

# التفسير المجازي للألوان المستخدمة في القران الكريم

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Metaphoric Interpretation of Colors Employed in Nobel Quran

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## Abstract

Metaphor is pervasive in many fields of life, which is considered a vivid method of picturing a given idea in a set of words. Quran is full of metaphoric images which convey ideas that are not deducible of their metaphorical frames. Colors are used in Noble Quran to express various meanings of the color itself. Colors when used in Quran they conceptualize like death, disease, piousness, goodness, etc. Building a given conceptual metaphor about a given metaphor requires the connotations that the people have about it, for example, people think that the color 'white' is a symbol of goodness or purity, while the 'black' color is a symbol of sadness and fatigue. Analyzing metaphor properly needs a context of situation and deconstructing it in order to be able to depict its metaphoric meaning. This study aims and limits to analyze Noble verses according to Larson's Model (1984: 248) where he divides each metaphor into four types. A gloss of noble verses containing colors was cited down to support the process of analysis. The significant factor in analyzing such Noble verses and grasping their intended meanings is to understand the metaphorical expressions and explore their component elements which includes the target and domain areas and map their meanings such as to be interpreted according to the context of situation in which the metaphorical expression is uttered. The paper concludes that Qur'anic references to color may be positive as with green or negative as with black.

**Keywords:** metaphor, Quran, Concepts, Source, domain.

## المستخلص

ان الاستعارة منتشرة في العديد من مجالات الحياة التي تعتبر طريقة حية لتصوير فكرة معينة في مجموعة من الكلمات. القرآن الكريم مليء بالصور المجازية التي تنقل افكاراً لا يمكن استنتاجها من أطرها المجازية. الالوان تستخدم في القرآن الكريم للتعبير عن معاني مختلفة للون نفسه. الالوان عند استخدامها في القرآن تتصور كالموت والمرض والتطهر والخير الخ.. بناء استعارة مفاهيمية معينة عن استعارة معينة يتطلب الدلالات التي لدى الناس عنها، على سبيل المثال، يعتقد الناس ان اللون الابيض هو رمز للصلاح أو النقاوة بينما اللون الاسود هو رمز للحزن والتعب. ان تحليل الاستعارة يحتاج على نحو صحيح الى سياق موقف وتفكيكها من اجل التمكن من وصف معناها المجازي. تهدف الدراسة وتحدد عملية تحليل الآيات القرآنية على ضوء اسلوب لارسن (١٩٨٤: ٢٤٨) حيث قسم تعبير المجاز الى اربع انواع. واستشهد بلمع آيات نبيلة تحتوي على الالوان لدعم عملية التحليل. العامل المهم في تحليل مثل هذه الآيات القرآنية وادراك معانيها المقصودة يتحقق عن طريق فهم التعابير المجازية واستكشاف عناصرها التي تتضمن عنصرى الهدف والحقل لغرض الوصول الى معانيها وتحليلها وفقاً لسياق الحال الذي تستخدم فيه التعبير المجازي. يستنتج البحث ان الاشارات القرآنية للون ربما تكون ايجابية مثل اللون الاخضر وربما تكون سلبية مثل اللون الاسود.

كلمات دالة : مجاز، القرآن الكريم، مفاهيم، المصدر، المجال.

## Introduction

Physical or moral beauty is the foundation of the Noble Quran in the speech and influence of the human soul. The aesthetic portraits of the Quran in various contexts are certainly one of its most remarkable facets. The Quran's discussion of colors is worth studying. The variety and harmony of colors is a manifestation of beauty that God brought to the wide universe and that has a marvelous effect on the human soul whether positive or negative even used in psychotherapy. The world is full of colors and lights, so you cannot live aspects of creatures such as, planting, fruits, drinks, nature and people. Color has an attractive positive force that affect our nervous system. If we see everything with a special color, then science says that these things have no color, but they absorb some spectrum radiation and reflect others, so this thing acquires the color of the radiation that it reflects. The aim of this research is to show the importance of colors in human life and how the Quran has added this aesthetic element to images that are as comforting as green and as repulsive as a description of the infidels blackness of faces. It aims to clarify the Holy Qur'an's view of colors in terms of their diversity, origin, source and its ability to influence souls. This research also shows how color is an important element in the formation of human lives and how the Qur'an clarified that importance. Some verses came up to the high value of color and decoration. It is proved through scientific and practical experiments that color has waves that affect a person's thought and physical movement. God created everything in the universe to serve man and achieve his comfort and happiness. God mentioned some colors that are basic and natural. Some are secondary. So God mentioned (red, yellow, blue) and the green as secondary color, as well as black and white.

