

## **Four Corners Vocabulary using Quranic Verses in English**

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**Abstract:** *Vocabulary teaching and learning can be direct or indirect. For direct vocabulary teaching and learning is when a teacher aids students in the understanding of a literary text used in the classroom. Students may be hindered from the full understanding of a reading material or literary text because of some difficult vocabulary words. Teachers use suitable strategies to lead the students into discovering the meaning of these words. For indirect vocabulary teaching and learning is when students learn vocabulary from a variety of literary sources that the teacher exposes the students to in the language classroom. Students could learn new vocabulary words from a video clip, music lyrics, classroom discourse and other sources from a literary rich environment.*

**Keywords:** *Literary Text; Cultural Content; Understanding Content; Vocabulary Teaching and Learning; Communicative Language Learning*

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### **1. INTRODUCTION**

A teacher realizes that teaching vocabulary is essential for understanding the content. Research has shown that one of the most effective ways of teaching vocabulary is to make connections of the vocabulary to an experience that the student has had before. Another effective way is to activate prior knowledge and to connect it to the new vocabulary word. Dictionaries can be of help when verbal attempts have been unsuccessful in providing understanding of meaning. But dictionaries are best used as a supplement to an unclear explanation. Students can thus try to recall what was explained and read the definition and samples of sentences with the vocabulary word inserted into the sentences. Teachers can use what is in the dictionary as a basis to a clearer explanation or to simplify the dictionary explanation or definition. Vocabulary teaching varies in strategy with the level of language proficiency of students.

Vocabulary teaching and learning can be direct or indirect. For direct vocabulary teaching and learning is when a teacher aids students in the understanding of a literary text used in the classroom. Students may be hindered from the full understanding of a reading material or literary text because of some difficult vocabulary words. Teachers use suitable strategies to lead the students into discovering the meaning of these words. For indirect vocabulary teaching and learning is when students learn vocabulary from a variety of literary sources that the teacher exposes the students to in the language classroom. Students could learn new vocabulary words from a video clip, music lyrics, classroom discourse and other sources from a literary rich environment.

The full name of this technique, Four Corners Vocabulary 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 the learning of new vocabulary words. Additionally, a further attempt is made to include the experiential learning aspect into the classroom.

This writer makes a rigorous effort in selecting classroom materials or literary texts depicting a diversified socio-cultural variety to expose her students to different global human societies. For example, this writer has used Japanese short stories, Chinese poems, lyrics of Spanish songs, all

of which were translated into the English language. The text chosen for this technique was selected Quranic verses in English.

In this paper, this writer will:

- 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 1-12 of Surah (66) Al-Tahreem (The Prohibition)(APPENDIX 1)
- Merge selected verses and technique, Four Corners Vocabulary
- 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

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

Field experiences and teacher supervisors must incorporate a multicultural focus. Preservice teachers should observe diversity in the classroom and how effective classroom teachers apply multicultural teaching practices. Just as foundation and methodology instructors provide knowledge and techniques for teaching in culturally diverse classrooms, so should supervisors and cooperating teachers nurture and inspire students to apply culturally appropriate strategies. Carefully designed student teaching in a multicultural setting allows students to probe their own multicultural competency, to put into practice the culturally sensitive strategies that they have learned and, to reflect on the effectiveness of their own teaching on student learning. *Assessing Cultural Competency*. Ultimately, teacher educators need to assess the cultural competency of their preservice teachers, that is, how effectively preservice teachers interact with diverse people, adopt behaviour that respects and responds to cultural diversity, and integrate cultural diversity into their teaching. This task is not easy because, just as good teaching incorporates many factors, cultural competency encompasses numerous components. Furthermore, educational and personal philosophy determines which behaviours educators believe demonstrate cultural competency. Hence the selection of universally accepted identifiers of cultural competency is almost impossible and of limited value.

Although, as with good teaching, it is possible to develop observation lists and rubrics that reflect the research findings and current educational philosophy, such lists have moderate usefulness. Observation checklists evolve from an analytic, scientific perspective which assumes that behaviour can be segmented into observable component parts. Such an analytical perspective provides a narrow, fragmented description of complex behaviour. These lists give the evaluator an observational framework and an appearance of objectivity. Since they reflect the particular theoretical and philosophical standpoint of their creators, they are partial and imperfect. Because evaluators cannot nullify their cultural identity, the results are culturally tainted.

