I. Introduction

To acquire new knowledge, whether for an ELL or a native speaker, it is always helpful for teachers to show students how to make the texts more accessible without comprising on the level and content of the text. This technique can enhance students’ language skills as well as give students an opportunity to learn a form of study skill. Bearing this in mind, teachers can show students how to prepare outlines that would help students organize their notes from a literary text of a critical reading lesson. These framed outlines are actually notes whether in charts or columns, all aimed at achieving deeper understanding of the text. To show its effect, teachers can require students to use it as the only tool for an oral presentation.

There are clear advantages for framed outlines to be used as a preparation activity. If done before a reading, it would already have the dense part of the reading done away with. If done during the reading, students can go through the text structure of the literary text. This could be in the form of a summary of the story, the sequence of events, the main message of story. Then after the reading, this particular activity can enhance a deeper personal understanding of the story in connection with prior experiences. This way, a framed outline can not only serve as a supplementary text to help in revision for an assessment, but can also function like a review of the literary text, a smaller version of an actual book review.

The name of the technique, Framed Outline, is derived from the possibility that a set structure can be used as the basis for a review of every literary text. In an attempt to develop multicultural practices in the classroom, Quranic Verses in English is the chosen text used to show how the “Framed Outline” technique can be carried out with some modifications. This technique can enhance students’ language skills as well as give students an opportunity to learn a form of study skill. Bearing this in mind, teachers can show students how to prepare outlines that would help students organize their notes from a literary text of a critical reading lesson.

Keywords: Literary Text; Critical Reading Classroom; Quranic Verses in English; Quranic Literary and Linguistic Features; Language and Literature Classroom; Study Skill; Cultural Content.
5. Show and suggest pedagogical approaches whereby teachers are able to see the classroom application of the Quranic Verses in English
6. Reexamine objectives achieved
7. Highlight this paper’s contribution to the thematic expression of teaching and learning process of university education as a service to multiculturalism, diversity and globalism.

The full name of this technique, Framed Outline Using Quranic Verses in English, is an explicit statement of the literary text or reading material chosen for the Critical Reading classroom. In an attempt to develop multicultural practices in the classroom, this chosen text is used to show how “Framed Outline” technique can be carried out with some modifications. In this world of religious diversity, respect, tolerance and understanding for others following the principles of religions other than one’s own religion, can be inculcated through the use of sacred texts of various religions in the world. The exposure to the literary and linguistic elements in such texts can surely invite deeper exploitation of sacred texts perhaps looking at two different texts for a comparative study, metaphorical and literal readings of sacred texts, etc. which would further gear an organization for better institutional management of ethnic and religious diversity.

II. Current Research on Cultural Competence

Olsen, Bhattacharya and Scharff(2006) state what cultural competency is for individuals and for organizations: Cultural competency is the ability to work effectively across cultures. For individuals, it is an approach to learning, communicating and working respectfully with people different from themselves. Culture can refer to an individual’s race, class, gender, sexual orientation, religion, immigration status and age, among other things. For organizations, cultural competency means creating the practices and policies that will make services more accessible to diverse populations, and that provide for appropriate and effective services in cross-cultural situations.

Cultural competency is not a destination. The work of bridging cultures and creating responsive services is never “done.” Communities continue to change. Service providers continue to interact with new cultural groups. And as individuals, we continue to discover new layers of our own cultural assumptions. Because of this, the development of cultural competency may be best thought of not as arriving at a set of skills and knowledge, but rather as a journey and a way of being.

Cultural competency is therefore not a luxury, but an important foundation for organizations – making it possible to serve all communities, bridge across differences, and ultimately improve the social, health and educational outcomes of children and youth.[1]

Chen (2011) states that English language teaching should not only focus on linguistic competence:
Since language and culture are equally important, English language teaching should not only focus on linguistic competence, but also on cultural teaching, especially at higher levels of education. There is a gradual shift from emphasizing only linguistic competence to including also socio-cultural factors. At early stages, linguistic competence was believed to be the focus of language teaching. In the 1970s, communicative competence was proposed. It was believed that the primary function of language is to communicate. Thus, the purpose of language education is to enhance students’ communicative competence.
The importance of cultural teaching in language teaching has been the great concern of many teachers and scholars ever since 1950s and 1960s.