'And whatsoever He has created for you on the earth of varying colours and from animals. Verily! In this is a sign for people who remember.' An- Nahl 13

Here, even if the word 'color' means 'varieties' , if we take the word on its surface, we see that God Almighty has made the difference of colors as the original. He puts the phrase (different colors) in general, and He did not specify it to suggest the multiplicity of colors of plants and animals, so it will be a sermon and lesson. Then God Almighty mentioned many kinds of colors. The term colors and its derivatives are mentioned in only seven verses in the Noble Qur'an. He mentioned the word 'colors' the plural form of the word 'color' in seven places, but in six verses as a sign from God to the seven known color spectra that make up the white light. (1) .This study is limited to analyze some Quranic Verses metaphorically that are related to colors and these verses are given in the body of this paper. This study adopts Larson model (1984) of analyzing the verses of the Noble Quran that are related to the colors. Larson classifies metaphor into four types; Topic, which refers to the topic of the first proposition (nonfigurative), Image, the topic of the second proposition (figurative). Point of Similarity, which is found in comments of both propositions. Nonfigurative equivalent, when the proposition containing the topic is an event proposition, the comment is the nonfigurative equivalent. The value of this study comes up with the results obtained from the analyzing the verses

## 1.Figurative Language

Studying of figurative language had been focused firstly on metaphor but recently this study had been extended to different forms of figurative propositions such as idioms, analogies, and proverbs (Cacciari and Glucksberg,1994:447; being cited by Honeck and Hoffman, 1980). Figurative language refers to the secondary meaning or what is called figurative meanings of words. Within the same language there are different ways in which form can explain meaning. Figurative language is the image of the second proposition. It refers to what the first proposition (primary meaning) is being compared with. In the source language, there is no figurative meaning but it is found in the receptor language. For example, (she gave them strict orders) this sentence could be translated in (Nigeria) with the figurative expression (she pulled their ears). The aim of translation is not to remove all secondary (figurative senses) but it is to focus on using figurative senses which are odd to the receptor language. Figurative language has different forms such as idiom, euphemism and hyperbole (Larson; 1984: 9, 115\_117, 247).

Markers of grammatical relation can be used in figurative ways. For example, the word (over) in English has a primary meaning of (location) such as in (The airplane flew over the house), which means "directly above the house". The word (over) also has a secondary meaning (figurative meaning) of 'superior authority' in another sentence such as, (he has two people over him in office) (Larson, ibid: 218).

### 1.1Metaphor

This term is eccentric and this eccentric can form the prominent meanings that metaphors usually have. Metaphors are ambiguous because they have literal meaning in addition to metaphorical meaning. In a case of applying semantic rules, for instance,

#### A. Time is money

To interpret a metaphor, we need to understand the individual words and the literal meaning for the whole expression. The word 'Time' is an abstract concept and a value word that has different metaphors, for example, 'We save time', 'We waste time', 'We manage time', etc. It is necessary to know that in our society, one is often paid according to the number of hours or days he worked.

#### B. Walls have ears

It is an anomalous sentence, but it can be interpreted as meaning "You can be overhead even when you think nobody is listening". This sentence is ambiguous but the literal meaning is so unlikely that listeners use their imagination for another interpretation. In order to interpret metaphors, one needs to understand both the literal meaning and the facts about the world (Fromkin et al.. 2011: 149).

According to Fetzer and Gerda (2007:73)The term metaphor consists of two subjects, the target domain and the source domain. In the example below:

#### C. Man is a wolf

The word 'man' represents the target domain while the word 'wolf' represents the source domain. Through this metaphor, opinions shared by the members of our speech community about the nature of wolves determine our view of man.

