of diversity and being able to see the need and necessity of acquiring the English Language to facilitate advancement in the field of technology, investment, business, and almost every field imaginable, contributions of this kind is called an inevitable creation to constructive and productive service to diversity and globalism. A rigorous attempt is made to ensure that creativity does not compromise the level of academic content and standards. The intended learning outcomes are well served, exercised and achieved in the learning process.

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 1-17, Surah (86) Al-Taareq(The Bright Star)(APPENDIX 1)
4. Merge selected verses and technique, Productive Pyramid Presentation.
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 teaching and learning process of university education as a service to multiculturalism, diversity and globalism.

CURRENT RESEARCH ON CULTURAL COMPETENCE IN THE TEACHING AND LEARNING OF ENGLISH

An article from Passports (2011) dealt with being culturally competent educators and provided a list of suggestions on how to become one. This article quoted Professor Ladson-Billings in what it means to be a culturally competent teacher:

"Teachers who are prepared to help students become culturally competent are themselves culturally competent. They know enough about students' cultural and individual life circumstances to be able to communicate well with them. They understand the need to study the students because they believe there is something there worth learning. They know that students who have the academic and cultural wherewithal to succeed in school without losing their identities are better prepared to be of service to others; in a democracy, this commitment to the public good is paramount." Gloria Ladson-Billings, Professor in the Department of Curriculum and Instruction University of Wisconsin-Madison

Become a Culturally Competent Educator - Tips for Success

The suggestions on this list are intended to increase awareness of the importance of cultural competence in schools and provide concrete examples of things that teachers can do to foster a culturally competent environment.

1. Regularly seek out opportunities to enhance cultural competence by participating in diversity trainings, cultural workshops and classes that will help you identify stereotypes.
2. Integrate cross-cultural communication topics and materials into the curriculum.
3. Provide and display books, maps, words, posters, games, videos and other materials that reflect the different cultures of students in your classroom and school.
4. Encourage students to see not only the differences among cultures, but also the similarities.
5. Learn as much as you can about a student's culture.
6. Use educational approaches and materials that capture the attention of your intended audience.
7. Be creative in finding ways to communicate with students and families that have limited English-speaking proficiency.
8. Avoid stereotyping.
9. Find ways to partner with the community by including neighborhood and community outreach efforts and involving community cultural leaders in classroom and school activities.
10. Help students understand that everyone (including you) has a cultural identity.
11. Review and revise classroom tests to eliminate cultural bias.
12. Attempt to learn and use key words in other languages in the classroom.
13. Use visual aids, gestures and physical prompts when interacting with children who have limited English proficiency.
14. When possible, insure that notices to parents are written in their language of origin.
15. Keep in mind that limitations in English proficiency are in no way a reflection of the intellectual capacity of your students.
16. Screen books, movies and other media resources for negative cultural, ethnic or racial stereotypes before sharing them with students.

(Passports- Crossing Cultural Borders, 2011)

Leonard (2012) expresses her point of view on being culturally sensitive teachers:

One would have to imagine the realities of the difficulty of learning a new language; especially one as complex as difficult as English. The task at hand is complicated enough and making a student feel comfortable in their classroom environment will undoubtedly help the learning process. A student that is intimidated or uncomfortable may not be as wanting or willing to participate in the activities at hand and their learning may therefore be slowed. It is necessary therefore to understand of a student' cultural expectations and needs in order make the learning environment as productive as possible.

Through understanding the culture in which one teaches a better learning environment can be created for students. As all cultures have different expectations for teacher-student relationships this perceptiveness is key to a well functioning classroom. It is also a good establishment of rapport with the students if they find the teacher to be aware of their needs and understanding of their different and yet interesting cultural background. With active

attention paid to cultural sensitivity the classroom can become an even greater learning environment. (Leonard, 2012)

Williams (2012) states that cultural competence is needed to enrich teaching and learning English in the classroom:

Cultural competence in the classroom enriches practice in teaching and learning English. Understanding the theory of culture can identify barriers to success in the teaching environment.

The theory of culture identifies Values, Worldview, Time-Orientation, and Social Structure as defining characteristics of cultural diversity. Age, gender, race, language, religion and socio-economic define culture also. Values are anything of importance to an individual or a culture. Values drive behaviors. A person's worldview consists of his or her own assumptions about the nature of reality. Most people believe their worldview without question. This leads to ethnocentrism. Ethnocentrism is the belief that one's own way is right and natural and other ways are inferior, unnatural, uncivilized, etc. Cultural relativism looks at behavior and beliefs in their own cultural context. Cultural relativism accepts that other ways may be different but equally valued.