Cultural competency entails personal and interpersonal skills. Among the personal skills needed are:

- a. The capacity to become aware of one's own cultural perspective and interpersonal behaviors', and
- b. The ability to interpret intercultural exchanges accurately. Interpersonal skills include withholding judgment until one knows others better and understands their culture and skilful interpretation of cross-cultural nonverbal communication.

These skills are difficult to assess, but they can be sampled, probed, examined, and observed through simulations, discussion of plausible scenarios or critical incidents, role playing, diaries, videotapes of students engaged in intercultural communication or teaching, and direct observation in the field.

Pedagogically, cultural competency includes the ability to discern bias in print and nonprint materials, the ability to plan for and provide instruction that accommodates for cultural differences, skill in cross-cultural classroom management, skill in providing for differences in English language competency, the flexibility to provide for cultural preferences in use of time, space, social interaction and physical contact, the capability to incorporate multicultural topics and issues within the content areas, and the creation of a culturally accepting and equitable classroom environment. Most of these skills are directly observable, especially during student teaching, small group discussions of critical incidents, and role-playing. Some, such as the ability to identify text bias, can be evaluated through pencil-and-paper tests, students' textbook evaluations, and lesson plans.

Perceptions and attitudes, like self-concept, are clearly difficult to assess because of their complex and rather covert nature. Though carefully constructed tests and questionnaires that call for rank ordering, sentence completion, and agreement or disagreement are helpful, they may merely reflect awareness of what is politically correct or expected. Case studies, diaries, journals, small group discussions, and deliberation of cross-cultural critical incidents provide some insight into preservice teachers' attitudes and perceptions. But, again, students may say what they believe others want to hear, not what they genuinely believe or feel. Ultimately, only in a safe, nonthreatening, nonjudgmental environment that truly respects diversity of thought and opinion will students frankly share their opinions, beliefs, and perceptions. When educators couple these informal, albeit subjective and superficial, insights with periodic observation of preservice teachers interacting with their fellow students, other professionals, young children, and parents, they achieve a clearer understanding of these elusive and emotional personal traits. [1]

Cakir discusses the importance of developing culture awareness in the language classroom:

In EFL classrooms, as we teach the language, we would automatically teach culture. The forms of address, greetings, formulas, and other utterances found in the dialogues or models our students hear and the allusions to aspects of culture found in the reading represent cultural knowledge. Gestures, body movements, and distances maintained by speakers should foster cultural insights. Students' intellectual curiosity is aroused and satisfied when they learn that there exists another mode of expression to talk about feelings, wants, needs and when they read the literature of the foreign country. For depth of cultural understanding it is necessary to see how such patterns function in relation to each other and to appreciate their place within the cultural system. If language learners are to communicate at a personal level with individuals from other cultural backgrounds, they will need not only to understand the cultural influences at work in the behavior of others, but also to recognize the profound influence patterns of their own culture exert over their thoughts, their activities, and their forms of linguistic expression.

The teaching of the target culture has to serve the development of cross-cultural communication. The achievement of this goal is possible with the preparation of an organized inventory that would include both linguistic and extra linguistic aspects of the target culture. [2]

Williams states that "ESL educators are sharing views on how culture is a critical element in language learning- asserting that culture and language need to be taught together." Williams goes on to say:

Language and culture are intertwined. In any language, it is more than just words that transmit meaning. All cultures have their biases, practices, values and traditions that are inseparable from the language used in communication. This premise has significant implications, therefore, for the teaching of English as a foreign language.

There are thousands of educational programs and millions of students around the world involved in the learning of English as a second language. However, only a proportion of these participate in any sort of associated cultural learning program.

Many ESL teachers have discovered that language cannot be taught or learned independently of culture.

Williams mentioned two models:

1. The Onion Model by Hofstede (1991)
2. The Iceberg Model by Brake et al (1995)

### **Onion Model**

The layer of practices has three skins: symbols, heroes and rituals. "Symbols" constitute the first, outer level or practices. These are the most superficial of the three types as they can change most easily. They are signs used by a particular group to communicate meaning. Examples of such signs are words, objects, gestures and clothes. The next layer of practices is the layer of "heroes." "Heroes" provide culture-specific role models.