While Larson (1984:246) states that metaphor is like simile both of them are common figures of speech found in many languages, for instance,

**He ran like the wind.**

**The moon is like a blood.**

In these examples, a simile always has the word 'like' but metaphor don't have this word, but they are comparisons that can often be written as similes. The comparison is always that of some likeness.

Notice the following metaphors:

**That child is a greedy little pig.**

**He's an ox.**

Notice that these metaphors just can be said as similes:

**That child is like a greedy little pig.**

**He is like an ox.**

On the other hand, Cowie (2013:30\_31) states that by using the term metaphor we can create new senses. This can be achieved by using different examples of metaphor that we can derive a specific structure for many individual metaphors. The first is called tenor, which represents the starting point of metaphor. While the second one is called the vehicle, which represents the image to be chosen. Lastly, the ground of metaphor which provides the comparison between tenor and vehicle.

## 1.2 Mapping of Metaphor

Metaphor is a process of understanding one conceptual domain in terms of another. Metaphor is a mapping between (the source domain) which represents the more concrete conceptual domain and (the target domain) which has physical objects as source and abstract mental entities (Crystal, 2008 :98). The term metaphor has a double life. It conveys vision from one domain which is the source of the metaphor to another domain which is the target or the topic domain.

Metaphor is the use of language to refer to something other than what it was originally applied to, or what it 'literally' means, in order to suggest some resemblance or make a connection between the two things described (Rosamund and Knowels, 2006: 4). Metaphor is pervasive in language in that it is a basic process in the formation of word meanings. Concepts and meaning are expressed in words, through metaphor. Many senses of multi – sense words are metaphors of different kinds, such as in the kinds of (hurt, field and dark). Hurford et al. (2007: 331) point out that metaphors are conceptual (mental) operations reflected in human language that enable speakers to structure and construe abstract areas of knowledge and experience in more concrete experiential terms. According to this view of metaphor, speakers make use of a familiar area of knowledge, called the source domain, to understand an area of knowledge that is less familiar, the target domain. The source domain is typically understood through our experience in and with the physical world around us. There is a kind of conceptual mapping operation in which aspects of knowledge in the more familiar source domain are placed in correspondence with aspects of the less familiar target domain in order to structure the target domain in a way that makes it more accessible to human understanding.

## 2. Polysemy

This term can be achieved when we have two or more words with the same form and related meanings. Polysemy has its origin from Greek (poly "many" and semy "meanings"). It means that one form whether written or spoken has multiple meanings which are related by extension. For instance, the word 'head' used to refer to the object on top of your body, top of a glass of beer, person at the top of a company or school (Yule, 2014:117).

In the dictionaries, most words have a large number of senses which can be developed overtime (Knowls and Moon, 2006:12). Polysemy related with different senses and these senses are listed under the same lexical entry. It is an important distinction for the lexicographers in the designed of their dictionaries. Lexicographers tend to depend on the criteria of 'relatedness' in order to identify polysemy. These criteria includes speaker's intuitions and what is known about the historical development of the items (Saeed, 2016:60\_61).

## 3. Literal Meaning VS Metaphoric Meaning

The term metaphor has two senses which are wide and narrow. In the wide sense, the metaphorical is contrasted with literal and it includes the full range of nonliteral interpretations of language such as , irony, metonymy, synecdoche and so forth. While in the narrow sense, the metaphorical is contrasted not only with the literal, but also with other figures so metaphor could be extended (Stern, 2000:23).

One form can express different meanings and a single meaning can be expressed in different forms, for example, (The cat is black), the black cat and the cat which is a black. The meaning will be changed when someone translate literally the form of one language corresponding form into another language, for instance, to translate the English phrase (he is cold heart), it means his heart is cold (meaning he is unfeeling) into (Nigeria) literally means (he is peaceful). While when this phrase is translated into (Zambia) it means (he is afraid). This doesn't mean that it is a secondary meaning but it is a figurative meaning because it causes the difference. In translation, meaning must have priority over form. When the source language and the second language are not closely related there will be no correspondence of form between the first text and its translation. This means that each Language has specific forms and these forms make figurative meaning complicated. While literal translation is being followed 'word by word' translation which follow the form of language (Larson,1984:9-10). In many texts, there are specific words which are called key words or symbolic words which carry metaphorical intent meaning or figurative meaning of these words.