Time orientation notes that some cultures have emphasis on past, present and future. Past focus is a traditional culture focusing on how things have always been done. Present time orientation looks to today and may make plans or provisions for the future. Future time orientation plans for the future and has faith and trust in technological innovations. In terms of power, authority and opportunity a social structure may be egalitarian or hierarchical. In an egalitarian society such as the United States or Europe all people are equal in theory if not in practice. Social status in hierarchical societies is based on characteristics such as age, sex, lineage, or occupation. (Williams, 2012)

King, Sims and Osher (2001) state the five essential elements for the integration of cultural competence in all levels of education. Further, these five elements must be manifested in every level of the service delivery system. They should be reflected in attitudes, structures, policies and services:

There are five essential elements that contribute to a system's ability to become culturally competent. The system should:

1. Value Diversity

Valuing diversity means accepting and respecting differences. People come from very different backgrounds, and their customs, thoughts, and ways of communicating, values, traditions and institutions vary accordingly. The choices that individuals make are powerfully affected by culture. Cultural experiences influence choices that range from recreational activities to subjects of study.

Diversity between cultures must be recognized, but also the diversity within them. Individuals are exposed to many different cultures. School, television, books and other activities present opportunities for multicultural exposure.

2. Have the capacity for cultural self-assessment

Through the cultural self-assessment process, school or program staff is better able to see how their actions affect people from other cultures. The most important actions to conscious of are usually taken for granted. For instance, physical distance during social interactions varies by culture. A teacher may be accustomed to not touching students, but some students

could misread such behavior. If physical reinforcement is valued in the students' culture, the teacher's behavior may suggest that the teacher dislikes or is angry with them. Such miscommunication can be avoided through cultural self-assessment and understanding the dynamics of difference. If a person is aware of her or his own cultural behaviours, she or he can learn to modify them when appropriate.

3. Be conscious of the “dynamics” inherent when cultures interact

There are many factors that can affect cross-cultural interactions. For example, biases based on historical cultural experiences can explain some current attitudes. Native Americans and African Americans, among other groups, have experienced discrimination and unfair treatment from members of the dominant cultures. These experiences and the mistrust that grew from them is passed down among members of historically oppressed groups, but is often ignored within the dominant culture. Thus there often exists an understandable mistrust towards members of the dominant culture by historically oppressed groups. Similarly dynamics should inform a system's policies and practices.

4. Institutionalize cultural knowledge

The knowledge developed regarding culture and cultural dynamics, must be integrated into every facet of a school, program or agency. Staff must be trained, and effectively utilize the knowledge gained. Administrators should develop policies that are responsive to cultural diversity. Program materials should reflect positive images of all people, and be valid for use with each group. Fully integrated cultural knowledge may affect global changes in human service delivery. For example, educational institutions and accreditation bodies might develop cultural competence standards to ensure teacher and administrator preparation.

5. Develop adaptations to service delivery reflecting an understanding of diversity between and within cultures

The fifth element of cultural competence specifically focuses on changing activities to fit cultural norms. Cultural practices can be adapted to develop new tools for treatment. Working with cultural groups that stress the veneration of ancestors and invoking a sense of duty in children by illustrating the actions and values of their ancestors provides an example. (King, Sims and Osher, 2001)

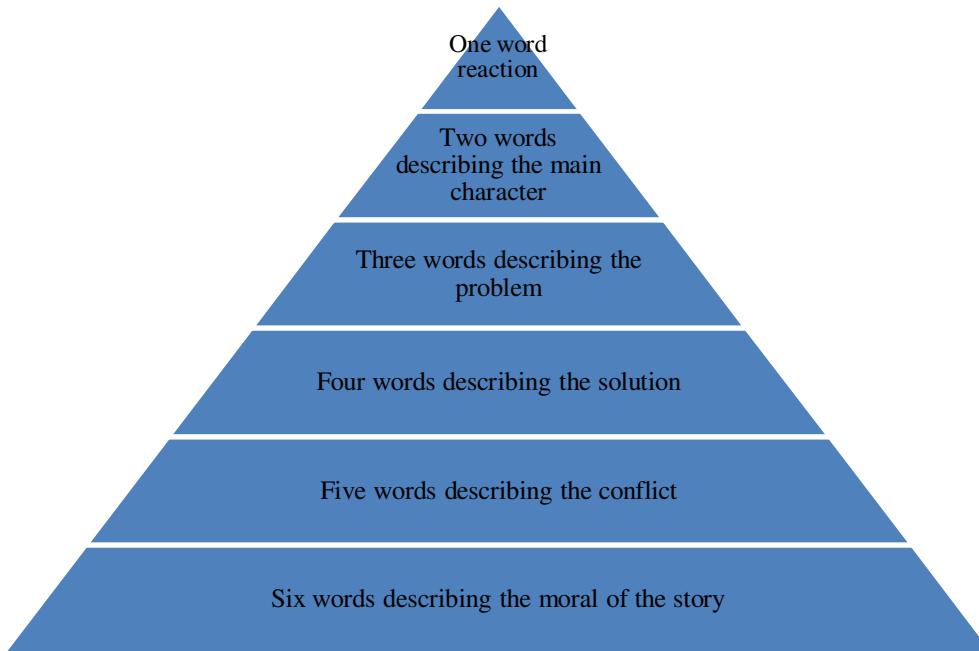
Main Objectives of a Critical Reading Session

