

Snowballing Using Quranic Verses in English

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1. INTRODUCTION

Researchers have made conclusive findings regarding the value of student participation and student engagement in the teaching and learning process. Teachers work zealously to equip themselves with instructional strategies promoting student engagement and understanding. Teachers seem to realize that student engagement and understanding seem to go hand in hand. Active learning heightens understanding and once this is achieved, the new knowledge can be applied or used appropriately, or a combination of new and prior knowledge can bring about better knowledge with more information and deeper understanding. Learning and Teaching have made a turn into the recognition of the communicative approach being a way of imparting a well-rounded education.

The Communicative Approach, as the name suggests, uses instructional strategies and classroom activities to improve and upgrade students' communicative competence. When communicative competence in the target language is achieved, it virtually means that the student is now able to operate and communicate appropriately using all the functions and varieties in the target language in all sociocultural situations, occasions with society and people from all walks of life.

The name of one technique, Snowball, is derived from the act of one group of students throwing their crushed papers towards a certain designated direction and another group towards another designated direction. The act of crushing the paper into a ball and throwing it seems so much like making a ball with snow and throwing the snowball during winter. It is indeed fun to throw snowballs, even more fun if the snowball is aimed at, thrown and hits someone! This technique is usually used on a classroom of younger learners. On a more serious note, the technique, Snowballing, is usually used on a classroom of older students, perhaps University students. Imagine a snowball rolling down a hill thick with snow. By the time it reaches the bottom of the hill, the size of the snowball would have doubled or tripled. Similarly, as students participate and contribute from pairs to bigger and bigger groupings in the classroom, more and more elements of the language is generated and /or learnt.

The full name of this technique, Snowballing 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 communicative competence. 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:

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

- Show selected verses: Verses 1-26, Surah (88) Al- Ghashiyah (The Overwhelming) (APPENDIX 1)
- Merge selected verses and technique, Snowballing
- Show and suggest pedagogical approaches whereby teachers are able to see the classroom application of the Quranic Verses in English
- Reexamine objectives achieved
- 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.

2. CURRENT RESEARCH ON CULTURAL COMPETENCE

Olsen, Bhattacharya and Scharf¹ see a culturally competent organization as having the following characteristics:

2.1. Valuing Diversity and Equity, and Institutionalizing these Values in Policy

This may include having a defined set of values, principles, mission statements and/or goals that articulate the value of responding to diversity and a commitment to equity and access to services. Culturally competent organizations do not assume a single common culture as the “way things are done,” but recognize, seek out and value multiple perspectives. They have policies in place that prohibit prejudiced statements and discriminatory behaviors – with clear consequences for failure to honor these policies. They also often have guidelines and policies that articulate expectations for culturally competent practice, and mandated standards for culturally competent programs, services and events.

2.2. Being Self-Reflective

Culturally competent organizations keep current on the demographics of the communities they serve, and build relationships with community partners so they can get feedback about the cultural appropriateness and respectfulness of their services. They evaluate their work with attention to issues of respect, inclusion and how effectively they are reaching particular groups or communities. They may also set aside time on a regular basis for self assessment processes and dialogue about issues of cultural competence.

2.3. Weaving Cultural Knowledge throughout the Organization's Work

Culturally competent organizations integrate cultural knowledge into every facet of what they do. They learn about what would constitute a welcoming environment for the diverse communities they serve, and then create such an environment.

They take care that staff are present who speak the languages and share the experiences of the communities they serve, and that materials and resources are culturally relevant and provided in participants' home languages. They offer positive images of diverse communities – through artwork, music, books and program activities – and welcome family members in culturally appropriate ways. The staff and leadership of culturally competent organizations reflect the make-up of the client populations, and all staff receive professional development and support on appropriate and respectful modes of communication, interaction and service delivery.

2.4. Supporting Staff in Expanding their Cultural Competence

In a culturally competent organization, time and resources support talking and learning about issues of culture, inclusion and equity. An organization might set aside regular time for staff to bring up dilemmas and concerns related to cultural dynamics, where multiple perspectives can be shared in an atmosphere of learning, honesty, support and common purpose. Sometimes mentors

¹ Olsen, L., Bhattacharya, J. and Scharf, A. (2006). Cultural Competency: What it is and Why it Matters. California Tomorrow. Retrieved from <http://www.californiatomorrow.org/media/ccompetecy.pdf> on June 30th, 2012.

or external resource experts are identified who can be available to help the staff adapt their practices to be more culturally appropriate and effective.

