

Quranic Imagery in English and the Senses: **A Case Study**

INTRODUCTION

Selected verses from Abdullah Yusuf Ali's English language translation of the meaning of the Quran have been used as a literary text to teach both descriptive and figurative imagery (including similes, metaphors and symbols) to students at the undergraduate level in an Islamic institution. The technique-The Senses for teaching imagery has been selected to accommodate the text. The group of students was taught imagery using one technique covering 2 class sessions. Assignments were given to derive data for the evaluation of the level of understanding of the lessons on imagery. An analysis of the data from the assignments shows a high level of understanding of the lessons on imagery by the students.

Literary devices, such as similes, metaphors, symbols, etc. are found in abundance in the Quran and they are also apparent in the translated versions of the Quran in English although it is realized by all translators, scholars and authors that no one has yet been able to convey or translate the exact meaning of the Quran.

A judgement sample of verses was taken from a few different surah. Two index categorization books were used for this selection: Tafsil Ayat AlQuran AlHakim by Jol Labom (Labom,1963) and AlMustadrak by Edward Montet (Montet,1963). Both these books were translated by Muhammad Fuad Abdul Baqui and have a systematic listing of Quranic verses according to topics (eg. Heaven, Hell, Justice, etc.). Under Heaven, there are altogether 258 verses mentioned in 58 surah. Under Hell, there are altogether 144 verses mentioned in 35 surah.

CLASSROOM APPLICATION OF QURANIC VERSES IN ENGLISH

The English translated versions of the Quran have been found to contain a rich variety of linguistic and literary features. Extensive research has been done the area of using extracted Quranic verses in English as literary texts or reading material in the Language and Literature classroom by this writer. Two distinct areas have been done in depth with the use of the English translated versions of the Quran as literary texts or reading material in the Language and Literature classroom at the undergraduate University level: the

teaching of imagery using Quranic imagery (such as this study) and the teaching of literature through the stylistics approach of analyzing the literary and linguistic features in Quranic verses in English. Some research has also been done inevitably in the field of Quranic material development and production.

An illustrated example of a stylistics analysis when using the English translated version of the Quran by Abdullah Yusuf Ali as a literary text is as follows:.

Verse 43 of the seventy-seventh surah, Al-Mursalat, a Meccan surah, extracted from The Holy Quran-the English translated version of the Quran by Abdullah Yusuf Ali.

43. “Eat and drink ye
 To your heart’s content :
 For that ye worked
 (Righteousness).

Analysis: Verse forty-three is Allah’s speech telling “Ye” the believers to eat the fruits mentioned in verse forty-two and drink the water from the springs mentioned in verse forty-one. The idiom “to your heart’s content” in line two suggests all that one desires. The conjunction “For” is used followed by the work of righteousness being the reason for the reward mentioned in verses forty-one to forty-three. Verses forty-one to forty-three are in the future tense. The fruits of righteousness are contentment in this life and the supreme bliss in the next life.

Another illustrative example of a stylistics analysis when using the English translated version of the Quran by Muhammad Asad as a literary text is as follows:

Verse 6 of the sixty-first surah, As-Saff, a Medinan surah, extracted from The Message of the Quran-the English translated version of the Quran by Muhammad Asad.

(6) And [this happened, too,] when Jesus the son of Mary, said: “O children of Israel! Behold, I am an apostle of God unto you, [sent] to confirm the truth of whatever there still remains of the Torah, and to give [you] the glad tiding of an apostle who shall come after me, whose name shall be Ahmad.”

Analysis: Verse six has two paragraphs. The first paragraph contains the speech of Prophet Jesus to the children of Israel. Prophet Jesus’ speech carries several points:

- i) That Prophet Jesus is an apostle of God
- ii) that Prophet Jesus was sent to confirm the truth in the Torah which was revealed to Prophet Moses and
- iii) that another apostle shall come after Prophet Jesus whose name was Ahmad which is another name for Prophet Muhammad.

But when he [whose coming Jesus had foretold] came unto them with all evidence of the truth, they said: “This [alleged message of his] is [nothing but] spellbinding eloquence!”
Analysis: The first paragraph of verse six begins with the conjunction “and”. The second paragraph of verse six begins with the conjunction “but”. The first paragraph contains the speech of Prophet Jesus and the second paragraph contains the speech of the children of Israel. The children of Israel considered Prophet Jesus’ message as “[nothing but] spellbinding eloquence! They did not believe Prophet Jesus. The tense of these paragraphs is the future tense because this message is a message that Prophet Jesus had predicted and foretold to the children of Israel.

