

## A Foundation on Teaching Imagery

### **Introduction**

This paper is essentially an illustration to teachers of the English language and Literature or a useful foundation lesson on Imagery .This paper is also a discussion of the language and literary aspects of the English language translations of the meaning of the Quran in relation to the original Arabic text. Five groups of various levels were taught the foundation lesson or introductory lesson on imagery. 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 five groups of students. These five groups of students were taught Imagery using Quranic images as literary texts and different pedagogical approaches for their next subsequent lesson. This paper further seeks to preliminarily establish the suitability of the English language translations of the meaning of the Quran as literary texts in the teaching of imagery, especially at Islamic institutions and/or where the majority of the student population is Muslim.

### **Background**

In the field of teaching language and literature, teachers are often on the look-out for appropriate literary texts to help students develop their ability in using the English language competently. Literary texts selected from any of the four major genres (novels, short stories, drama and poetry) are beneficial to the learner. The English language translations of the meaning of the Quran can be exploited in some of the courses being taught in the English language curriculum to teach both imagery and Islam. The figurative language used in the Quran- its metaphors, similes, symbols, etc.- can certainly be looked at in more detail. Translators of the English language translations of the meaning of the Quran, in striving to put across the closest meaning they can of the original Quran, do not neglect to use figurative language effectively.

There are many techniques for teaching a language or aspects of the language in the classroom. According to D.A. Wilkins, there is no single best way of teaching a language. He says that language teaching is a pragmatic business and what works is good, what does not work is bad. Nevertheless, he makes the statement that “ the ultimate aim of learning a second language must generally be to achieve the same flexibility, the same linguistic creativity that the native speaker possesses” (Wilkins, 1974:3).

Using appropriate literary texts in the classroom can be beneficial to the learner from the perspective of both literature and language studies. Literary texts provide examples of language in use and thus can reinforce language learning as well as help to sharpen students’ aesthetic, intellectual and moral sensibilities since literature deals with life and

issues in life, human beliefs, values and concerns. Literature can also help learners to develop or stimulate a reading habit.

Selecting literary texts for the language and literature classroom is the first step in attempting to create a positive relationship between the text and the reader. Appropriate literary texts can help make language teaching and learning easier especially if these texts provide interest, context and variety for the learner. If the learner is interested in the text, he/she will be motivated to participate in class activities. The teacher will then be better able to organize activities which provide a context for the learners to get involved in the literature. Here the teacher's aim is to help the learner understand the language and context of the literary text. Once this is achieved, the learners will be confident about delving further into the text for a deeper understanding which can stimulate their creativity and make them better able to analyze and evaluate the text itself. The learner will then be willing to read, explore and study other literary texts in the target language in and outside of the classroom. It is important that the learner enjoys interacting with the text because then learning reaches an optimal level.

When selecting appropriate literary texts, several objectives will have to be borne in mind. H.L. Moody discusses at length the selection of literary texts which revolves around three aspects- language, psychology and background (Moody, 1971:14). Briefly, what can be expected from the teacher is that he/she should be able to estimate the language capacity or proficiency of any group of students and make his/her selection on that basis. In terms of psychology, Moody states that the teacher should select texts that will appeal to the stage of psychological development which a particular class has reached. For example, at the generalizing stage (from 16 years of age onwards), students are not only interested in practical details, but are prepared to abstract, generalize, to search for the underlying causes of phenomena to make moral judgements, and generally, to philosophize. Concerning the background aspect of selecting literary texts, Moody makes the point that literature offers one of the best possible ways for people living in one environment to learn something of the lives and problems of people in other parts of the world; and it is the teacher's responsibility to be able to guide his /her students through the changing scenes of life in whatever text the teacher chooses.

## **METHODOLOGY**

There is no general consensus on which translations of the meaning of the Quran are the "closest" or best. Each scholar may have his or her own reasons for preferring or rejecting a particular translated version of the meaning of the Quran, as with others, has been subject to varying opinions of its quality. Abdullah Yusuf Ali's English language translation of the meaning of the Quran has numerous footnotes which provide one with helpful explanations and background information. Furthermore, the English language used in his translation, *The Holy Quran – English language translation of the meaning of the Quran*, is especially suitable in style for the teaching of imagery because it is considered more poetic than others.