## 4.Symbolism

The term of symbolism is a technique that can be used as an object, character, setting or event by which these symbols carry a literal meaning which is (concrete) as well as figurative meaning which is (abstract). Symbolism can express different forms. It is considered an object or an action gives another meaning which is much deeper. A word said by someone may carry a symbolic value. For example, when someone smiles in front of you, it refers that this person is friendly. It is a symbol of the feeling of friendship (Bai; 1,3: n.d).

Symbolism makes the writer free to add two levels of meaning to the word. These levels are a literal meaning and the symbolic meaning which is considered a deeper meaning to its imagery than the literal one. Different ideas can be presented by using different symbols. Through these symbols, there is a response through the stages of natural consciousness in the mind of the readers. Symbolism refers to the use of a word or phrase which has a range of references beyond itself. Generally we have different types of conventional symbols. For example, colors, each color refers to a different symbol and meaning. The red color refers to blood and danger; ..etc. Another type of symbols is the nature which depends on the seasons of the year. For example, Spring refers to birth. Weather is another type of symbolism which can be achieved by variety of the weather. For example, fog refers to the symbol of being in isolation and confusion. Different types of animals can refer to different symbols. For example, fox refers to slyness (ibid;3).

## 5. Model of Analyzing Metaphor

The present study is basically furnished to analyze metaphor and simile throughout taking different figurative expressions of colors used in some verses of the Noble Qur'an. The process of analyzing such figurative expressions is based on Larson's Model (1984: 248) where he divides each metaphor or simile into four parts:

### 1.Topic

### 2.Image

### 3.Point of Similarity

### 4.Nonfigurative meaning

To analyze metaphor or simile, it is very helpful to write out the propositions which are basic to comparison. After getting the propositions of each verse, there is an interpretation according to the context of the verse whose role is very important in grasping the intended meaning of such figurative expressions. Consider the following metaphor taken from Larson(ibid) through which Larson applied his model to it:

**The righteous judge will give you the crown of life.**

**Topic:** God who judges righteously

**Image:** officials

**Point of Similarity:** receive a reward for doing well

**Nonfigurative meaning:** will give you eternal life.

## 6.Metaphoric Interpretation of Colors Employed in Certain Noble Verses

This study presents different verses about the concept of colors with different connotations. The same color in one verse, represents a positive side and in another verse it represents a negative connotation as in the following:

**1.Yellow color:** It is the first color mentioned in the Noble Qur'an. This color is mentioned five times in five verses. One of its connotations is pleasing in this verse:

" قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءٌ فَاقِعٌ لَوْنُهَا تَسُرُّ النَّاظِرِينَ " البقرة ٦٩

" He said, He says, It is a yellow cow, bright in its Colour, pleasing the beholders" Al- Baqarah 69

**Topic:** cow

**Image:** color

**Point of Similarity:** signals to please the viewers

**Nonfigurative meaning:** They were forced to specific color without another color that the cow God wanted to slaughter was pure yellow (yellowing) in its intensity and serenity, and this cow pleases the beholders (Al-Tabari 243)

In this verse, the yellow color of the cow does not refer to the pleasure only, but it indicates the health and safety of the cow from faults. Veterinary science has proven that the best cows were of a very yellow color. Here the yellow refers to the positive connotations.

"وَلَنبُنْزِلَنَّ رِيحًا فَأَرُؤُهُ مُصْفَرًّا لَّظَلُّوا مِنْ بَعْدِهِ يَكْفُرُونَ " الروم ٥١

"And if We send a wind, and they see turn yellow- behold, they then would become unthankful" Ar – Rum 51

**Topic:** wind

**Image:** color

**Point of Similarity:** it signals the corruption and destruction

**Nonfigurative meaning:** if we sent a wind that spoils what the rain planted . The wind that God sent will become spoiled, so the plant will become yellowish after the greenery, and after their joy they will atonement for their Lord (Al-Tabari 410)

The word yellow came in three verses of the Qur'an as examples that God Almighty sets to the worldly life when God comes down water from the sky and grows with it, then it drains and becomes yellowed and then wrecked as in this verse.

" كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا " الحديد ٢٠

"It is as the likeness of Vegetation after rain, thereof the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; ... " Al- Hadid 20

**Topic:** rain

**Image:** color

**Point of similarity:** it signals corruption and distraction.

**Nonfigurative meaning:** the green plant becomes yellowish and dry (Al-Tabari 540)

In this verse, God gives an example that the world is green and looks young, then becomes old. So the plant after greenery becomes yellowed. In this verse and the previous verse , They denotes the negative connotations.

**2. White color:** It is the second color mentioned in the Noble Qur'an. It is mentioned twelve times in twelve verses. It has different connotations, such as in the following verses:

" حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ " البقرة ١٨٧

" ... until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), ... " Al- Baqarah 187

**Topic:** dawn

**Image:** color

**Point of Similarity:** it signals Luminance and sunshine.

**Nonfigurative meaning:** The white thread means daylight and the black thread darkness the night. It means eating at night in the month of your fasting until the daylight falls at dawn from the darkness of the night (Al-Tabari, 505) .

ال عمران ١٠٧ " وَأَمَّا الَّذِينَ ابْيَضَّتْ وَجُوهُهُمْ فِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ

"And for those whose faces will become white, they will be in Allah's Mercy, therein they shall dwell forever." Al- Imran 107

**Topic:** face

**Image:** color

**Point of Similarity:** it signals to the color of the faces of people of paradise

**Nonfigurative meaning:** Those who abide by the covenant and religion of God and did not change their religion after acknowledging the testimony, their faces become white on the Day of Resurrection (Al- Tabari, 63).

يوسف ٨٤ " وَقَالَ يَا أَسْفَى عَلَى يَؤُسُفَ وَإِيبَضْتُ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ

" ... and said: "Alas, my grief for Yusuf!" And he lost his sight because of the sorrow that he was suppressing" Yusuf 84

**Topic:** eyes

**Image:** color

**Point of Similarity:** It signals illness in the eye due to the severity of sadness

**Nonfigurative meaning:** Allas is the greatest form of sadness and regretted, so was Jacob's grief on his son Yusuf. Jacob's eyes were bleached to his son (Al- Tabari, 245).

" وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ " الاعراف ١٠٨

"And he drew out his hand, and behold ! it was white for the beholders." Al- A'raf 108

**Topic:** hand

**Image:** color

**Point of Similarity:** it signals the Miracle of Musah

**Nonfigurative meaning:** Musah took out his hand from his pocket, and it was white and would appear to people who look at it. God made turning his hand white as a verse and his true saying that He is a messenger from the Lord of the worlds (Al-Tabari, 64).

" فاطر ٢٧ .. وَمِنَ الْجِبَالِ جُدَدٌ بَيْضٌ ... "

" ... and among the mountains are streaks white .." Fatir 27

**Topic:** mountains

**Image:** color

**Point of Similarity:** it signals the color of roads between mountains

**Nonfigurative meaning:** God blessed us with roads from the mountains (Al judud) and the lines in the mountains as white. The roads its singular is road (Jedah) Al- Tabari, 437.

" بَيْضَاءٌ لَذَّةٌ لِلشَّارِبِينَ " الصافات ٤٦

"White, delicious to the drinkers." As-Saffat 46

**Topic:** drinker

**Image:** color

**Point of Similarity:** it signals the color of the drink of the people of paradise

**Nonfigurative meaning:** here white means, the cup and for the feminization of the cup the female is white and does not say white as ( male). It means the thrill of drinking wine (Al- Tabari, 447)

**3.Black color:** The third color is mentioned in the Noble Qur'an. It is mentioned eight times in seven verses.

In all verses, this color denotes the negative connotations as in the following verses:

" حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ " البقرة ١٨٧

" ... until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), ..." Al- Baqarah 187

**Topic:** dawn

**Image:** color

**Point of Similarity:** it signals the darkness of the night

**Nonfigurative meaning:** The white thread means daylight and the black thread darkness the night. It means eating at night in the month of your fasting until the daylight falls at dawn from the darkness of the night (Al-Tabari, 505) .

" فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ " آل عمران ١٠٦

" ... as for those whose faces will become black: Did you reject Faith after accepting it? Then taste the torment (in Hell) for rejecting Faith." Al- Imran 106

**Topic:** face

**Image:** color

**Point of Similarity:** It signals The color of the faces of the people of Hell

**Nonfigurative meaning:** God describes the liars from infidels and the hypocrites that their faces are blackened and this is a moral expression indicating that the black color expresses great sadness ( Al- Tabari, 409)

" وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ " النحل ٥٨

" And when the news of (the birth of) a female (child) is brought to any of them, his face become dark, and he is filled with inward grief!" An- Nahl 58

**Topic:** face

**Image:** color

**Point of Similarity:** It signals Anguish, worry and sadness

**Nonfigurative meaning:** And if one of those people who gave females for God, they were sad of birthing a female child to him. His face will be blackened by his hatred of the female and stay muting the tip (Al-Tabari, 263)

" فَجَعَلَهُ غُثَاءً أَحْوَى " الأعلیٰ ٥

" And then makes it dark stubble." Al- A'la 5

**Topic:** Pasture

**Image:** color

**Point of Similarity:** It signals dryness and annihilation

**Nonfigurative meaning:** God turned that pasture with its green plant into dry due to the wind, so the green plant turned into black, dry and wild (Al- Tabari, 591)

" وَغَرَابِيبُ سُودٌ " فاطر ٢٧ ...

" ... of Varying colours and (others) very black." Fatir 27

**Topic:** road

**Image:** color

**Point of Similarity:** It signals the color of the roads between the mountains

**Nonfigurative meaning:** God describes the color of roads between mountains with a strong blackness and explains the word (gharabib) as the intensity of these black roads (Al- Tabari, 437).

**4.Green color:** Fourth color is mentioned in the Noble Qur'an. It is mentioned eight times all of his connotations in the verses are positive.

" وَسَبْعَ سُنْبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ " يوسف ٤٣

" ... and seven green ears of corn, and (seven) others dry." Yusuf 43

**Topic:** ear

**Image:** color

**Point of Similarity:** it signals the color of the plant, trees and land after raining.

**Nonfigurative meaning:** God Almighty says that the king of Egypt saw in his dream seven ears of corn and seven other dry. The king said O magicians and priests, explain to me this dream (Al- Tabari, 240).

" عَلَيْهِمْ ثِيَابٌ سُنْدُسٌ خُضْرٌ وَإِسْتَبْرَقٌ " الإنسان ٢١

" Their garments will be of fine green silk, and gold embroidery.." Al- Insan 21

**Topic:** clothes

**Image:** color

**Point of Similarity:** it signals the color of the clothes of the people of paradise

**Nonfigurative meaning:** This verse describes the clothes of the people of paradise and their clothes in green color, as they are of silk, luster and shine (Ibn- Kathir,579).

" مُتَكِنِينَ عَلَى رَفْرَفٍ خُضْرٍ وَعَبْقَرِيٍّ حِسَانٍ " الرحمن ٧٦

"Reclining on green cushions and rich beautiful mattresses." Ar- Rahman 76

**Topic:** Cushions

**Image:** color

**Point of Similarity:** It signals the green color of cushions of the people of paradise

**Nonfigurative meaning:** God describes the reclining and the swing of the people of paradise which is green because of the meanings of stability and God describes the comfort in that stability. God means by (rich beautiful mattresses), to raise the value of green. The word 'mattresses' means the mattresses of the people of paradise (Al- Tabari, 534).

**5.Blue color:** The Fifth color is mentioned in the Noble Qur'an. It is mentioned only one time and its connotation is in the following verse:

" يَوْمَ يُنْفَخُ فِي الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا " طه ١٠٢

" The Day when the Trumpet will be blown (the second blowing): that Day, We shall gather the Mujrimun (criminals, polytheists, sinners, disbelievers in the Oneness of Allah) blue or blind- eyed with thirst." Ta- Ha 102

**Topic:** criminals

**Image:** color

**Point of Similarity:** It signals the color of the faces of the infidels when they are gathered from the intensity of fear (decisiveness and carefree)



**Nonfigurative meaning:** God leads the infidels to the Day of Resurrection glaucoma. Their eyes are blue from the intensity of thirst on that Day. The color of blood is red and because of lack of oxygen and spoilage it turns to blue (Al- Zmkhshri, 553).