USING INFORMATION TECHNOLOGY

The use of The English Translations of the Quran has become so easily accessible with the use of information technology. There are alternative ways to retrieve relevant information if one were to access or look into some useful websites.

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

http://www.usc.edu/schools/college/crcc/engagement/resources/texts/muslim/quran/quran_index.html

Another resource text that can be downloaded is: A Concordance of the Quran by Hanna Kassis.

<http://www.studyquran.org/resources/Quran-Concordance.pdf>

2. Quranic Recitation with Translation in English:

On this website, if you scroll to the bottom, you will see a section for “Recitations with translations”. They have very comprehensive collection.

<http://quranicaudio.com/>

If you want to have more control, for example be able to listen from anywhere in the surah by selecting verse by verse, go to the site, launch quran explorer and in the translation drop down (on the right side) select the “Eng-Pictall-Audio”.

<http://quranexplorer.com/>

Like the previous one, this one lets you select the surah and the verse but what's different here is that it will only play the english translation and not the arabic one with it. Go to options and select “Ibrahim Walk” as the recitation.

<http://lightuponlight.com/QuranReader/>

3. Word for Word Quran Translation:

Non pdf version. Lets you play the audio as well as click on each word and hear its pronunciation. Also lets you navigate so you can jump to any verse of any specified surah.

<http://www.allahsquran.com/learn/#>

(New) You can listen to the word by word translation from Uztazah Farhat Hashmi course. The best thing is that you can now listen to the word by word translation of a single verse or verses.

http://www.alhudapk.com/tqaudio_db/default.asp

4. Read the Quran with Translation:

This website has shaheeh international translation which I consider to be the best one available. It also lets you search the quran as well as play the audio by select the verse.

<http://quranonline.net>

These websites have good look and feel and simulate a real reading experience such as the ability to “flip” the pages and zoom. The last one has color coded tajweed as well as madina mushaf.

<http://flashquran.com>

<http://quranflash.com>

This one claims to have verified the actual verses and has the right harakahs (diacritics) and symbols. It also lets you search by root words and play the audio.

<http://www.tanzil.info/>

This one has translation in many languages.

<http://quran.nu>

This one has translation in many languages and recitations from various reciters, especially in Urdu.

<http://quranexplorer.com/>

5. Word for Word Quran translation

http://www.studyquran.co.uk/Quran_ArabicEnglish_WordforWord_Translation.html

Quran in PDF are ideal for offline use i.e. without internet connection.

6. Entire Quran in Arabic without translation

http://www.quranpda.com/Quran_Arabic_InPak_PDF.zip

7. Quran with English Translation

http://www.quranpda.com/Quran_Arabic_Eng_PDF.zip

(New) You can read the Quran in many languages all at once side by side. This website also has shaheeh international translation. The website is very simple and easy to use.

<http://quran.com/>

(New) Quran translation from the printing press in Medina. You can read the translation in English, Urdu and in other languages.

<http://www.qurancomplex.com/Quran/Targama/Targama.asp>

It is possible for teachers to download the Quranic verses in English from websites. These websites below display The Holy Quran by Abdullah Yusuf Ali. The difference between the material on the website and in the book is the arrangement. The material in the book is arranged with a certain style where distinct spacing of verses shows different sections of a surah. The material on the website is plain and runs through in the same way to the end.

The teacher can go to the relevant pages on the website and print the pages to be used as literary text in the classroom. The websites displaying The Holy Quran by Abdullah Yusuf Ali specifically are:

<http://www.biharanjuman.org/Quran/Quran-yusufali.pdf>

http://pdfdatabase.com/download_file_i.php?file=5471511&desc=Yusuf+Ali%2C+Abdu+llah+.doc

On the website, www.DeenResearchCenter.com, there are packages of translations by many different translators for the Quranviewer Program software available for download:

Quranviewer Translations 1 has 3 translators' work: Asad, Bewley and Daryabadi.

