

Hots Using Quranic Verses in English

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1. INTRODUCTION

HOTS- Higher Order Thinking Skills type of questioning is a recommended instructional strategy used to elicit elaborated responses of various cognitive levels. Questioning is a skill of inquiry which can be done at different cognitive levels and therefore a possibility of a wide range of different responses can be expected. The levels of responses can vary according to the level of language proficiency and ability to express oneself. This interrogation is essentially an investigative opportunity for an elaborated response. Besides this, these questions promote and develop critical thinking skills. These questions are used in teaching as a strategy when students have reached a level when they find it not challenging enough and thus it becomes no longer acceptable for these students to respond to the low-level Wh questions.

Since this level of questioning involves some thought process before a response is given, enough time must be given for the wait. The student is probed to organize his or her train of thought before producing elaborated speech. Ample opportunities are created and enough time is given for “student respond time” which further means that there is a significant decrease in “teacher talk time”. When a student is “stuck”, the teacher gives only enough assistance for the student to resume “student respond time”. When a student is confused about a concept, the teacher does not give the answer, the teacher encourages clarification instead. When the need arises, another student is then sought to attempt clarifying at the point left off by the former student.

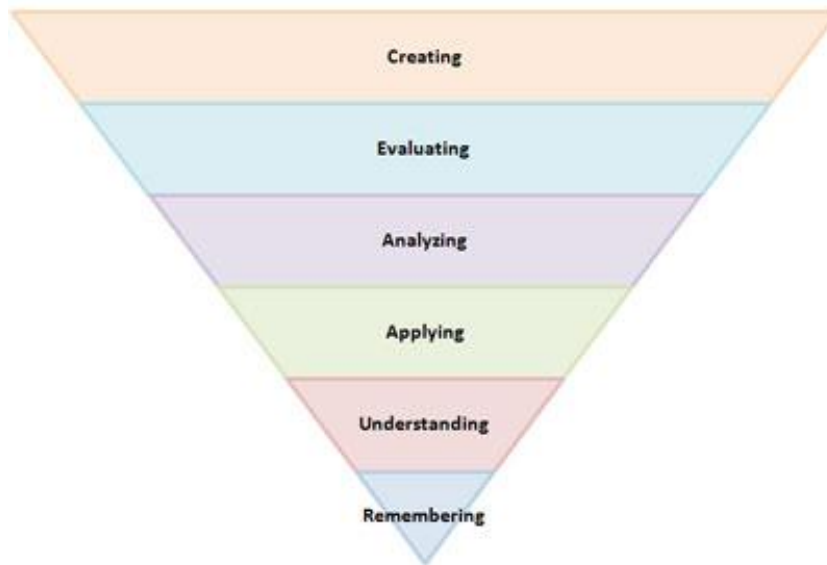
The responses to these HOTS questions are usually not found in the material taught. Thus, the opportunity to tap a student’s individuality, creativity and originality is created. These questions are probing and are supposed to jolt students’ minds.

The full name of the technique, HOTS Using Quranic Verses in English, is an explicit statement informing the literary text chosen for the classroom. In an attempt to creatively develop multicultural practices in the classroom, an authentic sacred text translated into the English Language is used. The Quran is indeed from the past for the people of the present and the future. As a teacher, this paper has indeed elicited my individuality and originality in educational design. Guided discourse takes place and understanding the literary text deeper when making connections with students’ past experiences and newly taught knowledge using the experiential pedagogical approach. Extended discourse through discussions and writing in the language and literature classroom through the use of Quranic Verses in English are done which weaves into the thematic expression of educational design in multiculturalism, diversity and globalization.