There are many types of figures of speech but one type of figure of speech, imagery, is focused on and images of Heaven and Hell can be used as literary texts in the classroom.

Usually, these two images appear one after another in the Quran. Thus, for teaching purpose, not only can each image be exploited but it is also possible to compare and contrast the two images. Then Quranic images of Heaven and Hell can be accommodated into techniques used to teach imagery.

Using Abdullah Yusuf Ali's English language translation of the meaning of the Quran, several steps were taken to select suitable exemplary images of Heaven and Hell.

This writer looked through two Index Categorization books – Tafsil Ayat AlQuran AlHalkim by Jol Labom (Labom, 1963) and AlMustadrak by Edward Montet (Montet, 1963). Both books were translated into Arabic by Muhammad Fuad Abdul Baqui. These books have a systematic listing of the Quranic verses according to topics, for example, Heaven, Hell, Justice, etc.

All the verses which are listed under Heaven and Hell were examined. Under Heaven, there are 258 verses mentioned in 39 surah (chapters of the Quran). Under Hell, there are 144 verses mentioned in 35 surah.

All these verses were looked up in Abdullah Yusuf Ali's English language translation of the meaning of the Quran. A judgement sample of verses was taken from a few different surah.

The verses which give the most vivid images of Heaven and Hell were chosen, avoiding repetitions. For example, many verses mentioned rivers in Heaven, but only the verses which give the longest detailed description of the rivers were taken and included in the sample.

These selected verses can be accommodated into techniques used to teach imagery. The techniques used to accommodate these Quranic images of Heaven and Hell can be advantageous in these aspects:

1. Accessibility – The teacher needs only to make copies of specific verses from Abdullah Yusuf Ali's English language translations of the meaning of the Quran that are intended for use for that lesson. Alternatively, the teacher can download the relevant material from some useful websites.
2. The techniques for teaching imagery are easy to organise.
3. The techniques can generate a good amount of English language use and communication among students.
4. Quranic images would appeal to the interests of Muslim students, in particular, since studying them in the language and literature classroom is new.
5. Quranic images would also spark interest among students since the Quran is a familiar book to Muslim students and for many, it is an important part of their lives.

## **USING 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](http://www.usc.edu/schools/college/crcc/engagement/resources/texts/muslim/quran/quran_index.html)

## 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/>

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/#>

[http://www.alhudapk.com/tqaudio\\_db/default.asp](http://www.alhudapk.com/tqaudio_db/default.asp)

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/>

## 4. Quran with English Translation

[http://www.quranpda.com/Quran\\_Arabic\\_Eng\\_PDF.zip](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?>

In the website, [www.DeenResearchCenter.com](http://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>

For the purposes of this study, it is preferred that the extracts of Quranic verses in English be an exact replica of the verses from the book. Although very convenient to download and use, it is noticed that the arrangement of the verses is not identical to those found in the book. Since this study looks at the literary and linguistic features present, specific mention of the arrangement of the verses must be commented on. The websites

mentioned above are used as a wealth of additional and crucial background information of each verse.

## **THE SELECTION AND DISCUSSION OF QURANIC IMAGES OF HEAVEN AND HELL**

Quranic images of Heaven and Hell are appropriate vehicles for teaching imagery in the literature classroom because these images are presented vividly in the Quran and it is useful for Muslims, especially young Muslim adults, to visualize Heaven and Hell since doing so may encourage them to do good and avoid evil. The passages referring to Heaven and Hell usually appear one after another in the Quran. These Quranic images of Heaven and Hell are presented in close proximity in the Quran so that the intensity of the contrast between Heaven, which is an unsurpassable and unimaginable state of suffering that life after death may entail for wrongdoers, can be easily discernible. Muhammad Asad explains how Quranic images of Heaven and Hell reach the minds of the readers. Asad writes in Appendix I entitled “Symbolism and Allegory in the Quran”:

Imagine the most joyous sensations, bodily as well as emotional, accessible to man : indescribable beauty, love physical and spiritual, consciousness of fulfillment, perfect peace and harmony; and imagine these sensations intensified beyond anything imaginable in this world – and at the same time entirely different from anything imaginable : and you have an inkling, however, vague, of what is meant by “paradise” and on the other hand : “Imagine the greatest suffering, bodily as well as spiritual, which man may experience : burning by fire, utter loneliness and bitter desolation, the torment of neither living nor dying; and imagine this pain, this darkness and this despair intensified beyond anything imaginable in this world – and at the same time entirely different from anything imaginable : and you will know, however vaguely, what is meant by “hell” (Asad, 1980:991).