<http://deenresearchusa-com.web26.winsvr.net/LinkClick.aspx?fileticket=HlzXyffig0s%3d&tabid=58&mid=436&language=nl-NL>

Quranviewer Translations 2 has 3 translators' work: Hilali Khan, Pickthall and Sarwar.

<http://deenresearchusa-com.web26.winsvr.net/LinkClick.aspx?fileticket=crxtNCslf%2b8%3d&tabid=58&mid=436&language=nl-NL>

Quranviewer Translations 3 has 2 translators' work: Munthaqab and Qaribullah.

<http://deenresearchusa-com.web26.winsvr.net/LinkClick.aspx?fileticket=YXMQGP6YvfU%3d&tabid=58&mid=436&language=nl-NL>

The authors of the English language translations of the meaning of the Quran try to capture this special feature of the Quran- the exact expressions and meaning in the Arabic language. Although not entirely possible, as mentioned by all translators, with extra reading and guidance, a reader will be able to understand most, if not all, of what is being said in the Quran.

For the purpose of comparative studies by different translators, the website below is the best I have come across so far. Not only in the way each verse is dealt with by each translator or group of translators but also after the translation of each verse, a thorough endnote presentation capturing the essence of the surah by each translator is laid out. This website is especially useful for researchers and students in the field of translations and comparative literary studies.

<http://www.quranix.net/#?RTQ=1&TMG=1&MA=1&RK=1&SH=1&TE=1&A=1&L=en&NA=10&S=1>

For language and linguistic studies, the websites below are amazing. 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.

<http://corpus.quran.com/wordbyword.jsp>

<http://deenresearchusa-com.web26.winsvr.net/LinkClick.aspx?link=http%3a%2f%2ftextinmotion.org%2fchapters.php&tabid=58&mid=436&language=nl-NL>

<http://www.ghazali.org/arabic/WrightArabicGrammarVol1.pdf>

<http://www.ghazali.org/arabic/WrightArabicGrammarVol2.pdf>

<http://www.ghazali.org/books/haywood-65.pdf>

For the meaning of verses in the Quran, the websites below provide a clear translation in presentation, interpretation and explanation of the message of the Quran for easier understanding.

<http://deenresearchusa-com.web26.winsvr.net/LinkClick.aspx?link=http%3a%2f%2fourbeacon.com%2fwp-content%2fuploads%2fadmin2%2f2007%2f08%2fqxp-iv.pdf&tabid=58&mid=693&language=nl-NL>

<http://deenresearchusa-com.web26.winsvr.net/LinkClick.aspx?fileticket=JichdZQGEuE%3d&tabid=58&mid=590&language=nl-NL>

<http://ourbeacon.com/wp-content/uploads/admin2/2007/08/qxp-iv.pdf>

The verses to be dealt with in this paper are:

Surah (38) Sad, verses 49-52,55-57 from Abdullah Yusuf Ali's English language translation of the meaning of the Quran. This paper first provides a brief explanation and discussion of each verse to familiarize the reader with the basic meaning of the verse. The technique and the exemplary Quranic images (text) will then be presented in this paper:

Technique: The Senses

Source: The Inward Ear by Alan Duff and Alan Maley (Duff and Maley, 1989)

Text: Verses 49-51,55-57 of Surah Sad

Source: The Holy Quran by Abdullah Yusuf Ali (Abdullah, 1983)

THE DISCUSSION OF SELECTED QURANIC IMAGES

In Verses 49-52 of Surah Sad, the righteous will be rewarded indeed and as Verse 49 suggests:

49. This is a message
(Of admonition): and verily,
For the Righteous,
Is a beautiful place
Of (final) Return,-
50. Gardens of Eternity,
Whose doors will (ever)
Be open to them;
51. There will they
Recline (at ease)
Therein can they
Call (at pleasure)
For fruit in abundance
And (delicious) drink;
And beside them will be
Chaste women restraining
Their glances, (companions)
Of equal age.

In Verse 50, we are told that Heaven's doors will forever be open to the believers. Heaven will be an everlasting destination for them. This image conveys a feeling of security and enables one to be able to visualize this privilege.

Verse 51 allows one to picture and almost taste Heaven's pleasures. Heaven's tranquility is heightened with descriptions of fruits, cool drinks, etc., all to satisfy and at the disposal of the believers.