The last skin is the layer of "rituals." "Rituals" characterize each context of interaction. Examples of rituals include culture-specific modes of address, ways of and formulaic expressions in greetings, farewells, letter writing, telephone conversations, and so on.

This model supports the theory that one cannot divide aspects of culture into separate elements (such as language) without connections to the other components.

### **Iceberg Model**

Culture is compared to an iceberg: its most significant part is hidden.

The tip of the cultural iceberg includes laws, customs, rituals, gestures, fashion, food, or ways of address. The most powerful elements of culture are implicit – they reside "below the waterline" – below the surface of everyday interaction. They refer to value orientations.

The basic conclusion to be drawn then is that teachers of English must be mindful that the learning process does not exclude students on the basis of cultural loading. [3]

### **2.1. Main Objectives of a Critical Reading Session**

Saunders et al 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:

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

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

Students have to attempt or complete three parts of the four parts in the treatment of a new vocabulary words. Teachers can give this task as a group activity whereby students have the responsibility of completing one part each:

1. The Meaning of the New Vocabulary Word from contextual clues
2. The Definition of the Vocabulary Word

3. The Insertion of the Vocabulary Word in a Sentence to Show its Meaning
4. An Illustration Using the Vocabulary Word in a Drawing, Diagram or Paragraph
5. Explaining or Showing the Relevance and Connection of the Vocabulary Word in the Process.

Numbers 1 to 5 are all responses from students. Students respond using discussions with peers in the group on prior knowledge and contextual clues to complete each part of the task. [5]

### 2.2. Quranic Literature Log of a Researcher

This particular paper marks the twelfth 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*

<p><b>Quranic Verses:</b> 1-12 Surah (66) Al-Tahreem ( The Position) (APPENDIX 1)</p> <p><b>Topic of verses:</b></p> <p><b>Verses 1-2:</b> Human Emotions versus Pleasing Allah</p> <p><b>Verses 3-5:</b> Spreading the Words of the Prophet</p> <p><b>Verses 6-7:</b> Hell for Disbelievers</p> <p><b>Verses 8-9:</b> Heaven for Believers</p> <p><b>Verses 10-12:</b> Good and Bad Examples of Women</p> <p><b>Source of Text:</b> www. Quranix.com</p> <p>The Quran: A Reformist Translation by Dr. Edip Yuksel, LaythSaleh al- Shaiban and Dr. Martha Schulte-Nafeh (Yuksel, al-Shaiban and Nafeh, 2007)</p> <p><a href="http://www.quranix.com/#?RTQ=1&amp;A=1&amp;L=en&amp;NA=10&amp;s=94&amp;SA=1">http://www.quranix.com/#?RTQ=1&amp;A=1&amp;L=en&amp;NA=10&amp;s=94&amp;SA=1</a></p> <p><b>Technique:</b> Four Corners Vocabulary</p> <p>Source of Technique: Vogt, M.E. and Echevarria, J. (2008). 99Ideas and Activities for Teaching English Language Learners with the SIOP Model. Boston, Mass: Pearson Education.</p>
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### 2.3. The Lesson Plan

**Technique:** Four Corners Vocabulary

**Text:** Verses 1-12 of Surah (66) Al-Tahreem (The Prohibition)(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 when they are expected to decide on which roles to take on to complete the task.
2. Draw on students' personal experience: Done in groups when students are asked to write on own experience revolving around the vocabulary word.

3. Promote extended discourse through writing and discussion: Done in discussing who should take on which role in the group. Done in groups on sharing knowledge with each other when each one has completed each one's task so as to confirm understanding on the vocabulary words. Writing Assignment is writing of meaning of vocabulary words from contextual clues, writing definitions of vocabulary words from dictionary and presenting on an experience related to one vocabulary word, and the illustrator role must interpret one verse using student's own words.
4. Assist students in rereading the pivotal portions the text: Done in discussions one verse at a time, one group dealing with a set of 2-3 verses to complete task.
5. Use the four skills:
  1. Listening: Done in listening to partner's explanation in sharing their knowledge of the vocabulary words after finishing each one's task. Done in listening spokesperson presenting own experience related to a vocabulary words.
  2. Speaking: Done in explaining to each other on meaning of vocabulary words. Done in presenting on experiences related to vocabulary word.
  3. Reading: Done in reading a set of 2-3 verses individually, reading dictionary meaning of vocabulary words, reading verses for interpretation of verses in student's own words.
  4. Writing: Done in writing of meaning of vocabulary words from contextual clues, writing definitions of vocabulary words from dictionary and writing and then presenting on an experience related to one vocabulary word, and the illustrator role must write and interpret one verse using student's own words.