The Quran contains an abundance of imagery. Imagery, as a general term, covers the use of language to represent object, actions, feelings, thoughts, ideas, states of mind and any sensory or extra-sensory experience. Many Quranic images are conveyed literally.



Dr.Lubna Almenoar PhD.

These constitute descriptive imagery whereby they clarify or give a vivid picture of something. Then, there is figurative imagery whereby images are conveyed through figurative language, such as in metaphors, similes, symbols etc. These images when projected, appeal to one's senses. A Quranic image, like other images, may be visual (pertaining to the eye), olfactory (smell), tactile (touch), auditory (hearing) or gustatory (taste).

In the case of Descriptive Imagery where images are conveyed literally, giving the reader a more vivid and described picture, the direct alternative of Descriptive Quranic Imagery can be illustrated by the following example extracted from XXXVIII Surah Sad, verse 57 from Abdullah Yusuf Ali's English language translation of the meaning of the Quran: 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.

In the case of Figurative Imagery where images are conveyed through figurative language usually using the three literary devices-simile, metaphor or symbol-the direct alternative of Figurative Quranic Imagery can be explained by some illustrated examples below.

Figurative Quranic Imagery using the literary device simile where a simile is created when two unlike things are compared with the use of "like" or "as", can be illustrated by the following example extracted from XVIII Surah Al-Kahf (The Cave), verse 29 from Abdullah Yusuf Ali's English language translation of the meaning of the Quran:

Verse 29, lines 3-6:Whose (smoke and flames),

Like the walls and roof

Of a tent, will hem

Them in

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

Because of the word "like", the phrase is a simile.

Senses: visual, tactile, olfactory.

Through this simile, the smoke and flames of the fire of Hell are visualized as an enclosed tent. One can picture, smell and feel the suffocating heat of the smoke and flames.

Figurative Quranic Imagery using the literary device metaphor where a metaphor is created when two unlike things are shown in what way the two things are similar without the use of "like" or "as", can be illustrated by the following example extracted from XVIII Surah Al-Kahf (The Cave), verse 29 from Abdullah Yusuf Ali's English language translation of the meaning of the Quran:

Verse 29, lines 11-12: How uncomfortable a couch

To recline on!

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

This is hardly a couch; it is indeed a torture chamber for sinners.

Senses: visual.

The image metaphorically compares the scorching premises or ground to an extremely uncomfortable couch; the reader can imagine the sinner lying on this burning seat.

Figurative Quranic Imagery using the literary device symbol where a symbol is a sign or object accepted as recalling, typifying or representing a thing, quality or idea or when something means more than what it is, can be illustrated by the following example extracted from XXXVIII Surah Sad, verse 50 from Abdullah Yusuf Ali's English language translation of the meaning of the Quran:

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.

## **TECHNIQUES TO ACCOMMODATE QURANIC IMAGES**

A teacher can choose the techniques in which the text used could easily be replaced with exemplary Quranic images. Each technique can also be modified where necessary.

There are many techniques available for the teaching of imagery. Some authors have similar techniques and it is noticeable that the names given to the techniques are also similar. The books which have techniques for teaching imagery are: *The Inward Ear* (Duff and Maley, 1989), *Images and Options in the Language Classroom* (Stevick, 1986) and *Pictures for Language Learning* (Wright, 1989).

The techniques have activities suitable for undergraduate students for example, discussions on life issues and problems. The techniques vary in terms of activities, for example, one technique requires sketching and drawing. However, a general introductory lesson is beneficial and necessary before any technique is used. A suggested introductory lesson on imagery is constructed since there are aspects of imagery that the student need to know and understand before they can fully participate in class discussions or attempt any written assignment.