English will continue to be the paramount tool for people to communicate in the world. It is believed that teaching is an integrated process that under the influence of diverse and complex factors such as the teacher, the student, the teaching material, the medium and evaluation. The whole instruction pattern determines that College English Education is a system, in which entirety, relevance, objectivity and dynamic characteristic are integrated. College English teaching in China should not only focus on developing linguistic competence of students, priority should also be given to fostering cultural teaching. In order to achieve the optimization of teaching, overall planning and coordination are required. Therefore, college English teachers should set a goal to incorporate the teaching of cultural knowledge into the foreign language curriculum.[2]

(Chen, 2011)

Passports- Crossing Cultural Borders (2011) sees the importance of cultural competence in effective teaching:
To be truly effective, a teacher in today's classroom needs to teach from a multicultural perspective. To achieve this, the Department of Special Education at San Diego State University found that “educators must experience culture, explore their own culture and cultures different from their own, and examine how cultural perspectives collide and intertwine.” In other words, if educators are to improve the quality of the classroom experience for all of their students, they need to become culturally competent.
Cultural competence is the ability to effectively respond to students from different cultures and classes, while valuing and preserving the dignity of cultural differences and similarities between individuals, families and communities. It is an understanding of the hidden rules within different economic and cultural structures in order to have productive relationships with students. [3]
III. 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 the text. [4]

5. Use of four language skills:
   - Reading
   - Writing
   - Listening
   - Speaking

Vogt and Echevarria came up with a technique used to enhance language skills through critical reading. The technique is called “Framed Outline”. The highlights of this technique are:
Vogt and Echevarria state that this particular activity works for a classroom which needs the practice approach of differentiated instruction. The amount of information can differ. Teachers can also ask the advanced students to create their own outlines after the first modeling. Basically, this activity is done before the material is covered in the classroom as a preparation by the teacher. The outline should hold all the required information. The students are required to fill up the gaps or fill in the blanks as they go through the activity with the help of the teacher. [5]

IV. Quranic Literature Log of a Researcher

This particular paper marks the sixteenth 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 below:

<table>
<thead>
<tr>
<th>Table 1- Quranic Literature Log</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Quranic Verses:</strong> 1-29 Surah (48) Al-Fatt-h (The Victory) (APPENDIX 1)</td>
</tr>
<tr>
<td><strong>Topic of verses:</strong> Victory of Islam in Arabia</td>
</tr>
<tr>
<td><strong>Source of Text:</strong> <a href="http://www.Quranix.com">www.Quranix.com</a></td>
</tr>
<tr>
<td>The Qur'an: A Reformist Translation by Dr.Edip Yuksel, Layth Saleh al-Shaiban and Dr.Martha Schulte-Nafeh (Yuksel, al-Shaiban and Nafeh, 2007)</td>
</tr>
<tr>
<td><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></td>
</tr>
<tr>
<td><strong>Technique:</strong> Framed Outline</td>
</tr>
</tbody>
</table>

V. The Lesson Plan

**Technique:** Framed Outline

**Text:** Verses 1-29, Surah (48) Al-Fatt-h(The Victory) (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 because there are consequences for evil acts and rewards for good acts.
2) Draw on students' personal experience: Done in Framed Outline of Whole Text when students are asked to connect their own experience to the message of the whole text.
3) Promote extended discourse through writing and discussion: Done in discussing and clarifying meaning and explanation of each verse in the Section by Section Framed Outline. Done in connecting their own experiences in the Whole Text Framed Outline. Done in summarizing each section in the Whole Text Framed Outline.
4) Assist students in rereading the pivotal portions the text: Done in discussions one verse at a time, in the Section by Section Framed Outline. Done in discussions in summary of one section at a time, the message of whole text and connecting (Experiential Learning) to own experiences in Whole Text Framed Outline.