The teacher can begin by distributing copies of the English translated version of the Quran by Dr Edip Yuksel, specifically verses 1-12, Surah (66) Al-Tahreem (The Prohibition)(APPENDIX 1), and informing the students where the text is from and also the person who translated the text. The teacher has divided the 12 verses into these parts; each set of verses has a subheading. Dr Yuksel has provided two of the subheadings.

Verses 1-2: Human Emotions versus Pleasing Allah

Vocabulary Words: Prohibit, Compassionate, Cancellation

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Verses 3-5: Spreading the Words of the Prophet

Vocabulary Words: Substitute, Surrendering, Devout

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Verses 6-7: Hell for Disbelievers

Vocabulary Words: Stern, Commanded, Requested

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Verses 8-9: Heaven for Believers

Vocabulary Words: Repentance, Remit, Radiate

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Verses 10-12: Good and Bad Examples of Women

Vocabulary Words: Betrayed, Transgressing, Chastity

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Each group will only receive a dictionary and a handout with one set of verses and three vocabulary words (with a larger font) from each set. An example of a handout for Group1 dealing with Verses 1-2 is shown below in Table 2- Handout Sample:

## Four Corners Vocabulary using Quranic Verses in English

**Table 2.** Handout Sample

<b>Group 1:</b> Verses 1-2
<b>Assignment:</b>
One student - Meaning of three vocabulary words from three contextual clues
One Student- Definition of three Vocabulary words from the dictionary
One student – Insert one vocabulary word in a sentence. Make three sentences inserting three vocabulary words
One Student- Illustrate one vocabulary word only. Interpret the verse where the vocabulary word came from in your own words. For example, Compassionate comes from verse 1. The student will interpret verse 1 with student’s own words.
Surah (66) Al-Tahreem (the Prohibition by Dr Edip Yuksel
1. O you prophet, why do you prohibit what God has made lawful for you, seeking to please your wives? God is forgiver, Compassionate
2. God has already given the law, regarding the cancellation of oaths. God is your Lord, and He is the Knowledgeable, the Wise.
Vocabulary Words:
<b>Prohibit</b>
<b>Compassionate</b>
<b>Cancellation</b>

Each group has to decide on who is to take on which role in the group. The teacher suggests that the “illustrator” role will deal with only one vocabulary word each. Thus only if there are more members in the group, that the other two vocabulary words will be illustrated. Then, the teacher says that the member with the “definition from dictionary” role will also be the spokesperson for the group. The group’s spokesperson will choose one vocabulary and write one to three paragraphs on an experience revolving around the vocabulary word and present.

### 3. 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, Four Corners Vocabulary, text of 12 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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### AUTHORS' BIOGRAPHY

**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.

### Appendix 1

The Discussion of the Sixty-Sixth Surah, Al-Tahreem, 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. You prophet, why do you prohibit what God has made lawful for you, seeking to please your wives? God is Forgiver, Compassionate.

God is reminding the Prophet while indirectly scolding the wives of the Prophet that God has made it lawful for the Prophet to break ties with them. God is saying this to the Prophet while being understanding of the human side of the Prophet's emotional feelings for his wives. God is the Most Forgiving and the Most Compassionate.

2. God has already given the law, regarding the cancellation of oaths. God is your Lord, and He is the Knowledgeable, the Wise.

God has already given the law of divorce (Surah 65 AlTalaq) in the previous surah. God is your Lord and He is Most Knowledgeable and Most Wise.

Spreading the Words of the Prophet

3. When the prophet disclosed a hadith to some of his wives, then one of them spread it, and God revealed it to him, he recognized part of it and denied part. So when he informed her,



she said, "Who informed you of this?" He said, "I was informed by the Knowledgeable, the Ever-aware."

The Prophet disclosed a matter in confidence to some of his wives, but one of his wives divulged and spread it. God had informed the Prophet of this and the Prophet told his wife part of it and disregarded part of it. She asked the Prophet who had informed him of this and the Prophet replied that he was informed by the All-Knowing and All Aware.

