

## Significance of Colors in the Noble Quran and the Ethics of Translating Them into English: An Empirical Study on Some Verses

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### Abstract

The Noble Quran has highly sophisticated and rhetorical language in treating the topics, issues and ideas of all aspects of human life and life after death. The use of colors in the Quran are of two types; either color is explicitly mentioned as (white, black, red and green) or implicitly refer to the color and could be inferred through verses while remembering words (day and night, darken, the light and the fire). The colors in the noble Quran carry symbolic connotations, aesthetic or moral objectives and the use of colors in the Quran have critical connotations. Most known colors are mentioned in verses (Ayat) , as the colors have multi-faceted roles in both sensual or moral purposes. They have many implications that affect the audience's cognitive reception. This research, however, aims to clarify the significance and uses of colors in the Quran in terms of their diversity, origin, source, and their ability to influence the human cognitions, which is usually called the drama of color. It will also describe how translator renders these verses which include the colors from Arabic into English. Therefore, Domestication and Foreignization strategies of translation have been applied to the extracted verses to investigate whether Arabic-English translators tend to domesticate these verses or foreignize them. The results show that the translator employs nearly equally both the Domestication and Foreignization strategy to translate the ST into TT. They also reveal that the translation of the Holy Quran could not be accurate, expressive and deep as required because of the eloquent language used in it.

**Keywords:** color, Quran, Domestication, Foreignisation, verses (Ayat), Source Text (ST), and Target Text (TT)

### 1.1 Introduction

Before revising the related aspects and the dimensions given by the contemporary specialists, the history of translating the Quran will be traced back in the history to learn more about earlier translations of the Noble Quran and some related matters. Hammad (2008) has pointed in his lecture entitled *translation Quran: assets and rules*, that the translation of the Holy Quran has appeared for the first time in the era of Prophet Muhammad (peace be upon him), when some verses had been translated throughout his letters to the foreign kings and rulers. He also pointed out that the efforts of the Orientalists in the translation of the Quran began in the twelfth century, by Robert von Ketton (Robertus Ketenensis) who completed in 1143 a first Latin translation of the Qur'an. Although it was full of misunderstandings and intended as a wicked tool for converting Muslims to Christianity but it is considered as the basis of many other translations that appeared after that (Hammad, 2008).

Islamic Encyclopedia (2010), mentions that the Holy Quran has been translated into most European languages, Asian and African countries. The Iranians and Persians have had a head start in the translation of the Quran into Persian language. However, the European translations of the Holy Quran have passed four overlapped phases; the first is the process of translation from Arabic into Latin, which has extended this stage from the eleventh century to the twelfth century. The second stage is the translation from Latin to European languages and the third stage is the translation directly from Arabic into European languages by the Orientalists. While the fourth stage started with the entry of Muslims to the field of translation from Arabic into European languages that began late in 1905, whose purpose was to give a true and pure picture of Islam to non-Arabic speakers contrary to that bad and distorted image given by the West to Islam.

This long history of translations has presented a number of thoughtful problems of translating Quranic text. However, The Holy Quran highlights the fact that colors are one of the attributes of beauty when used to give detailed description of any entity with its colors. Moreover, colors are one of the most outstanding evidences of Allah creativity, as well as the means to explain and differentiate amongst things.

The word *color* and its derivatives, however, have been mentioned nine times in seven verses to show the uses of these colors. Sometimes, the word *difference* or *different* is associated with the pronunciation of color to mean; first: the absolute divine power and secondly: what it is called human thought and insight into the facts of the universe. Whereas, the word colors, number of words (color), has been mentioned in the Quran in seven positions, but in the six verses, as a sign from Allah to the seven known spectral color, which is made of white light (Ibin Kathir, 1999).

### 2. The problem

There is no doubt that the articulatory foundations of the Quran have silenced all rhetoricians for the magnificence of the vocabulary and their beautiful and accurate images. The phenomenon of color has been employed as the technical picture in the Quran to play an essential role in the Quranic connotations.

Hence, this study will essentially focus on the different senses of the colors mentioned in the Quran, and the problem of translating the expression of color or aesthetic images and its rhetoric connotation in the Quranic text especially the boundaries that must not be bypassed by the interpreter to translate the text of the Qur'an which revealed in specific events through different periods of time.

### 3. Research Question

The following questions are raised to be examined in this study:

1. Which approach is more applicable for translating the expressions of color into English the Domestication or Forienization?
2. What is the solution for translating the meaning of color into English in Nobel Quran?

### 4. The Methodology

The methodology adopted in this study is designed to describe comprehensively the extracted verses containing colors. Therefore, the present methodology is first, collecting certain verses of the colors and second examines the approach that the translator implements to translate the related verses. This study will consider Al-Hilali (1983) translation. Finally, the significance of the colors in the Nobel Quran has been analyzed and discussed in terms of Domestication and Forienization.