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: i) Build students' background knowledge., ii) Draw on students' personal experiences, iii) Promote extended discourse through writing and discussion, iv) Assist students in rereading the pivotal portions of the text. (Saunders et al, 1999), v) Use of four language skills: a) Reading Skills, b) Speaking Skills, c) Listening Skills, d) Writing Skills

The Story Pyramid Technique

Vogt and Echevarria came up with a technique used to enhance language skills through critical reading. The technique is called "Story Pyramid". After some modifications of this technique, this writer has given this technique a different name- "Productive Pyramid Presentation".

The technique revolves around a reading material. The responses are in short and quick phrases of notes on different aspects of the story. The highlights of the "Story Pyramid" technique by SIOP are best described by a pyramid diagram as shown in Figure 1- Story Pyramid:



QURANIC LITERATURE LOG OF A RESEARCHER

This particular paper marks the twenty first 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 Table 1- Quranic Literature Log:

Table 1. Quranic Literature Log

Quranic Verses: 1-17 Surah (86) Al Taareeq (The Bright Star) (APPENDIX 1)

Topic of verses: The Creator(Allah) of the Created(Man)

Source of Text: 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)

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

Technique: Story Pyramid (Productive Pyramid Presentation)

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: Productive Pyramid Presentation

Text: Verses 1-17, Surah (86) Al-Taareq(The Bright Star)(APPENDIX 1)

Level: Advanced (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 because there are consequences for their sins on the Day of Judgement. Students are reminded that man will be brought back to life to account for his sins, that there is no escape from sins.
2. Draw on students' personal experience: Done in extended writing activity of connecting prior experiences to aspects discussed in the verses.
3. Promote extended discourse through writing and discussion: Done in discussing and clarifying and recording answers of group members of one set of verses. Done is oral presentation of group's spokesperson in explaining group's responses using a large pyramid diagram as a visual aid.
4. Assist students in rereading the pivotal portions of the text: Done in discussions one verse at a time, explaining each verse and showing a connection of a maximum of two verses. Each group is to deal with one set of verses 1-7, 8-12,13-17.
5. Use the four skills:
 - a. Listening: Done in listening to teacher's explanation of each verse. Done in groups listening to each other's explanations of one set of verses while recording the responses on the pyramid diagram.
 - b. Speaking: Done in explaining to each other the meaning of the verses. Done in presentation of explanation of group's responses using the pyramid diagram as a visual aid.
 - c. Reading: Done in groups reading and analyzing the meaning of one set of verses individually while writing the meaning of each verse in the pyramid diagram.
 - d. Writing: Done in writing what they have understood from peers on one set of verses Writing Assignment is recording their responses on a pyramid diagram. Extended Writing Assignment on connecting experiences to aspects of the verses studied.

The teacher can begin by distributing copies of the English translated version of the Quran by Dr Edip Yuksel, specifically verses 1-17, Surah (86) Al-Taareq (The Bright Star) (APPENDIX1), and informing the students where the text is from and also the person who translated the text.