4. If the two of you repent to God, then your hearts have listened. But if you band together against him, then God is his master. Gabriel, the righteous of those who acknowledge, and the angels are his supporters.

The end-note by Muhammad Asad clarified this verse. The Prophet was commanded by God to speak to his wives, Hafsah and Aishah. This verse is referring to Hafsah who betrayed the Prophet's confidence and to Aishah who by listening contributed to this betrayal. The Prophet's wives were urged to repent to sincerely regret their wrong doings. If they stick together against the Prophet, then God will protect the Prophet against them. Angel Jibril, the Believers and all the other angels are the Prophet's supporters.

5. It may be that he would divorce you, then his Lord will substitute other wives in your place who are better than you; peacefully surrendering, acknowledging, devout, repentant, serving, active in their societies, responsive, and foremost ones.

God would be able to make the Prophet divorce the wives and substitute other women who are better than them to be the Prophet's wives. Those women who are better would be submitting to God's commands readily and without hesitation, believing in the Truth, pious, asking God for forgiveness, doing good deeds and righteous acts, actively helping and doing good to please God, always the first volunteering to help and sacrifice for God's sake.

6. O you, who acknowledge, protect yourselves and your families from a fire whose fuel is people and rocks. Guarding it are stern and powerful angels who do not disobey God in what He commanded them; and they carry out what they are commanded to.

God is reminding the Believers to protect themselves and their families from the Hell fire. Guarding the gates of Hell are obedient angels who only carry out God's commands.

7. O you, who have rejected, do not apologize today. You are being requited only for what you did.

Those who reject the Truth (as Muhammad Asad explains) do not try to rationalize your deliberate denial of the truth. The rejecters of the Truth will not be recompensed for what they have done on earth in the afterlife.

8. O you who acknowledge, you shall repent to God a sincere repentance. It may be that your Lord will remit your sins and admit you into paradises with rivers flowing beneath. On that day, God will not disappoint the prophet and those who acknowledged with him. Their light will radiate around them and to their right. They will say, "Our Lord, keep perfect our light for us, and forgive us; You are able to do all things."

The Believers who repents sincerely to God will have their sins forgiven by God. The Believers will enter Gardens of rivers flowing beneath. In the afterlife, God will not disappoint the Prophet and the Believers. The right path will be clearly lighted and the Believers will pray for God to shine this Light forever and to forgive every sin committed because the Believers have no doubt that God has the power to will anything to happen.

9. O Prophet, strive against the ingrates and the hypocrites and be stern with them. Their abode is hell, and a miserable destiny.

God is giving asking the Prophet to stand up against the ungrateful disbelievers and the pretenders of faith. Those people will end up in the Hell fire.

### Bad and Good Examples of Women

10. God cites as examples of those who have rejected, the wife of Noah and the wife of Lot. They were married to two of our righteous servants, but they betrayed them and, consequently, they could not help them at all against God. It was said, "Enter the fire, both of you, with those who will enter it."

God cites some women who have rejected the Truth-the wife of Noah, the wife of Lot whose husbands are both prophets. Their husbands could not save them from the Hellfire.

11. God cites as an example of those who acknowledged, the wife of Pharaoh. She said, "My Lord, build a home for me near You in Paradise, and save me from Pharaoh and his works; and save me from the transgressing people."

God cites some women who were Believers-the wife of Pharaoh who prays to God to go to Heaven to be near God and to save her from her husband and evil doings and all evil doing people.

12. Also Mary, the daughter of Imran, who maintained her chastity. So We blew into her from Our Spirit, and she acknowledged the words of her Lord and His books; and she was of those who were obedient.

The other woman who was a Believer-Mariam, the daughter of Imran who maintained her purity and virginity and so God gave her the Breath of His Spirit. Mariam acknowledged God's words and His books. Mariam was an obedient Believer.

### 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 30<sup>th</sup>, 2012.
2. The English Translation of The Holy Quran Online: Retrieved from <http://jannah.org/quran/> on June 30<sup>th</sup>, 2012.
3. Islamicity.com-The Holy Quran. The translations are available in multiple languages. Retrieved from <http://www.islamicity.com/mosque/quran/> on June 30<sup>th</sup>, 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 30<sup>th</sup>, 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 30<sup>th</sup>, 2012.
6. 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 30<sup>th</sup>, 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.

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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.

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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.

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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.

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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.