2. CURRENT RESEARCH ON DEVELOPING AND USING HIGH ORDER LEVEL THINKING SKILLS QUESTIONING

Anderson (2005) revised Bloom’s Taxonomy as shown in Figure 1- Revised Bloom’s Taxonomy
Figure 1- Revised Bloom’s Taxonomy Diagram:

Bloom's Taxonomy



Revised edition by Lorin Anderson (a student of Bloom)

Anderson (2005) further divided the six cognitive process areas of inquiry and nineteen subareas were identified as shown in Figure 2- Cognitive Process Areas:

1. REMEMBER— Retrieve relevant knowledge from long-term memory.

1.1 RECOGNIZING (e.g., Recognize the dates of important events in U.S. history)

1.2 RECALLING (e.g., Recall the dates of important events in U.S. history)

2. UNDERSTAND— Construct meaning from instructional messages, including oral, written, and graphic communication

2.1 INTERPRETING (e.g., Paraphrase important speeches and documents)

2.2 EXEMPLIFYING (e.g., Give examples of various artistic painting styles)

2.3 CLASSIFYING (e.g., Classify observed or described cases of mental disorders)

2.4 SUMMARIZING (e.g., Write a short summary of the events portrayed on videotapes)

2.5 INFERRING (e.g., In learning a foreign language, infer grammatical principles from examples)

2.6 COMPARING (e.g., Compare historical events to contemporary situations)

2.7 EXPLAINING (e.g., Explain the causes of important eighteenth-century events in France)

3. APPLY— Carry out or use a procedure in a given situation

3.1 EXECUTING (e.g., Divide one whole number by another whole number, both with multiple digits)

3.2 IMPLEMENTING (e.g., Determine in which situations Newton's second law is appropriate)

4. ANALYZE— Break material into constituent parts and determine how parts relate to one another and to an overall structure or purpose

4.1 DIFFERENTIATING (e.g., Distinguish between relevant and irrelevant numbers in a mathematical

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word problem)

4.2 ORGANIZING (e.g., Structure evidence in a historical description into evidence for an against a particular historical explanation)

4.3 ATTRIBUTING (e.g., Determine the point of view of the author of an essay in terms of his or her political perspective)

5. EVALUATE— Make judgments based on criteria and standards.

5.1 CHECKING (e.g., Determine whether a scientist's conclusions follow from observed data)

5.2 CRITIQUING (e.g., Judge which of two methods is the best way to solve a given problem)

6. CREATE— Put elements together to form a coherent or functional whole; reorganize elements into a new pattern or structure

6.1 GENERATING (e.g., Generate hypotheses to account for an observed phenomenon)

6.2 PLANNING (e.g., Plan a research paper on a given historical topic)

6.3 PRODUCING (e.g., Build habitats for certain species for certain purposes)

(Anderson, 2005)

Akron Global Polymer Academy of The University of Akron (2010) recognizes the benefit of developing higher order thinking skills in students:

Probing questions, such as why?, can you elaborate?, what evidence can you present to support your answer? encourage students to "unpack" their thinking, to show how they have reached particular conclusions. Teachers can use probing questions to press students to consider and weigh diverse evidence, to examine the validity of their own deductions and inductions, and to consider opposing points of view. Probing questions ask students to extend their knowledge beyond factual recall and "parroting" of learned theories, to apply what is known to what is unknown, and to elaborate on what is known to deepen their understanding of this knowledge.

Probing questions contribute to a classroom climate of inquiry and thoughtful examination of ideas. Students who are regularly exposed to questions that force them to defend their responses with reasons and evidence may internalize this "critical thinking" habit of mind.

(The University of Akron, 2010)

Louisiana. Gov (2008) discusses how teachers would develop and use high order level thinking skills in the classroom:

1. Set up a classroom environment which is conducive to high-level thinking.
 - A. Multi-level Materials
 - B. Flexible Grouping
 - C. Print-Rich Environment
 - D. High Expectations
 - E. Teacher as Co-Learner
 - F. Nurture Risk-Taking
2. Engage students in activities which foster high-level thinking.
 - A. Collaborative group activities in which students can communicate with others in a variety of ways.
 - B. Problem-solving activities that require more than routine calculations.

- C. Open-ended activities with more than one "right" answer.
- D. Activities which accommodate multiple intelligences.
- E. Activities in which both genders participate freely.
- 3. Construct questions that call for high-level thinking.
- A. Ask yourself, "Do I always know the answer to my questions?"
- B. Use a variety of assessment methods that match teaching strategies. For example, use a project for assessment instead of an end-of-unit test.