In Verse 52, we learn that these gentle surprises will be enjoyed by and shared with fellow believers and mates, pure-minded and of equal ages. This puts across to the readers feelings of being surrounded and accompanied by people whom they would love to be with; there will be no feeling of estrangement and loneliness. Abdullah Yusuf Ali in describing this verse, he says: "as we conceive happiness in this life, it is not complete if it is only solitary" (1229).

The senses that are affected are visual, tactile and gustatory.

Conversely, as we are told in Verses 55-57 of Surah Sad, for the transgressors, Hell awaits them:

55. Yea, such! But-
For the wrong-doers
Will be an evil place
Of (final) Return!-
56. Hell!- they will burn

Therein, - an evil bed
(Indeed, to lie on)!-
57. Yea, such! – Then
Shall they taste it,-
A boiling fluid, and a fluid
Dark, murky, intensely cold!-

In Verse 55, we are told that Hell will be a definite and everlasting destination for wrongdoers. It conveys to the readers a feeling of a trapped dead-end. This visualization contrasts with what has just been described about Heaven in Verse 49: “...a beautiful place/Of (final) Return” . Evil is contrasted with beauty for in the Islamic concept of beauty there is implicit good and no room for evil; similarly, where there is evil, there can never be true beauty.

Verse 56 declares that the wrongdoers will burn in their evil bed in Hell. One can imagine feeling the heat and pain of fire tormenting one “in bed”.

In Verse 57, the boiling, dark, murky, intensely cold fluid heightens the terror of Hell. As Abdullah Yusuf Ali explains it, there is discord between extreme opposites- boiling and intensely cold (1229). One can smell, taste and feel the intense cold and heat of this fluid. This makes one further imagine the extreme sufferings of Hell. The senses that are affected are the visual, tactile, gustatory and olfactory.

THE INTRODUCTORY LESSON ON IMAGERY

There is a need for an introductory lesson on imagery since there are certain aspects of imagery that the students need to know and understand before they can fully participate in class discussions or attempt any of the written assignments. A teacher can devise his/her own introductory lesson on imagery according to the level of language competence of his/her group of students. The next or subsequent lesson will be on Quranic imagery.

Thus, for this case study, it must be kept in mind that the group of participants is of the intermediate (high) English proficiency level. Careful selection of a suitable technique and level of difficulty of the text must be done. Consequently, activities that help to enhance the four language skills are also thought of.

A suggested written assignment after an introductory lesson on imagery is: Make sentences using the three literary devices and explain how and why the simile, metaphor and symbol are used. State the senses that are affected by each image. The written assignment will be used as basis for gauging whether or not the students have understood the lesson.

LESSON PLAN ON IMAGERY

Technique: The Senses

Text: Verses 49-51, 55-57 of Surah Sad

Level: High Intermediate (undergraduate)

Duration: One Hour

Objectives: Develop in students the ability to:

- 1) Identify and/or locate the images in each verse
- 2) Recognize and distinguish between the 2 types of imagery :
 - i) Descriptive imagery
 - ii) Figurative imagery and the literary devices used
- 3) State which senses are affected
- 4) Create their own images
- 5) Use the four skills:
 - i) Listening: Done in listening to the teacher reading the verses.
 - ii) Speaking: Done in contributing responses to the teacher's questions.
 - iii) Reading : Done in reading verses and trying to locate and identify the images.
 - iv) Writing : Done in written assignment.

The teacher can start the lesson by recapitulating the (previous) introductory lesson on imagery. Allow 15 minutes for this.

In the technique, The Senses, the students can focus on the different senses that are affected through imagery. This time the students will have a chance to use Quranic imagery and be able to state which senses are affected.

The level of suitability for this technique would be intermediate English language class level (undergraduate) students at an Islamic institution and/or where the majority of the student population is Muslim.

The original text used for this technique was replaced with Quranic images of Heaven and Hell from Abdullah Yusuf Ali's English language translation of the meaning of the Quran : Verses 49-51, 55-57 of Surah Sad.

After a brief explanation of the previous lesson, the teacher leads the students into Quranic imagery. He/she distributes copies of the verses to the students and informs the students that the verses that they are about to study are verses from Abdullah Yusuf Ali's English language translation of the meaning of the Quran, starting with Verses 49-51 of Surah Sad. He/she tells the students that these verses are about Heaven.