**6.Red color:** The sixth color mentioned in the Noble Qur'an. It is mentioned only one time. Its connotation in the following verse:

" وَمِنَ الْجِبَالِ جُدَدٌ بَيضٌ وَحُمْرٌ مُخْتَلِفٌ أَلْوَانُهَا " فاطر ٢٧

" ... and among the mountains are streak white and red, of Varying colours and (others) very black." Fatir 27

**Topic:** roads

**Image:** color

**Point of Similarity:** It signals the color of the roads between the mountains

**Nonfigurative meaning:** God Almighty describes another verse of beauty which is the color of roads between the mountains, where the color is red (Hasanin Mohammed, 437).

**7.Pink color:** The seventh color is mentioned and it is mentioned only one time. Its connotation is in the following verse:

" فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ " الرحمن ٣٧

" Then when the heaven is rent as under, and it becomes rosy or red like red- oil, or red hide." Ar- Rahman 37

**Topic:** Sky

**Image:** color

**Point of Similarity:** The color of the sky when it splits and breaks on the Day of Resurrection

**Nonfigurative meaning:** God says if the sky breaks on the Day of Resurrection and becomes red and rose red. The sky melts defection, which is a sign that red is the color of fire (Al- Tabari, 532).

**8.Dark Green color:** The eighth color which is mentioned only one time. Its connotation is in the following verse:

" مُدْهَامَاتَانِ " الرحمن ٦٤

" Dark green (in colours)." Ar- Rahman 64

**Topic:** trees

**Image:** color

**Point of Similarity:** It signals the green color of the trees of paradise

**Nonfigurative meaning:** Gog Almighty describes the color of the density of trees of paradise in the dark green color which is close to the blackness of the intensity of the greenery. The color of these trees also due to the watering (Al- Tabari, 533).

## 7. Conclusions

It is quite clear that to interpret metaphorical expressions literally, they would sound anomalous or non sensual or at least the intended meaning cannot be enciphered. This, in return, affects on the on the understanding of the readers to such expressions. In studying the interpretation of metaphorical expressions of colors in the Noble Qur'an, the following conclusions are reached:

1.Colors are an essential component of the divine beauty that God Almighty transmitted throughout the universe.

2.Colors have a great impact on the human psyche, negatively or positively, so that colors can be used to treat some mental illnesses.

3.The most frequently mentioned color is white. It is a color for the purity of the Islamic religion and the purity of the hearts of its followers. That is why the Qur'an always used it on the positive side of all verses except for one verse,

" يوسف ٨٤ " وَقَالَ يَا أَسْفَىٰ عَلَىٰ يَوسُفَ وَأَبْيَضَّتْ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ

" ... and said: "Alas, my grief for Yusuf!" And he lost his sight because of the sorrow that he was suppressing" Yusuf 84

In this verse, God describes the condition of the Prophet Jacob. This verse does not depart from the general framework of the positive of this color.

4.All the verses that related to the green color prove that this color has a positive effect for the soul and eyesight. And the use of green color in treating some mental illnesses that people suffer from, such as depression, fatigue and sadness. This explains the Qur'an's use of this color to describe heaven and the

furniture and clothing of the people of Heaven. It is the only color that the Holy Quran has used in a positive way and has never used it on the negative side. The green color indicates bliss, and God revived the earth after its death.

5. The use of yellow color ranges between positive and negative in the verses in which it was mentioned. And it appears that the positive side is the most. As the yellowing of plant is not without beauty in the scene, even if the context of the verse is negative, such as in this verse:

" كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا " الحديد ٢٠

"It is as the likeness of Vegetation after rain, thereof the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; ... " Al- Hadid 20

6. The blue color was only mentioned once, and its use was completely negative 100% in describing the condition of the infidels when they were cramped and tortured. This color indicates deep sadness and death. It is unlike light blue, which indicates life, comfort, happiness and the color of the sea.

7. The black color was used in the negative side, often to express a state of hating and depression, unlike the white color that indicates joy, happiness, purity and serenity.

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