(Louisiana. Gov, 2008)

Senior (2005) uses higher-order questioning in helping gifted and talented children:

2.1. Higher-Order Questioning and Developing A Creative Approach

This approach can help gifted and talented children to:

- Develop critically, creatively, reflectively and develop logical thinking habits
- Approach problem-solving using a developed imaginative approach, using their initiative and flexibility when seeking solutions
- Identify and prioritise key issues
- Appropriately define and redefine the problems to be solved
- Use careful analysis of questions enabling an empathetic approach to questioning, thinking
- from a wider view
- Make connections and establish patterns and relationships
- Question assumptions about approaches to research and develop research ideas
- Make decisions on the basis of experience and supporting evidence
- Evaluate processes and outcomes
- Develop an embedded inquiring and professional approach to researching and explore both appropriate questioning techniques and methodologies to 'answer' analysis and testing
- Develop further questions.

Wilen, Ishler, and Hutchinson (2000) have summarized the crux of effective questioning techniques for teachers:

1. Effective questions are clearly phrased, reducing the possibility of student confusion and frustration. A major problem occurs when a teacher asks a series of run-on questions, while attempting to sharpen the focus of the original question.
2. Teachers should wait at least three to five seconds after asking a question that requires higher-order thinking (wait-time I), and three to five seconds after a student response to provide precise feedback (wait-time II).
3. Effective teachers encourage all students to respond, rather than depending on volunteers, or answering the question themselves. Longer wait time, probing questions, and a pattern of expectation for student responses are all helpful strategies in promoting student responses.
4. The research on student call-outs suggests that although call-outs need to be controlled, their response can be a helpful technique in promoting student participation among reticent and low-socioeconomic students.
5. The research on the effectiveness of higher-level teacher questions, those questions on Bloom's taxonomy that require analysis, synthesis or evaluation, is mixed. However, the consensus is that higher-level questions encourage higher-level student thinking.
6. Teacher feedback should be specific and discriminating. Students should be acknowledged for their contribution, praise should underscore genuine accomplishment, while criticism and

remediation should point out areas in need of improvement (focusing on the behavior, skills, and knowledge, rather than the individual).

7. While researchers consider the frequency of teacher questions (well into the hundreds a day) as too high, there is an increasing emphasis on the need to encourage more student-initiated questions—an indication of student involvement and increased student comprehension.

(Wilén, Ishler, and Hutchinson, 2000)

2.2. Main Objectives of a Critical Reading Session

Saunders et al (1999) revealed four strategies which work and these four strategies are tied with the literary text or reading material used in class. These four points can also be used as a basis or objectives or intended learning outcomes that a teacher would want to achieve at the end of a critical reading session, including the four language skills. Thus, at the end of a critical reading session, a teacher would want students to have exercised and practiced in these areas:

1. Build students' background knowledge.
2. Draw on students' personal experiences.
3. Promote extended discourse through writing and discussion.
4. Assist students in rereading the pivotal portions of the text.

(Saunders et al, 1999:4)

5. Use of four language skills:

- Writing
- Reading
- Listening
- Speaking

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

2.3. Question-Answer Relationship (QAR)

This program teaches students strategies for answering questions. It also points out the sources for different kinds of questions. Here are the three types of answers:

Right There The answer is located directly in the reading

Think and Search The answer is "between the lines." The reader needs to analyze, make inference and/or predict the answer based on the information in the reading.

On My Own The answer is "beyond the lines." The reader must base the answer on his/her own experience.

From the above QAR program, the HOTS type of questions is rarely looking for responses that are “Right There”. It is more probable that the HOTS questions will look for responses that are “Think and Search” or “On My Own the answer is Beyond the Lines”.

Four thinking questions for a partner to answer.

1. Why do you think? Or why do/did ____?
2. How does ____ relate to your life or experiences?
3. Compare ____ to ____.
4. What if ____? Predict ____

Papers are exchanged and answers are given to each other's questions. Finally, with a partner, a chart or diagram is drawn to illustrate the main points of the chapter.

(Vogt and Echevarria, 2008)

3. THE USE OF SELECTED QURANIC VERSES IN ENGLISH AS LITERARY TEXT OR READING MATERIAL

The writers of the English language translations of the meaning of the Quran strive to produce as close an approximation of the Quran as possible. 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 in 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 level: the teaching of imagery using Quranic imagery 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. A demonstration of classroom application of Quranic verses in English can be found in APPENDIX 3.