Then, the teacher reads the verses twice :

49. This is a Message
(Of admonition): and verily,
For the Righteous,
Is a beautiful place

- Of (final) Return,
50. Gardens of Eternity,
Whose doors will (ever)
Be open to them;
51. Therein will they
Recline (at ease)
Call (at pleasure)
For fruit in abundance,
And (delicious) drink;

As the teacher reads these verses, he/she goes through and explains the difficult words.

In Verse 49, line 2 - admonition - warning

In Verse 50, line 1 - Eternity - unchanging and endless time

In Verse 51, line 2 - recline - be in a horizontal position

In Verse 51, line 4 - abundance - plenty, a quantity that is more than enough

The teacher goes back to the verses and asks students to try to locate and identify the images in the verses. He/she goes through the task with them, helping and guiding.

Verse 50, line 1 : Gardens of Eternity

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

"Gardens of Eternity" are the beautiful gardens which will be in unchanging existence forever for the righteous to enjoy in Heaven. The term also symbolizes the supreme or sublime Beauty of Heaven in a spiritual sense.

Senses : visual.

The image gives one a beautiful (mental) picture of gardens that are always in bloom while symbolizing that timeless heavenly world one can only truly know after life.

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.

Verse 50, lines 5 and 6 : For fruit in abundance,

And (delicious) drink.

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

These gardens have plenty of fruits and delicious drinks that the righteous can enjoy. These pleasures are symbolic of the types of satisfaction that these gardens can give. The "abundance" symbolizes the unceasing quantity that is available and thus, the feeling of satisfaction continuously lingers on.

Senses : visual, gustatory.

The image suggests a mental picture and we are made to feel as if the fruits and drinks can be tasted.

Then the teacher distributes copies of verses of images of Hell this time and informs the students that these verses are about Hell and that these verses are specifically from Abdullah Yusuf Ali's English language translation of the meaning of the Quran - - Verses 55-57 of Surah Sad.

The teacher reads these verses twice:

55. Yea, such! But -

For the wrong-doers

Will be an evil place

Of (final) Return ! -

56. Hell! - they will burn

Therein, - an evil bed

(Indeed, to lie on)! -

57. Yea, such! - Then

Shall they taste it, -

A boiling fluid, and a fluid

Dark, murky, intensely cold

As the teacher reads, he/she goes through and explains difficult words:

In Verse 57, line 4 - murky-- gloomy, unappetizing

In Verse 57, line 4 - intensely- - very high degree

Now the students will be better able to deal with the verses on Hell with less help from the instructor, having previously dealt with the verses on Heaven. The teacher goes back to the verses and asks them to locate and identify the images in the verses.

Verse 56, line 2 : an evil bed

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

A bed usually signifies a place on which to rest but this "bed" is a place to be tortured, punished and burned; it is comparable to a torture chamber.

Senses : visual, tactile.

The image suggests a horrifying picture provoking the reader to almost feel the pain of being burned.

Verse 57, line 4 & 5 : A boiling fluid, and a fluid

Dark, murky, intensely cold.

What type of imagery? Descriptive imagery.

A vivid description is given about a torturous drink in Hell.

Senses : visual, tactile, gustatory.

One can picture tasting this drink and feeling its high degree of heat and coldness alternately burning and freezing one into extreme discomfort.

Then the teacher writes on the board selected words from the verses of Heaven and Hell for the written assignment:

Make sentences with these words, creating your own images and stating which of your senses are affected.

- 1)A beautiful place
- 2)Fruit in abundance
- 3)Delicious drink
- 4)An evil place
- 5)An evil bed
- 6)A boiling fluid

Example: A Beautiful Place

A beautiful place is like a painting where flowers always bloom and swans glide about continuously on a pond of clear, blue water.

Senses : visual.

If the students are able to complete the written assignment within the remainder of the class time, these assignments will be collected at the end of the period. If not, these assignments can be collected at the beginning of the next lesson. The written assignments will be used as the basis for gauging whether or not the students have understood the lesson.