## **SUGGESTED INTRODUCTORY LESSON PLAN ON 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



Dr. Lubna Almenoar PhD.

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 : Done in listening to the teacher’s questions in the imagination exercise.
- ii) Reading : Done in reading the definitions from the handout or the blackboard.
- iii) Writing : Done in the written assignment.
- iv) Speaking: Done in responding to the teacher’s questions.

The teacher can open the lesson by talking about the five major senses that people have and introducing the literary terms for each of the senses:

- 1) visual – seeing (a mental picture)
- 2) auditory – hearing
- 3) tactile – touching
- 4) gustatory – tasting
- 5) olfactory – smelling

The teacher can then give a simple example to explain how these senses play a role in imagery. The teacher asks the students to imagine eating an ice-cream cone while sitting on a bench in a park. The teacher then asks the students to write their answers down on paper to the following questions:

- 1) How does the ice-cream look? What colour is the ice-cream? What shape does the ice-cream have?
- 2) What does the ice-cream smell like?
- 3) How does the ice-cream taste?
- 4) When the ice-cream trickles down onto your fingers, how does it feel?
- 5) What can you hear around you?

The teacher then goes back to questions 1 to 5 and says out loud his/her own answers to the questions after collecting the students’ written answers. The teacher can later see whether the students have answered the way the teacher had expected them to. The teacher’s answers could be:

- 1) It looks thick, creamy and pink. The cone is brown and pointed at the lower end and the ice-cream swirls on the cone about 8 cm high.
- 2) It’s a little hard to smell until I go really near the ice-cream. I am able to smell strawberries – a sweet scent.
- 3) It tastes sweet and yet a little sour – strawberry-like, milky.
- 4) It feels cool and sticky.
- 5) I can hear children playing and birds chirping. I can also hear the crunch of the cone when I bite into it.

The teacher now says: Do you have a better idea as to how imagery relates to the senses and how imagery works with your mind? The teacher can give another example to



Dr. Lubna Almendoar PhD.

restate this point: You don't have to really see a duck in a pond to know what it looks like. You can create an image of a duck in a pond through words and things not experienced directly may be presented through imagery.

The teacher can explain the two types of imagery at this point. He/she can give the students a copy of these definitions. Alternatively, the teacher can write these definitions on the blackboard.

1) Descriptive imagery comprises images conveyed literally and directly. These images help clarify the picture of something through vivid descriptions like those you just now created in the ice-cream exercise.

2) Figurative imagery comprises images conveyed through the use of figurative language, that is, language which indicates how one thing resembles something else. Figurative language is language containing literary devices. In the case of figurative imagery, the three literary devices usually used are:

Simile :

A pretty girl is like a melody.

Her skin is as smooth as silk.

A simile is created when two unlike things are compared with the use of "like" or "as". In the above (first) sentence, "a pretty girl" is similar to "a melody" because, perhaps, she is lively, has a lyrical personality, is in tune with life, etc. In the above (second) sentence, "her skin" is similar to "silk" because, perhaps, she has skin that is smooth to the touch, cool, shiny, etc.

Metaphor :

My wife is a rose.

A metaphor is created when two unlike things are compared without the use of "like" or "as". The metaphor shows in what way the two things are similar. In simple terms, a metaphor can also be defined as something other than what it is. For example, a rose means the lady in the above sentence resembles a rose in certain ways, perhaps her beauty, sweetness, bright, fresh appearance, etc.

Symbol :

She saw the light of dawn and knew that there was still hope.

A symbol is a sign or object accepted as recalling, typifying or representing a thing, quality or idea. In simpler terms, a symbol is created when something means more than what it is. In the above sentence, "the light of dawn" is what she really saw and the same light of dawn also signifies hope.

The teacher asks students to guess the meaning of each example of a simile, metaphor and symbol. The teacher can give more examples. The teacher listens to the students' responses. After explaining and going through the definitions, the teacher gives a written assignment: Make sentences using three literary devices and explain how and why the simile, metaphor and symbol are used, state the senses that are affected by each image.

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 assignment will be used as the basis for gauging whether or not the students have understood the lesson.