4. QURANIC LITERATURE LOG OF A RESEARCHER

This particular paper marks the nineteenth paper of a well-thought out plan of this writer for a life-long pursuit of a Quranic Literature Log of her own but perhaps not in the same meaning to that used for a student's Literature Log. This writer will start having a folder of her own called Quranic Literature Log where a list of selected Quranic verses in English by various translators to be used as literary texts or reading material are merged with the technique through various sources for teaching in the Language and Literature classroom. Through this log, a series of new research papers will be written and published.

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

Table 1. *Quranic Literature Log*

Quranic Verses: 1- 38 Surah (47) Muhammad (APPENDIX 1)

Topic of verses: Believers and Disbelievers

Source of Text: www.jannah.org

Technique: HOTS

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

5. THE LESSON PLAN

Technique: HOTS

Text: Verses 1-38, Surah (47) Muhammad (APPENDIX 1)

Level: Advanced (undergraduate)

Duration: Two Hours

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

Objectives:

1. Build students' background knowledge: Done in bringing focus to the benefit of reflections and discipline because there exists Allah. Students' awareness is raised because there is a constant comparison of true Believers and disbelievers.
2. Draw on students' personal experience: Done in one of the HOTS questions as a writing assignment.
3. Promote extended discourse through writing and discussion: Done in discussing and clarifying the meaning of verses in groups. Done in groups for the writing assignment: The HOTS questions.

4. Assist students in rereading the pivotal portions of the text: Done in discussions one verse at a time within a group with one set of verses in preparation for the HOTS questions.
5. Use the four skills:
 - i) Listening: Done in listening to group members' explanation for the preparation of a summary. Done in groups listening to spokespersons of each group present.
 - ii) Speaking: Done in explaining to each other the meaning of the verses in preparation of the summary. Done in presentation, whereby each spokesperson explains group's summary of the set of verses.
 - iii) Reading: Done in reading a set of about 10 verses in a group when preparing for the summary. Done individually when attempting the HOTS questions.
 - iv) Writing: Done in writing notes on what they have understood from peers and teacher on the verses. Writing Assignment is responses to the HOTS questions.

The teacher can begin by distributing copies of the English translated version of the Quran by a group of Muslims who prefer to be anonymous from jannah.org, specifically, verses 1-38 of Surah (47) Muhammad (APPENDIX 1) .

Depending on the size of the class, each group has a set of about 10 verses on the handout. Since the surah has 38 verse, there can be four groups of at least 4 students per group. Then the teacher explains that each group will work on the set of verses in preparation of a summary of the meaning of the verses. A spokesperson for each group will then come up to explain and present the group's summary. During each presentation, the teacher will take the opportunity to guide students to the right meaning of the verses, if necessary. The teacher can also take this opportunity to add more background information, if any. Vocabulary words can also be explained and highlighted. The teacher must remind students to take notes in preparation for the writing assignment on HOTS questions.

Teachers will explain there will be 4 HOTS questions and students are to attempt one according to the number assigned. Each group will start counting continuously from 1-4 going clockwise. The number each student has will be the same HOTS question number the student as to respond to for the writing assignment.

The HOTS Questions:

1. In your opinion which verse is the main verse in terms of carrying the main message of the set of verses and why?
2. Which verse/s is the most relevant to you in terms of connecting it to your experiences?
3. Categorize the set of verses into 2-3 groups. How did you group them and why?
4. Expand on your group's summary into a full length essay.

Students will turn in their papers and teacher will use these as a basis of evaluation on the depth of understanding of the verses.

6. 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 participate in brainstorming
4. Ability to explain or make connections or predict in material and content
5. Ability to demonstrate their new knowledge
6. Ability to express prior knowledge
7. Ability to demonstrate individuality and creativity
8. Availability and ability to make choices in tasks which consider flexibility for different strengths and needs.

This technique, HOTS, text of 38 Quranic verses in English and the suitable activities carried out in the classroom, each plays its own role in a teacher's successful critical reading session. They are an integral part of the whole teaching session. The same set of intended learning outcomes or objectives was achieved at the end of the Quranic Critical Reading Session.