2.5. Commitment to Addressing Inequities

The leadership of the organization makes it a point to know which groups in the potential client population are not fully receiving the benefits of its services, and actively seeks to understand and rectify any barriers to participation. The board, administration and staff advocate for community conditions that will rectify inequities and exclusion.

2.6. Integrating the Development of Cultural competence into Programs

Helping children and families thrive in a diverse society must include supporting them in developing their own cultural competency. Youth programs, for example, can help young people understand and value their own cultures, languages and communities, and provide opportunities for them to learn about other groups, to discuss intergroup relations and power dynamics, and to build skills for cross cultural collaboration. Programs for parents can include information and support for raising bilingual and bicultural children, and can work to build relationships among parents across different racial and cultural groups in the community.

(Olsen, Bhattacharya and Scharf, 2006)

Chisholm² saw the need for teachers to go through a preservice program for the preparation of dealing with increasingly diverse classrooms:

The Need for Multicultural Education. Since knowledge precedes understanding, preservice teachers need to expand upon the knowledge acquired through the liberal arts and focus on its classroom implications. A general course in multicultural education provides an opportunity for further reflection, self awareness, and development of a personal philosophy. An introductory multicultural education course serves as the mainstay for an integrated multicultural teacher education program. It frames learning, thinking, and behavior within a cultural context and invites preservice teachers to become aware of their own cultural perspective. In short, an initial course in multicultural education encourages the life-long process of developing the necessary cultural competency for bridging the gap between the majority culture and students' natal culture.

A sound introduction to multicultural education furnishes the following:

1. A rationale and philosophy of multicultural education to clarify its nature, premises, and aims. An introductory course explores the multiple interpretations and definitions of multicultural education so that preservice teachers discern the underlying beliefs, assumptions, and goals inherent in each perspective. Given a global view of multicultural education, future teachers can clarify their own perspective of multicultural education.
2. Opportunities for reflection on how culture and gender shape our behavior, beliefs, expectations, values, identity, and personal biases. An understanding of our own cultural heritage and world view invites better understanding and acceptance of other cultural groups. Cultural self-understanding evolves in an introductory multicultural education course through repeated intercultural experiences, reflection on personal feelings and expectations, exploration of one's own values and beliefs, and exposure to a variety of ideas, beliefs, and cultural perspectives.
3. Direct and meaningful experiences with people from diverse backgrounds, including ethnic and linguistic minorities, as well as the physically handicapped and learning impaired. To understand others, people must understand themselves; to understand themselves, people must interact with others. Personal experiences with a diversity of people can lead to better understanding of our own cultural identity through comparison and contrast with other cultural groups. Additionally,

² Chisholm, I. M. (1994). Preparing Teachers for Multicultural Classrooms. *The Journal of Educational Issues of Minority Students*. Retrieved from <http://www.edtechpolicy.org/ArchivedWebsites/chisholm.htm> on June 30th, 2012.

intercultural experiences help reduce the anxiety experienced in unfamiliar cross cultural encounters. The reduced anxiety boosts self-confidence, increases cultural competency, and improves cross-cultural communication.

4. An exploration of issues related to gender, age, ethnicity, family, language, and exceptionality within the multicultural school setting. An overview of the cultural underpinnings in people's attitudes towards females, males, ethnic groups, language differences, and exceptionality develops greater sensitivity and understanding of cross-cultural behaviors and attitudes. It encourages future teachers to examine their own feelings, attitudes, and beliefs about these important issues.

5. A cross-cultural examination of family roles and family values as they influence learning. Family involvement in and support of education invite academic success. Within-family learning modes, parental expectations, and family roles influence how children learn, what they attend to, how they behave, and what they expect from teachers.

6. Information on federal and state legislation that affects the education of diverse populations. By understanding the historical framework of existing legislation and knowing the legal mandates that impinge upon our schools, teachers are better prepared not only to comply with these laws but also to realize why such laws exist and what remains to be done.

7. Verbal and nonverbal communication strategies attuned to ethnic, racial, linguistic, and cultural differences. The acquisition of cross-cultural communicative strategies increases cultural competency. Through knowledge of key areas of cultural miscommunication and awareness of cross-cultural communicative strategies, teachers can approach cross-cultural communication with greater confidence, sensitivity, and awareness.

8. Knowledge of cultural and individual differences in learning styles and how to accommodate these differences in teaching. Subsequent methodology courses expand on this knowledge and offer practical applications. The result is greater professional confidence and, indirectly, an increased willingness to teach children from diverse backgrounds.