5) Use the four skills:
   i) Listening: Done in listening to group members’ explanation of meaning of verses.
   ii) Speaking: Done in explaining meaning of verses to each other.
   iii) Reading: Done in reading verses individually while writing in the Section by Section Framed Outline and Whole Text Framed Outline.
   iv) Writing: Done in writing in the Section by Section Framed Outline and Whole Text Framed Outline. Writing Assignment is recording in the Framed Outline through understanding of reading material.

The teacher can hold off distributing copies of the English translated version of the Quran by Dr Edip Yuksel, specifically verses 1-29, Surah (48) Al-Fatt-h (The Victory) (APPENDIX 1), and informing the students where the text is from and also the person who translated the text.

First, the teacher explains that the session today is on the teacher modeling or showing students exactly how to get the most out of any reading material of literary text. It is preparation work and a guide to a successful way to study. This method works well for the study of textbooks of particular subjects, or even a literature text story chosen for classroom use.

Through experience, this teacher felt that there are two formats or framed outlines for whole text reading or for students who have reached the level of not needing to break up or divide sections of the text for easier handling and a more thorough treatment, and there is a section by section format or framed outline to use for students who feel that they need to read the text section by section to get more understanding. Upon having used the section by section framed outline, the student will then use the whole text reading framed outline.

The teacher explains that the literary text teacher will use to show the section by section outline is a 29 verse surah (chapter) in the English translated version of the Quran by Dr Edip Yuksel. The surah will be divided into three sections and be applied to the Section by Section Framed Outline. The first ten verses will now be distributed in a handout for each student to see the model of its application (of perhaps two verses) to the framed outline by the teacher. For the scanned reading of each verse, the student is asked to pick out difficult vocabulary words. Use a dictionary to get the definition of the word. Have two types of dictionaries handy, one is completely in English which must be used first and another one English to Arabic (or English to any other language which is native to the student). The latter can only be used after obtaining a definition from the English dictionary and still not understanding the vocabulary word. Upon obtaining the definitions of the difficult vocabulary words from each verse, an explanation of the verse in student’s own words would greatly help in understanding. If there is absolutely no understanding of the verse after obtaining the definitions of the vocabulary words from the verse, then leave this part of the framed outline blank and go on to the next verse.

The framed outline which students must have in their notebooks of preparation for any reading material or literary text looks somewhat like the one below. The teacher has designed a Framed Outline specifically for readings on Quranic Verses in English:

<table>
<thead>
<tr>
<th>Verse 1</th>
<th>We have given you a clear conquest.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Vocabulary Word</strong></td>
<td><strong>Definition</strong></td>
</tr>
<tr>
<td>1. conquer</td>
<td>winning or victory</td>
</tr>
<tr>
<td>2.</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td></td>
</tr>
</tbody>
</table>

**Meaning** of verse (or paragraph) explanation in your own words

God has shown in many instances in the course of history the many triumphs or victories of Islam in Arabia.

<table>
<thead>
<tr>
<th>Verse 2</th>
<th>So that God may forgive your present sins, as well as those past, and so that He may complete His blessings upon you, and guide you on a straight path.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Vocabulary Word</strong></td>
<td><strong>Definition</strong></td>
</tr>
<tr>
<td>1.</td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td></td>
</tr>
</tbody>
</table>

**Meaning** of verse, explanation in your own words

So that God may forgive our present sins, past sins and protect and guide us to the right path for the future.
There must be enough framed outlines above for the treatment of ten verses. The teacher can now model perhaps the treatment of two verses. If the vocabulary is somewhat fully understandable, leave the vocabulary part blank and go on to the “meaning of the verse, explanation in your own words” part. And then proceed to verse 2-10.

For the next session, students will be in groups comparing notes with each other. Then the teacher requires each group’s spokesperson to present two verses from the Section by Section Framed Outline. Then the teacher will distribute as handouts for the next ten verses for the groups to work on in class and then another spokesperson from each group will present two verses. If there is more time, the teacher will give out the last nine verses for the groups to work on and then yet another spokesperson from each group to present two verses. During each presentation, the teacher must take this opportunity to guide and gear students to the right interpretations. However, the teacher must hear out why students arrive to that particular interpretation first, then correction and guidance can take place.