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Appendix 1

The Forty-Seventh Surah, Muhammad

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. Those who reject God and hinder (men) from the Path of God-- their deeds will God render astray (from their mark).
2. But those who believe and work deeds of righteousness, and believe in the (Revelation) sent down to Muhammad - for it is the Truth from their Lord,- He will remove from them their ills and improve their condition.

3. This because those who reject God follow vanities, while those who believe follow the Truth from their Lord: Thus does God set forth for men their lessons by similitudes.
4. Therefore, when ye meet the Unbelievers (in fight), smite at their necks; At length, when ye have thoroughly subdued them, bind a bond firmly (on them): thereafter (is the time for) either generosity or ransom: Until the war lays down its burdens. Thus (are ye commanded): but if it had been God's Will, He could certainly have exacted retribution from them (Himself); but (He lets you fight) in order to test you, some with others. But those who are slain in the Way of God-- He will never let their deeds be lost.
5. Soon will He guide them and improve their condition,
6. And admit them to the Garden which He has announced for them.
7. Ye who believe! If ye will aid (the cause of) God, He will aid you, and plant your feet firmly.
8. But those who reject (God) -- for them is destruction, and (God) will render their deeds astray (from their mark).
9. That is because they hate the Revelation of God; so He has made their deeds fruitless.
10. Do they not travel through the earth, and see what was the End of those before them (who did evil)? God brought utter destruction on them, and similar (fates await) those who reject God.
11. That is because God is the Protector of those who believe, but those who reject God have no protector.
12. Verily God will admit those who believe and do righteous deeds, to Gardens beneath which rivers flow; while those who reject God will enjoy (this world) and eat as cattle eat; and the Fire will be their abode.
13. And how many cities, with more power than thy city which has driven thee out, have We destroyed (for their sins)? and there was none to aid them.
14. Is then one who is on a clear (Path) from his Lord, no better than one to whom the evil of his conduct seems pleasing, and such as follow their own lusts?
15. (Here is) a Parable of the Garden which the righteous are promised: in it are rivers of water incorruptible; rivers of milk of which the taste never changes; rivers of wine, a joy to those who drink; and rivers of honey pure and clear. In it there are for them all kinds of fruits; and Grace from their Lord. (Can those in such Bliss) be compared to such as shall dwell forever in the Fire, and be given, to drink, boiling water, so that it cuts up their bowels (to pieces)?
16. And among them are men who listen to thee, but in the end, when they go out from thee, they say to those who have received Knowledge, "What is it he said just then?" Such are men whose hearts God has sealed, and who follow their own lusts.
17. But to those who receive Guidance, He increases the (light of) Guidance, and bestows on them their Piety and Restraint (from evil).
18. Do they then only wait for the Hour-- that it should come on them of a sudden? But already have come some tokens thereof, and when it (actually) is on them, how can they benefit then by their admonition?
19. Know, therefore, that there is no god but God, and ask forgiveness for thy fault, and for the men and women who believe: for God knows how ye move about and how ye dwell in your homes.
20. Those who believe say, "Why is not a Surah sent down (for us)?" But when a Surah of basic or categorical meaning is revealed, and fighting is mentioned therein, thou wilt see those in whose hearts is a disease looking at thee with a look of one in swoon at the approach of death. But more fitting for them—
21. Were it to obey and say what is just, and when a matter is resolved on, it were best for them if they were true to God.