9. Identification of cultural bias in teaching materials towards age, gender, ethnic groups, language, and physical and mental handicaps. Lack of awareness and sensitivity in the selection and use of textbooks, pictures, videos, software, tests, and other materials perpetuate stereotypes and diminish minority students' opportunities for academic success. Through multicultural education, preservice teachers discern the covert messages, misrepresentations, omissions, and misinformation that are sometimes present in educational resources.

10. An understanding of equity in education and how to actively pursue equity in teaching. The distinction between equality and equity lies at the heart of multicultural education. Knowing the distinction between these two concepts, and the educational implications of each, helps preservice teachers to critically examine teaching practices.

11. An overview of cross-disciplinary teaching methods and strategies that meet the needs of diverse student populations. These methods include, but are not restricted to, peer tutoring, cross-age grouping, cooperative learning, discovery learning, thematic units, and sheltered English. An introductory course in multicultural education illustrates how specific methods and strategies, applicable across disciplines, respond to the cultural expectations, values, behaviors, and language needs of various groups. These strategies are then expanded upon and incorporated into the specific subject-area methods courses.

(Chisholm, 1994)

The President, Dennis Van Roekel, of The National Education Association³ stated: Educators with the skills, knowledge, and attitudes to value the diversity among students will contribute to an

³ The National Education Association (2008). Promoting Educators' Culture Competence to Better Serve Culturally Diverse Students. NEA Human and Civil Rights Department. Washington, DC. Retrieved from http://www.nea.org/assets/docs/PB13_CulturalCompetence08.pdf on June 30th, 2012.

educational system designed to serve all students well. Our nation can no longer be satisfied with success for some students; instead we must cultivate the strengths of all.

The National Education Association (2008) discusses the importance of cultural competence:

When applied to education, cultural competence centers on the skills and knowledge to effectively serve students from diverse cultures.

There are four basic cultural competence skill areas. Growth in one area tends to support growth in another:

1. *Valuing diversity*: Accepting and respecting different cultural backgrounds and customs, different ways of communicating, and different traditions and values.
2. *Being culturally self-aware*: Understanding that educators' own cultures—all of their experiences, background, knowledge, skills, beliefs, values, and interests—shape their sense of who they are, where they fit into their family, school, community, and society, and how they interact with students.
3. *Understanding the dynamics of cultural interactions*: Knowing that there are many factors that can affect interactions across cultures, including historical cultural experiences and relationships between cultures in a local community.
4. *Institutionalizing cultural knowledge and adapting to diversity*: Designing educational services based on an understanding of students' cultures and institutionalizing that knowledge so that educators, and the learning environments they work in, can adapt to and better serve diverse populations.

(The National Education Association, 2008)

5. MAIN OBJECTIVES OF A CRITICAL READING SESSION

Saunders et al.⁴ 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 for 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

- Writing
- Reading
- Listening
- Speaking

⁴ Saunders, W., O'Brien, G., Lennon, D., & McLean, J. (1999). Making the transition to English literacy successful: Effective strategies for studying literature with transition students. Educational Practice Reports, Center for Research on Education, Diversity and Excellence, UC Berkeley. Retrieved from <http://escholarship.org/uc/item/1574p5t1#page-4> on June 30th, 2012.

Vogt and Echevarria⁵ came up with a technique used to enhance language skills through critical reading. The technique is called “Snowball”. The highlights of this technique are:

The snowball effect in this strategy comes from the crushing of the paper and throwing it in a designated place. Students work in pairs. The pair work entails one who writes a question and one who writes the respond on a piece of paper or it could also be that one student who writes a word and one student who writes the definition on a piece of paper. Then the students who wrote questions or one word would crush their papers and throw the "snowballs" in one place and the students who wrote the responses to the questions and the definitions to the words would throw their snowballs" in another place. Then students would pick one snowball each and match snowballs with one another.

Teacher writes procedures for Snowball activity to make it very clear for student participation. Some teachers draw some pictures beside the instructional procedure.

Procedures:

1. Put your name on your paper.
2. Listen for directions from teacher.
3. After you hear the directions, write your first sentence.
4. Crumple up your paper like a snowball.
5. When the teacher says, “Throw the snowball to the designated area.”, throw.
6.

(Vogt and Echevarria, 2008)

The “Snowballing” technique, on the other hand, is a little more task oriented. Robert Slavin⁶ wrote the highlights of the snowballing technique:

1. Group your students in pairs and they work together for 10 minutes.
2. After 10 minutes, have this small group join another pair to form a group of four and continue their work.
3. After 5 minutes, have each group of four join another group of four to produce and group of eight and finish their work.
4. Then have the groups of eight report their findings.