Finally the teacher introduces the Whole Text Framed Outline. The same procedural and verbal scaffolding activities can take place only after the written scaffolding activity has taken place first.

The above framed outline will thus be used first and the framed outline below will be used after all the sections are completed.

Table 3- Whole Text Framed Outline By Dr Lubna Almenoar (as shown below)

<table>
<thead>
<tr>
<th>Title and Author (of Translated Text)</th>
</tr>
</thead>
<tbody>
<tr>
<td>How does the title relate to the whole text?</td>
</tr>
<tr>
<td>Summary of Sections (10 verses )</td>
</tr>
<tr>
<td>Summary of First Section</td>
</tr>
<tr>
<td>Summary of Second Section</td>
</tr>
<tr>
<td>Summary of Third Section</td>
</tr>
<tr>
<td>Message of Whole Text</td>
</tr>
<tr>
<td>How can the message relate to a real life situation or experience for you?</td>
</tr>
</tbody>
</table>

VI. Conclusion

Teachers are aware that having a classroom with mixed or differing abilities is a challenging task on the teacher’s shoulders. A good teacher rarely follows a textbook step by step as many aspects of teaching and learning need to be taken into consideration. With mixed abilities or all with the same level of ability, a teacher must create opportunities for students to demonstrate each one’s level of knowledge and to create opportunities for students to express the way each one thinks. Differentiation practice in classroom strategy and in assessment strategy is always a useful tool for teachers to equip themselves with for more effective teaching and learning.

Where assessment is concerned, evaluation is then called for but still heeding the differentiation approach. The assessments should reflect both social and academic performance. Therefore evaluation of assessment should involve all of the following:

1. Completion of task
2. Ability to understand through listening to teacher and peers
3. Ability to explain or make connections or predict in material and content
4. Ability to demonstrate individuality and creativity
5. Availability and ability to make choices in tasks which consider flexibility for different strengths and needs.

This technique, Framed Outline, text of 29 Quranic verses in English and the suitable activities carried out in the classroom, each plays its own role in a teacher’s successful critical reading session. They are an integral part of the whole teaching session. The same set of intended learning outcomes or objectives was achieved at the end of the Quranic Critical Reading session.

References

APPENDIX 1
THE FORTY-EIGHTH SURAH, AL-FATT-H, 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.