A CASE STUDY

The general background of this group of participants is a classroom total of 25 students who sat for an English Placement Test at the beginning of the academic year to determine their level of language proficiency. This class was a high intermediate level group. Out of the total number of students (25), 25 were females and 0 males. They were of the first year at the undergraduate level aged 20-21 years of age. All of them (25) have gone through 2 years of General Matriculation Studies before beginning their first year of Undergraduate Studies. The students were majoring in a number of subjects, but all under Humanities. The background: 25 Muslims and 0 Non Muslims, 25 Local and 0 International. For the Introductory Lesson, 22 were present and participated. For the Quranic Imagery Lesson, 21 were present and participated. The absentees were two different groups of students for each lesson. One student was absent for both lessons.

Two lessons were taught to a group of students at the undergraduate level in an Islamic institution. This class is an English language –High Intermediate level class. The students

were taught for one hour of the introductory lesson on imagery and one hour of the above lesson plan using the technique-The Senses with Quranic images. Observatory comments were taken and reproduced in this paper. The breakdown of the marking scheme for the two written assignments after each lesson was taught, is dealt with.

EVALUATION OF ASSIGNMENTS

The Introductory Lesson on Imagery

Assignment: Write a simile, metaphor and symbol, stating the senses that are affected.

For simile : Total - 5 marks.

4 marks for correct answers

(-) 1 mark for spelling error

(+) 1 mark for creativity

(-) 1 mark for grammatical error

For metaphor : Total - 5 marks

4 marks for correct answers

(-) 1 mark for spelling error

(+) 1 mark for creativity

(-) 1 mark for grammatical error

For symbol : Total - 5 marks

2 marks for each part of the symbol

(-) 1 mark for spelling error

(+) 1 mark for creativity

(-) 1 mark for grammatical error

Maximum Possible Score: 15 marks

No. of Participants Scores

5 15

7 14

7 13

2 12

1 9

Comments

Generally, the scores show that the lesson was well-understood. The students lost points mainly for grammatical flaws. The student who scored 9 marks had serious grammatical flaws in all three parts of the question which aggravated the problem of writing his/her own metaphor or symbol effectively.

The Lesson on Imagery using Quranic images and the technique-The Senses.

Assignment: Create your own images from the words selected from the verses.

Total - 30 marks (5 marks each)

3 marks for doing the assignment adequately.

Creativity	+1
Spelling error	-1
Grammatical error	-1
Effective vocabulary	+1

Maximum Possible Score: 30 marks

No. of Participants Scores

1	30
1	29
5	28
2	27
8	26
1	25
1	24
1	23
1	20

Comments

The majority of the participating students scored 26 marks. Those who scored above 26 marks did so because of more effective vocabulary and less grammatical flaws. Those who scored below 26 marks did so because of not attempting all of the six-part question. This technique was found to be suitable for this level- intermediate because the students were willing and able to speak up. However, it was difficult for this group of students to guess the meaning of words like admonition when new vocabulary was pointed out. Otherwise, this group of participants was very cooperative.

CONCLUSION

The focus of this technique (The Senses) is of course, the teaching of imagery. At the same time, however, the teacher can point out new vocabulary and correct grammatical mistakes in the English language. For this High Intermediate group of participants, the classroom activity was task-based, locating and identifying the images in the verses. They are also required to state which senses are affected by each Quranic image.

This technique, The Senses, text of Quranic imagery and the suitable activities carried out in the classroom, each plays its own role in a teacher's successful teaching session. They are an integrative part of the whole teaching session.

Basically, the following are the main objectives of a teacher teaching imagery:

Objectives: Develop in students the ability to:

1) Distinguish the 2 types of imagery :

- i) Descriptive imagery
- ii) Figurative imagery
- 2) Distinguish the 3 literary devices usually used in figurative imagery:
 - i) Simile
 - ii) Metaphor
 - iii) Symbol
- 3) Recognize and use the literary terms for the five senses that can be affected through imagery:
 - i) see--visual
 - ii) hear--auditory
 - iii) touch--tactile
 - iv) smell--olfactory
 - v) taste--gustatory
- 4) Write their own similes, metaphors and symbols, stating the senses that are affected.
- 5) Use the four skills:
 - i) Listening
 - ii) Speaking
 - iii) Reading
 - iv) Writing

With the use of Quranic images, it is possible to generate a discussion on an aspect of Islam. This is an added advantage, especially at Islamic institutions. Both descriptive and figurative imagery, in particular, metaphors, similes, symbols, can be taught through Quranic images.

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