(Slavin, 2010)

6. QURANIC LITERATURE LOG OF A RESEARCHER

This particular paper marks the eighteenth 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.

⁵ Vogt, M.E. and Echevarria, J. 99 Ideas and Activities for Teaching English Language Learners with the SIOP Model . Boston, Mass: Pearson Education. 2008.

⁶Slavin, R. E. Educational Psychology: Theory and Practice, 8th Edition. John Hopkins University. Boston Mass: Pearson Education.2010 Retrieved from http://wps.ablongman.com/ab_slavin_edpsych_8/38/9953/2548068.cw/content/index.html on June 15th, 2012.

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

Table1. *Quranic Literature Log*

<p>Quranic Verses: 1-26 Surah (88) Al Ghashiyah (THE OVERWHELMING EVENT) (APPENDIX 1)</p> <p>Topic of verses: Descriptions of Heaven and Hell</p> <p>Source of Text: www.jannah.org and www.IsearchQuran.com http://www.jannah.org/qurantrans/ http://www.isearchquran.com/</p> <p>Technique: Snowballing</p> <p>Source of Technique: Slavin, R. E. (2010). <i>Educational Psychology: Theory and Practice</i>, 8th Edition. John Hopkins University. Boston Mass: Pearson Education. Retrieved from http://wps.ablongman.com/ab_slavin_edpsych_8/38/9953/2548068.cw/content/index.html on June 15th, 2012.</p>
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7. THE LESSON PLAN

Technique: Snowballing

Text: Verses 1-26, Surah (88) Al- Ghashiyah (The Overwhelming) (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 during teacher's explanation of verses (The Learning Activity). Students' awareness is raised because notes must be taken down for application in The Snowballing Activity.
2. Draw on students' personal experience: Done in groups when students are asked to relate to each other about their own experience when they are required to write a connection of their own experience or situation to a vocabulary word.
3. Promote extended discourse through writing and discussion: Done in discussing and clarifying meaning of vocabulary word to write one good definition of the word. Done in groups in relating their own experiences to each other and to write down one experience or situation that would best describe the vocabulary word in terms of meaning.
4. Assist students in rereading the pivotal portions of the text: Done in group discussions one verse at a time, to make sure of the right meaning of the vocabulary word assigned in the verses for a good definition of the word.
5. Use the four skills:
 - i. Listening: Done in listening to group members' explanations contributing towards a good definition for a vocabulary word and a good connection of experience or situation to a vocabulary word.
 - ii. Speaking: Done in explaining to each other in groups contributing towards a good definition for a vocabulary word. Done in relating experiences to each other in groups contributing towards a good connection of experience or situation to a vocabulary word.
 - iii. Reading: Done in reading the verses individually as a reference of meaning contributing towards a good definition for a vocabulary word and a good connection of experience or situation to a vocabulary word.

- iv. Writing: Done in writing what they have understood from peers and teacher on the verses contributing towards writing a good definition for a vocabulary word and a good connection of experience or situation to a vocabulary word.

The teacher can begin by distributing copies of the English translated version of the Quran by two groups of Muslims who prefer to be anonymous from jannah.org and ISearchQuran.com, specifically, verses 1-26 of Surah (88) Al-Ghashiyah (The Overwhelming) (APPENDIX 1).

For the Snowballing activity, the teacher can explain that the selected Quranic verses in English contain some difficult vocabulary words. 8 vocabulary words are highlighted in the handouts distributed.

The teacher further explains that the two activities students will participate in are:

1. The Learning Activity
2. The Snowballing Activity

During the learning activity, the teacher will explain the verses on the handout, verse by verse. Students are to take good notes of this explanation to use later in the snowballing activity.

The vocabulary words highlighted will also be explained thoroughly by the teacher. The teacher reminds the students especially to take notes where the meaning of each of the highlighted vocabulary words is concerned.

The teacher breaks the class up into pairs. Depending on the number of students in the classroom, the teacher prepares enough highlighted vocabulary to assign one vocabulary word to each pair. Each pair will work on an assigned vocabulary word by discussing on the meaning of the assigned vocabulary word contributing towards writing one good definition of the vocabulary word on paper. When this is done, the paper (with the good definition written) will be shared with another pair of students with a different vocabulary word. Now, the four students (two pairs) will discuss and learn two vocabulary words from each other.