48:1 We have given you a clear conquest.
48:2 So that God may forgive your present sins, as well as those past, and so that He may complete His blessings upon you, and guide you on a straight path.
48:3 God will grant you a conquest which is mighty.
48:4 He is the One who sends down tranquility into the hearts of those who acknowledge, so that they may increase in acknowledgement along with their present acknowledgement. To God belongs the soldiers of the heavens and the earth, and God is Knowledgeable, Wise.
48:5 That He may admit the acknowledging men and acknowledging women into Gardens with rivers flowing beneath them, abiding eternally therein, and He will remit their sins from them. With God this is a great triumph.
48:6 He will punish the hypocrite men and the hypocrite women, and the idolater men and the idolater women, who think evil thoughts about God. Their evil will come back to them, and God was angry with them, and He has cursed them and prepared for them hell. What a miserable destiny!
48:7 To God belongs the soldiers of the heavens and the earth. God is Noble, Wise.
48:8 We have sent you as a witness, a bearer of good news, and a warner.
48:9 So that you may acknowledge God and His messenger, and that you may support Him, honor Him, and glorify Him, morning and evening.
48:10 Those who pledge allegiance to you, are in-fact pledging allegiance to God; God's hand is above their hands. Those of them who violate such a pledge, are violating it only upon themselves. Whosoever fulfills what he has pledged to God, then He will grant him a great reward.
48:11 The Arabs who lagged behind will say to you: "We were preoccupied with our money and our family, so ask forgiveness for us." They say with their tongues what is not in their hearts. Say, "Who then would possess any power for you against God if He wanted harm to afflict you or if He wanted benefit for you?" No, God is fully Aware of everything you do.
48:12 Alas, you thought that the messenger and those who acknowledge would not return to their families, and this was deemed pleasant in your hearts, and you thought the worst thoughts; you were a wicked people.
48:13 Anyone who does not acknowledge God and His messenger, then We have prepared for the ingrates a hellfire.
48:14 To God is the sovereignty of the heavens and the earth. He forgives whomever He wills, and punishes whomever He wills. God is Forgiver, Compassionate.
48:15 Those who lagged behind will say, when you venture out to collect the spoils: "Let us follow you!" They want to change God's words. Say, "You will not follow us; this is what God has decreed beforehand." They will then say, "No, you are envious of us." Alas, they rarely understood anything.
48:16 Say to those Arabs who lagged behind: "You will be called on to fight a people who are very powerful in warfare, unless they peacefully surrender. Then if you obey, God will grant you a good reward, but if you turn away as you turned away before, He will punish you with a painful retribution.
48:17 There is no burden on the blind, nor is there any burden on the cripple, nor is there on the sick any burden. Whosoever obeys God and His messenger, He will admit them into paradises with rivers flowing beneath; and whosoever turns away, He will punish him with a painful retribution.
48:18 God is pleased with those who acknowledge who pledged allegiance to you under the tree. He thus knew what was in their hearts, so He sent down tranquility upon them, and rewarded them with a near victory.
48:19 Abundant spoils that they will take. God is Noble, Wise.
48:20 God has promised you abundant spoils that you will take. Thus He has hastened this for you, and He has withheld the people's hands against you; that it may be a sign for those who acknowledge, and that He may guide you to a straight path.
48:21 The other group which you could not vanquish, God took care of them. God was capable of all things.
48:22 If the ingrates had fought you, they would have turned and ran, then they would have found neither an ally nor a victor.

God's Law
48:23 Such is God's sunna with those who have passed away before, and you will not find any change in God's sunna.
48:24 He is the One who withheld their hands against you, and your hands against them in the interior of Mecca, after He had made you victorious over them. God is Seer of what you do.
48:25 They are the ones who rejected and barred you from the Restricted Temple, and barred your donations from reaching their destination. There had been acknowledging men and women whom you did not know, and you may have hurt them, and on whose account you would have committed a sin unknowingly. God will admit into His mercy whomever He wills. Had they become separated, We would then have punished those of them who rejected with a painful retribution.

Fury of Ignorance versus the Tranquility of Submission
48:26 Those who rejected had put in their hearts the rage of the days of ignorance, then God sent down tranquility upon His messenger and those who acknowledge, and directed them to uphold the word of righteousness, and they were well entitled to it and worthy of it. God is fully aware of all things.
48:27 God has fulfilled with truth His messenger's vision: "You will enter the Restricted Temple, God willing, secure, with your heads shaven and shortened, having no fear." Thus, He knew what you did not know, and He has coupled with this a near victory.
48:28 He is the One who sent His messenger with the guidance and the system of truth, so that it would expose all other systems. God is sufficient as a witness.
48:29 Muhammad, the messenger of God, and those who are with him, are severe against the ingrates, but merciful between themselves. You see them kneeling and prostrating, they seek God's blessings and approval. Their distinction is in their faces, as a result of prostrating. Such is their example in the Torah. Their example in the Injeel is like a plant which shoots out and becomes strong and thick and it stands straight on its trunk, pleasing to the farmers. That He may enrage the ingrates with them. God promises those among them who acknowledge and do good works forgiveness.

APPENDIX 2

USING INFORMATION TECHNOLOGY

USEFUL WEBSITES:
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=1on June 30th, 2012.
5. A linguistic resource showing the theoretical aspects of linguistics: Arabic grammar, semantics, pragmatics, lexicology, phonology, morphology and syntax of each word in the Quran, the descriptive aspects of linguistics: comparative linguistics, etymology, phonetics and sociolinguistics of words and phrases in the Quran, and the applied linguistics aspects: language and vocabulary development, psycholinguistics and stylistics of the words and phrases in the Quran. At the end of each surah, there is an audio Quran recitation of the surah by the recitor, SaadAlGhamadi. Retrieved from http://corpus.quran.com/wordbyword.jsp on June 30th, 2012.