The teacher can break the class up into three groups, while breaking up the Surah into three parts (Verses 1-7, 8-12,13-17), each group having one set of verses to discuss and come up with the meaning of one set of verses. The teacher further explains that each group is to

discuss any sexual matters contained in some of the verses within the right context, and in a serious and mature manner. Each group is to have a spokesperson who will speak for the group explaining first verse by verse, then the message of the set of verses. The teacher assures the students that the spokesperson will be guided by the teacher when necessary. Each group will be given a large pyramid diagram to record the group's responses of verse by verse explanation and the message of the set of verses. The pyramid diagram for Group 1 with the set of verses 1-7 looks like Figure 2- Meaning and Message:



Figure 2. Meaning and Message

The spokesperson will present for the group, while teacher listens and intervenes gearing the interpretations to the right path on meaning. The teacher encourages all students to take notes of the meaning presented and teacher's additions on the handouts given earlier. These notes will be used for the extended writing activity after the three presentations. When all three presenters have finished, the teacher gives a written assignment:

Choose one of the following:

- I. Have you thought of God's existence? Tell about an experience which really makes you sure of God's existence?
- II. Explain what know about The Day of Judgment. Tell an experience when it makes you allow the thought of this Day to guide your actions.
- III. To be reminded of our Creator and how we are created are mentioned in the verses. Why is it important for us to humble? Tell an experience where being humble is the right attitude to have.

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.

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, Productive Pyramid Presentation, text of 17 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.

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APPENDIX-1

THE DISCUSSION OF THE EIGHTY-SIXTH SURAH, AL-TAAREQ, 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. The sky and the herald.

The teacher can explain the fact that the first verse is as Dr Yuksel states is for the function of oaths. To swear on the authenticity of the Quran by Allah's greatness, the Creator of the Sky and the herald. Dr Yuksel(2007) points out that "the Quran is full of oaths to pull our attention to a particular object, concept or relationship". The vocabulary 'herald' has to be looked within its Arabic meaning for contextual accuracy. In Arabic, the meaning "Al Taareq" means the one who comes at night. In verse one, it means the star.

2. Do you know what the herald is?

An inquiry is made in verse two to confirm the understanding of what the herald is. In its multiple meaning, the herald could have been a person who comes at night. But as mentioned, it means the star in verse one.

3. The piercing star.

Verse three states specifically what the herald is, not just any star but the piercing one. The word piercing has a negative connotation. It carries the meaning of something forced through. It is the painful truth which is a forced reality, that must be accepted.

4. Every person has a recorder over it.

No one is not having someone watching over one. In other words, every single one of us has a guardian watching or keeping an eye on us. When we are children, the watcher is the parents, when we are married, the watcher is our spouse, then we ourselves will become the watcher of our children and so on.

5. So let the human being see from what he was created.

Mankind must be reminded of his humble created self.

6. He was created from water that spurts forth.

"Water spurts forth" is the metaphoric description of man's seminal fluid.

7. It comes out from between the spine and the testicles.

"Between the spine and the testicles" is another metaphoric description of the man's reproductive sexual organ. It explicitly states the seminal fluid is excreted from the man's reproductive sexual organ.

8. For He is able to bring him back.

This verse is reminding us of Allah's greatness and man's nothingness. Allah is able to bring man back to life on the Day of Judgement.

9. The day when all is revealed.

This verse is referring to the Day of Judgement when we will be accountable for all our sins.

10. Then he will not have any power or victor.

The sinners will be powerless and losers.

11. The sky which gives rain.

This verse shifts us back to Allah's attributes of Greatness. The Creator of the sky gives rain.

12. The land with small cracks.

The land with the metaphoric meaning of 'small cracks' describing the ground being broken by the growing roots of plants. The plants are helped to grow by the rain and sun from the sky. Verses eleven and twelve are connected by the broad meaning of ever growing and reproducing. As with verses six and seven which are connected with the ever reproducing and multiplying.....ever revolving cycle.

13. This is the word that separates matters.

These words from the Quran are words with distinction. It must be taken as the decisive word between truth and false. Therefore, we must believe in the Day of Judgement when man will be brought back to life to account for his sins.

14. It is not a thing for amusement.

The words of the Quran are for us to heed.

15. They are plotting a scheme.

This verse warns those who refuse to accept the truth as those who are scheming a plot, trying to escape from the truth which is glaring and piercing.

16. And I plot a scheme.

To those who refuse to accept the truth or the word of the Quran, Allah will subtly bring all their schemes to nought or complete failure.

17. So respite the ingrates, respite them for a while.

Those who refuse to accept the truth are considered ingrates because they are enjoying Allah's bounties in life but not accepting Allah's words of the Quran. They will receive their punishment soon enough.

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 AlGhamadi. 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 5 of Surah(15) Muhammad:

Surah (47) Muhammad

Verse 15, lines 6-8: Rivers of milk Of which the taste 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 there in 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.