## **A CASE STUDY**

The general background of the participants is a cohort of students who sat for an English Placement Test at the beginning of the academic year to determine their level of language proficiency. Then they were divided into groups to be in English Language classrooms according to language proficiency scores. There are 4 Levels: PreIntermediate or Elementary, High Intermediate, Intermediate and Advanced. The participants were of the first year at the undergraduate level aged 20-21 years of age, older if they were delayed in the past for various academic reasons. The participants have gone through 2 years of General Matriculation Studies before beginning their first year of Undergraduate Studies, Only international students or local transfer students who have done these two General Matriculation or PreUniversity years in other institutions are allowed to enter straight into the first year of Undergraduate Studies. The students were majoring in a number of subjects, but mostly under Humanities. The participants were 90% locals and about 10% International students who came from countries such as Thailand, Albania, Tanzania, Algeria, Tunis, Pakistan, Sudan, Nigeria, Indonesia.

Five different groups of students with various English proficiency levels at the undergraduate level in an Islamic institution participated in the case study. The students were taught for one hour of the introductory lesson on imagery. Observatory comments were taken and reproduced in this paper. The breakdown of the marking scheme for the written assignment after the 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



Dr. Lubna Almendoar PhD.

2 marks for each part of the symbol

(-) 1 mark for spelling error

(+) 1 mark for creativity

(-) 1 mark for grammatical error

Group Proficiency Level: Intermediate

Maximum Possible Score: 15 marks

No. of Participants	5	7	7	2	1
Scores	15	14	13	12	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.

Group Proficiency Level: PreIntermediate

Maximum Possible Score: 15 marks

No. of Participants	2	7	3	7	2
Scores	14	13	12	11	9

Comments

Generally, this class of participating students lost points due to the fact that they had problems with grammar and word order. The students could not write their own symbols. Some wrote another metaphor for a symbol. It is also clear to see that the students have found similes and metaphors easier and symbols the most difficult.

Group Proficiency Level: Intermediate

Maximum Possible Score: 15 marks

No. of Participants	1	7	6	1	2	2
Scores	15	14	13	12	11	10

Comments

The majority of the student participants did well except for five students. These students lost marks mainly due to the fact that they could not write a symbol effectively because of the serious grammatical flaws in their sentences.

Group Proficiency Level: Advanced

Maximum Possible Score: 15 marks

No. of Participants	23	1	1
Scores	15	14	10

Comments

It is evident from the above scores that the lesson was well understood by the participating students. The scores show an excellent performance. The student who scored 14 marks had one mark deducted for a serious grammatical flaw, while the student who scored 10 marks did so due to the fact that the said student did not attempt one part out of the three- part question for the assignment.

Group Proficiency Level: High Intermediate

Maximum Possible Score: 15 marks

No. of Participants	2	9	6	1	3
Scores	15	14	13	12	11

Comments

The performance in this class is generally very good. The students who scored 11 marks did so due to the fact that they were not too sure about the difference between a metaphor and a symbol. Also, grammatical errors were discernible.

## CONCLUSION

An introductory lesson on imagery is beneficial and necessary before any technique used to teach imagery is applied. An illustration of a suggested introductory lesson plan on imagery is done. A teacher may want to do it differently according to the level of language competence of the students. Having had this introductory lesson on imagery, the students will then be better equipped to have the actual lesson on imagery where Quranic images can be accommodated into a technique used to teach imagery. A teacher chooses a suitable technique for his/her class and replaces the text used with Quranic images.

Generally, these are the skills that a teacher using any technique used to teach imagery attempts to develop in his/her students.

1. Recognition and the ability to identify the image. An image is said to appeal to our senses and the number and kinds of images vary according to the effect that the writer wants to create.

2. Ability to distinguish the two (2) main types of imagery:

i) Descriptive imagery

ii) Figurative imagery

3. Ability to state which of the senses are affected and why.

4. Appreciation of the devices/techniques used to create the image, that is, how the writer manages to affect the senses of the reader.

5. An understanding of the meaning of the image and the ability to explain the meaning behind the image or what the writer wants to convey through the image.

6. Ability to create their own images. The best test of understanding is left to creativity through set activities which require the students to create their own image.