- Teachers can also download Islamic songs on CDs for classroom use. It comes with lyrics of each song, a list of artists and their songs. Retrieved from http://www.islamiclyrics.net/on June 30th, 2012.

APPENDIX 3

CLASSROOM APPLICATION OF QURANIC VERSES IN ENGLISH

Quranic Verses in English: Teaching Imagery

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

Surah (18) Al-Kahf
Verse 29, line 9: That will scald their faces

What type of imagery?Descriptive imagery.
The image gives a vivid description of what the "water like melted brass" can do.
Senses: visual, tactile.
Not only can one imagine feeling the pain of being scalded but one can also picture the disfigurement that the scalding will cause to the faces of the sinners.

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

**Surah(37) As-Saffat**

**Verse 65, lines 1-3:**

The shoots of its fruit-stalks

Are like the heads

Of devils

**What type of imagery?** Figurative Imagery using the literary device: simile. The word “like” tells one that a simile is being used to compare the shoots to devils' heads.

**Senses:** visual.

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

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

**Surah (38) Sad**

**Verse 50, lines 2 and 3:**

Whose doors will (ever) Be open for them

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

**Senses:** visual.

The image suggests a mental picture.

In the case of Figurative imagery using the literary device, symbol, an illustrated example is from Abdullah Yusuf Ali’s English Translations of the Quran, Verse 15 of Surah(15) Muhammad:

**Surah (47) Muhammad**

**Verse 15, lines 6-8:**

Rivers of milk

Of which the taste

Never changes

**What type of imagery?** Figurative imagery using a literary device: symbol. Again, unlike the earthly milk which can turn sour without refrigeration, this “milk” in Heaven tastes forever fresh. This “milk” can be found in the form of rivers-- in abundance.

**Sense:** visual, gustatory, tactile, olfactory.

This image makes one imagine whether this “milk” looks like that consumed on earth; how delicious it must taste, and cool it must feel, and fresh it must smell.

**Quranic Verses in English: Stylistics Application**

An illustrated example of a stylistics analysis of Quranic verses in English by translated by Muhammad Asad is Verses 16-18 of Surah(77) Al-Mursalat:

(16) Did We not destroy [so many of] those [sinners] of olden days? (17)And We shall let them be followed by those of later times: (18) [for] thus do We deal with such as are lost in sin.

**Analysis:** Verses sixteen to eighteen are put together to form one paragraph. These verses explain the punishment that awaits sinners in the Day of Judgement-destruction. Verse sixteen questions and verses seventeen and eighteen answers verse sixteen. Verse seventeen begins with the conjunction “And” and is in the future tense and verse eighteen begins with the conjunction [for] followed by “thus” and is in the present tense. Verse seventeen implies that suffering in the hereafter is bound to befall the sinners of later times even if God wills to spare them in this world. “We” is used to refer to God in these verses. These verses show the timelessness, universality and unchanging laws of God - for the past, present and future - sinners are destroyed.

An illustrated example of a stylistics analysis of Quranic verses in English by Abdullah Yusuf Ali is Verse 27 of Surah (77) Al-Mursalat:

27. And made therein

Mountains standing firm

Lofty (in stature);

And provided for you
Water sweet (and wholesome)?

**Analysis:** Verse twenty-seven tells one of Allah’s creative activity and hence, His existence when it is evident that mountains-hard and solid, high in altitude - are able to distribute or provide man with pure delicious, sweet water in the form of rivers and springs. The conjunction “and” is used twice in lines one and four. The metaphor is describing the mountains as “standing firm, lofty (in stature)” suggests that these mountains are hard, solid and tall or high in altitude. The word, “wholesome”, suggests pure and untouched by man. If the wisdom and power of Allah can do so much before our eyes, we therefore, cannot reject His teaching of a still more wonderful future life after death. Verses twenty-five to twenty-seven are in the past tense.