The four groups of four students, each group has learnt two vocabulary words. Now, two groups of four students will join, making one group of eight students having four vocabulary words with them. This time the group will discuss within the group on a connection of an experience or situation that they have had to the vocabulary words. Each student in the group can choose one vocabulary word to elaborate on. The group will decide on the best connection story in terms of explaining the meaning of the vocabulary word and write the best connection story on paper with the best definition of the same vocabulary word on another piece of paper. When this is done, the students would have four of the best connection stories to each of the vocabulary words to match the four best definitions of the vocabulary words. Then, two big groups of eight students each will join to make one whole class group, sixteen students discuss and share eight connection stories to each of the eight vocabulary words, matching eight of the best definitions of the same vocabulary words that the teacher had begun with.

When all of the eight vocabulary words have been worked on, the teacher will post each vocabulary word on the board. Thus, eight vocabulary words will be posted on the board. Each vocabulary word posting looks like Table 2- Vocabulary:

Table2. *Vocabulary*

Overwhelming

1. *Definition*
2. *Connection*

The teacher collects sixteen pieces of paper, eight definitions and eight connection stories. The teacher gives each student one piece of paper. The teacher then calls for one student to read out the contents of the paper, whether a definition or a connection story. The student will then go up to the board and tick on the relevant vocabulary word posting beside either definition or connection. Subsequently, each student will do the same, after which, the student will then go to the front of the classroom to tick on the relevant vocabulary word.

For the purpose of clarity, the teacher may want to write a simple procedure for both activities:

1. The Learning Activity:

- Listen to teacher's explanation
- Take good notes
- Pay special attention to highlighted vocabulary words

2. The Snowballing Activity:

- Discuss and write down one definition of the vocabulary word assigned in pairs.
- Join another pair to learn two vocabulary words, now having two written definitions of two vocabulary words.
- Join another four, making a group of eight. Discuss and write down one connection story on each of the four vocabulary words. Now, this big group of eight students has 4 papers of definitions and 4 papers of connection stories.
- Join the other group of eight students, making it a whole class of sixteen students. Share with each other eight definitions and eight connection stories.
- Hand in all sixteen papers to teacher.

The procedures can be written clearly on the board at the beginning of the session. Alternatively, it can also be given out on handouts.

8. 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 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, Snowballing, text of 26 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.

REFERENCES

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APPENDIX 1

The Discussion of the Eighty-Eighth Surah, Al-Ghashiyah

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 Has the story reached thee of the **overwhelming** (Event)?

1: Has not there come to you the news of the overwhelming calamity?

2 Some faces, that Day, will be **humiliated**,

2: (Some) faces on that day shall be downcast,

3 **Labouring** (hard), **weary**,-

3: Laboring, toiling,

4 The while they enter the Blazing Fire,-

4: Entering into burning fire,

5 The while they are given, to drink, of a boiling hot spring,

5: Made to drink from a boiling spring.

6 No food will there be for them but a bitter Dhari'

6: They shall have no food but of thorns,

7 Which will neither **nourish** nor satisfy hunger.

7: Which will neither fatten nor avail against hunger.

8 (Other) faces that Day will be joyful,

8: (Other) faces on that day shall be happy,

9 Pleased with their striving,-

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9: Well-pleased because of their striving,

10 In a Garden on high,

10: In a lofty garden,

11 Where they shall hear no (word) of **vanity**:

11: Wherein you shall not hear vain talk.

12 Therein will be a bubbling spring:

12: Therein is a fountain flowing,

13 Therein will be Thrones (of **dignity**), raised on high,

13: Therein are thrones raised high,

14 Goblets placed (ready),

14: And drinking-cups ready placed,

15 And cushions set in rows,

15: And cushions set in a row,

16 And rich carpets (all) spread out.

16: And carpets spread out.

17 Do they not look at the Camels, how they are made?-

17: Will they not then consider the camels, how they are created?

18 And at the Sky, how it is raised high?-

18: And the heaven, how it is reared aloft,

19 And at the Mountains, how they are fixed firm?-

19: And the mountains, how they are firmly fixed,

20 And at the Earth, how it is spread out?

20: And the earth, how it is made a vast expanse?

21 Therefore do thou give **admonition**, for thou art one to admonish.

21: Therefore do remind, for you are only a reminder.

22 Thou art not one to manage (men's) affairs.

22: You are not a watcher over them;

23 But if any turns away and rejects God,-

23: But whoever turns back and disbelieves,

24 God will punish him with a mighty Punishment,

24: Allah will chastise him with the greatest chastisement.

25 For to Us will be their return;

25: Surely to Us is their turning back,

26 Then it will be for Us to call them to account.

26: Then surely upon Us is the taking of their account.

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

Snowballing using Quranic Verses in English

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.