22. Then, is it to be expected of you, if ye were put in authority, that ye will do mischief in the land, and break your ties of kith and kin?
23. Such are the men whom God has cursed for He has made them deaf and blinded their sight.
24. Do they not then earnestly seek to understand the Qur'an, or are their hearts locked up by them?
25. Those who turn back as apostates after Guidance was clearly shown to them,- the Evil One has instigated them and buoyed them up with false hopes.
26. This, because they said to those who hate what God has revealed, "We will obey you in part of (this) matter"; but God knows their (inner) secrets.
27. But how (will it be) when the angels take their souls at death, and smite their faces and their backs?
28. This because they followed that which called forth the Wrath of God, and they hated God's good pleasure; so He made their deeds of no effect.
29. Or do those in whose hearts is a disease; think that God will not bring to light all their rancour?
30. Had We so willed, We could have shown them up to thee, and thou shouldst have known them by their marks: but surely thou wilt know them by the tone of their speech! And God knows all that ye do.
31. And we shall try you until we test those among you who strive their utmost and persevere in patience; and we shall try your reported (mettle).
32. Those who reject God, hinder (men) from the Path of God, and resist the Messenger, after Guidance has been clearly shown to them, will not injure God in the least, but He will make their deeds of no effect.
33. Ye who believe! Obey God, and obey the Messenger, and make not vain your deeds!
34. Those who reject God, and hinder (men) from the Path of God, then die rejecting God-- God will not forgive them.
35. Be not weary and fainthearted, crying for peace, when ye should be uppermost: for God is with you, and will never put you in loss for your (good) deeds.
36. The life of this world is but play and amusement: and if ye believe and guard against evil, He will grant you your recompense, and will not ask you (to give up) your possessions.
37. If He were to ask you for all of them, and press you, ye would covetously withhold, and He would bring out all your ill-feeling.
38. Behold, ye are those invited to spend (of your substance) in the Way of God: But among you are some that are niggardly. But any who are niggardly are so at the expense of their own souls. But God is free of all wants, and it is ye that are needy. If ye turn back (from the Path), He will substitute in your stead another people; then they would not be like you!

Appendix 2

Using Information Technology

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/quranindex.html>

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

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

3. The English Translation of The Holy Quran Online:

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<http://www.jannah.org/qurantrans/>

4. Islamicity.com-The Holy Quran. The translations are available in multiple languages.

<http://www.islamicity.com/mosque/quran/>

5. 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>

6. 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.

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

7. 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>

8. Teachers can also download Islamic songs on CDs for classroom use. For websites with songs with Quranic topics or titles:

- It comes with lyrics of each song, a list of artists or singers and songs
<http://www.islamiclyrics.net/>
- Large collection of Arabic nasheeds.
- http://www.2mfm.org/html/arabic_madih.html
- Many nashids and full recitations of the Quran
- <http://www.aswatalislam.net/>

Appendix 3

Classroom Application of Quranic Verses in English

Quranic Verses in English: Teaching Imagery

In the case of Descriptive imagery, an illustrated example is from Abdullah Yusuf Ali's English Translations of the Quran, Verse 29 of Surah (18) Al-Kahf:

Surah (18) Al-Kahf

Verse 29, line 9: That will scald their faces

What type of imagery? Descriptive imagery.

The image gives a vivid description of what the "water like melted brass" can do.

Senses: visual, tactile.

Not only can one imagine feeling the pain of being scalded but one can also picture the disfigurement that the scalding will cause to the faces of the sinners.

In the case of Figurative imagery using the literary device, simile, an illustrated example is from Abdullah Yusuf Ali's English Translations of the Quran, Verse 65 of Surah(37) As-Saffat:

Surah (37) As-Saffat

Verse 65, lines 1-3: The shoots of its fruit-stalks
 are like the heads

 Of devils

What type of imagery? Figurative Imagery using the literary device: simile.

The word "like" tells one that a simile is being used to compare the shoots to devils' heads.

Senses: visual.

This image gives a vivid picture in our minds of how evil-looking fruits of this tree in Hell are.

In the case of Figurative imagery, using the literary device, metaphor, an illustrated example is from Abdullah Yusuf Ali's English Translations of the Quran, Verse 50 of Surah(38) Sad:

Surah (38) Sad

Verse 50, lines 2 and 3: Whose doors will (ever)

 Be open for them

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

These doors to the beautiful gardens are forever open to the righteous. Normally, when one thinks of doors, they can either be open or closed. But these doors in Heaven will forever be open. The image metaphorically compares the entrance or passage into Heaven, which we cannot truly visualize, to "doors" in which case Heaven is compared to a gracious house or one's eternal home. The image of open doors depicts Heaven as an abode that feels familiar, hospitable, welcoming.

Senses: visual.

The image suggests a mental picture.

In the case of Figurative imagery using the literary device, symbol, an illustrated example is from Abdullah Yusuf Ali's English Translations of the Quran, Verse 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 Judgment-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.