The focus of all the above is, of course, the teaching of imagery, through a suitable technique. The text of the technique can certainly be Quranic imagery. It is therefore also possible to generate a discussion on an aspect of Islam as well as correct grammar usage and point out new vocabulary in the English language.

It is important for teachers to find as wide a range as possible of literary texts to use in the classroom. A rich variety of materials or literary texts can offer a wide range of activities so that the students will find pleasure and enjoyment in language and literature studies.

## REFERENCES

- Abdullah Yusuf Ali. The Holy Quran. Brentwood, Maryland: Amana Corp., 1983.
- Al Ghazali, Muhammad and Hasanah, Umar Ubayd. *Kayfa Nata'amalu Ma'al Quran : Mudarasah Bayna Alshaykh*. Virginia: International Institute of Islamic Thought, 1991.
- Al-Sha'rawi, Syaykh Muhammad Mitwalli. *The Miracles of the Quran*. Baker Street, London: Dar Al-Taqwa Ltd., 1980.
- Asad, Muhammad. *The Message of the Quran*. Gibraltar: Dar al-Andalus Limited, 1980.
- Bowen, T. & Marks, J. *Inside Teaching*. Oxford: Macmillan, 1994.
- Carter, R. & Long, M. *Teaching Literature*. London: Longman, 1991.
- Duff, Alan and Alan Maley. *The Inward Ear*. Cambridge, England: Cambridge University Press, 1989.
- Frye, Northrop, Sheridan Warner Baker and Geroge B. Perkins. *The Harper Handbook to Literature*. New York: Harper & Row, 1985.
- Khalifa, Mohammad. *The Sublime Qur'an and Orientalism*. Essex, England: Longman Group Ltd., 1983.
- Kramsch, C. *Context and Culture in Language Teaching*. Oxford: Oxford University Press, 1993.
- Labom, Jol. *Tafsil Ayat AlQuran AlHakim*. Lebanon: Dar Alkitab Alarabi, 1963.
- Larsen, F.D. *Techniques and Principles in Language Teaching*. Oxford: Oxford University Press, 2000.
- Lazar, G. *Literature and Language Teaching*. Cambridge: Cambridge University Press, 1993.
- Mawdudi, Abul A'la. *Toward Understanding Islam*. Leicester: Islamic Foundations, 1980.
- Montet, Edward. *AlMustadrak*. Lebanon: Dar Alkitab Alarabi, 1963.
- O'Malley, J.M. & Valdez, P.L. *Authentic Assessment for English Language Learners: Practical Approaches for Teachers*. New York: Addison Wesley, 1996.

Oxford, R. *Language Learning Strategies around the World: Cross-cultural Perspectives*. Manoa: University of Hawaii Press, 1996.

Peregov, S.F. & Boyle, O.F. *Reading, Writing, and Learning in ESL*. New York: Addison Wesley Longman, 2001.

Perrine, Laurence. *Literature – Structure, Sound and Sense – 4th Edition*. New York: Hartcourt Brace Jovanovich, 1983.

Pickthall, M. Marmaduke. *The Meaning of the Glorious Koran*. New York: Mentor Books, 1963.

Richards, J.C. & Nunan, D. *Second Language Teacher Education*. Cambridge: Cambridge University Press, 1990.

Richards, J. & Rodgers, T.S. *Approaches and Methods in Language Teaching: A Description and Analysis*. (2nd ed.). New York: Cambridge University Press, 2001.

Stevick, Earl W. *Images and Options in the Language Classroom*. Cambridge, England: Cambridge University Press, 1986.

Von Denffer, Ahmad. *Ulum Al-Quran, An Introduction to the Sciences of the Quran*. Leicester: The Islamic Foundation, 1985.

Wallace, M. J. *Training Foreign Language Teachers: A Reflective Approach*. Cambridge: Cambridge University Press, 1991.

Wilkins, D.A. [David Arthur] *Second Language Learning and Teaching*. London: Edward Arnold, 1974.

Woodward, T. *Models and Metaphors in Language Teacher Training*. Cambridge: Cambridge University Press, 1991.

Wright, Andrew. *Pictures for Language Learning*. Cambridge, England: Cambridge University Press, 1989.