### 5. Literature Review.

In this section, the early literature about colors in Nobel Quran is presented along with the introduction on Domestication and Forienization approaches.

#### 5.1 The Colors in the Quran

The colors in the Quran carry symbolic connotations, aesthetic areas and ethical issues. The use of colors' connotations in the Quran is of great importance. There are the most known colors mentioned in the verses and play crucial role as they have sensory and moral function which their connotations have an effect on the human soul. That the use of colors in the Quran responded to two types, sometimes the color is mentioned explicit, such as white, black, red and green and sometimes it does not say the word directly, but rather inferred the existence of color through the while employing words (al-subih (the day light), night, darkness, light of paradise and fire). The implications of the colors that are mentioned in the Quran is presented are reviewed next.

#### 5.1.1 The Yellow Color

The first color mentioned in the Quran is the yellow and it is mentioned five times in five different verses. This study, however, will focus on three verses which have different collocations as mentioned below:

1. To bring happiness to those who have seen this color in animals.

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءُ فَاقِعٌ لَوْنُهَا تَسُرُّ النَّاطِرِينَ {البقرة 69}

Al-Baqarah surah, (the Cow) 69 (He said, "He says. 'It is a yellow cow, bright in its color, pleasing the beholders.)

2. Corruption and destruction if it is in the wind.

وَلَئِنْ أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا لَظَلُّوا مِنْ بَعْدِهِ يَكْفُرُونَ {سورة الروم 51}

Al-Rum surah 51 (And if we send a wind [which would spoil the green growth (tilt) bring up by the previous rain], and they see (their tilt) turn yellow- behold, they then (after their being glad,) would become unthankful (to their Lord Allah as) disbelievers (Hilali, 1983)

3. Yard and stiffness and crush in plants.

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنَابِيعَ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُخْتَلِفًا أَلْوَانُهُ ثُمَّ يَهْبِجُ فَتَرَاهُ مِصْفَرًا ثُمَّ يُجْعَلُهُ حُطَامًا إِنَّ فِي ذَلِكَ لَذِكْرًا لِأُولِي الْأَلْبَابِ {الحديد 20}

Al-Hadeed surah, 20 (See you not that Allah sends down water (rain) from the sky, and causes it to penetrate the earth, (and then makes it to spring up) as water-springs, and afterward thereby produces crops of different colors, and afterward they wither and you see them dry and broken pieces. Verily, in this is a Reminder for men of understanding.)

### 5.1.2 The White Color

White is a distinguished color from the rest of the colors in its function, nature, features and significance. There is a network of relationships between color and human behavior and it is often used in our daily lives, such as white hands, white face, and white flag. White is mentioned in many locations in the Quran as independent color and in combination with the black color as these two colors have solid association with each other. It is stated White solely in the context of the challenge of Moses to Pharaoh, in more than one place, where he is asked to enter his hand in his pocket and come out white and safe which is considered as one of the miracles. In the Arab culture, the white color is a symbol of purity, vitality and innocence. However it has positive effects and associated with the peacefulness and is used to strengthen the human organs and especially the immune system. White, still, is the second stated color in the Quran where it is mentioned twelve times;

The connotations of white color are:

1. The light, sunshine, time of dawn and the morning.

(حَتَّىٰ يَبْيُنِّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ

And eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of light), then complete your Saum (fast) till the nightfall).

2. The color of the faces of the Paradise's people. In Al Imran surah, Ayah

107 (وَأَمَّا الَّذِينَ اتَّبَعَتْ فَوَجَّهَهُمُ فِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ) أ ل عمران

Aal- Imran107 (And for those whose faces will become white, they will be in Alla's Mercy (Paradise), therein they shall dwell forever).

3. Some diseases, such as *the eye goes dark because of grief*.

(وَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَا أَسْفَىٰ عَلَىٰ يُوسُفَ وَأَبْيَضَّتْ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ)

يوسف 84

84 (And he turned away from them and said: "Alas, my grief for Yusuf (Joseph)!" And he lost his sight because of the sorrow that he was suppressing).

4. The miracle of Moses.

(وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ)

الاعراف 108

Al-Araf Surah )108 And he drew out his hand, and behold! It was white (with radiance) for the beholders).

The color of the roads between the mountains .

(وَمِنَ الْجِبَالِ جُدَدٌ بَيْضٌ) فاطر 27

Surah Fatir, Aya 27 ( and among the mountains are streaks white ---)

5. The color of the of drink in the Paradise.

(بَيْضَاءَ لَذَّةٍ لِلشَّارِبِينَ) الصافات 46

46 Al-Safat (white, delicious to the drinkers).

### 5.1.3 Black Color

The third color mentioned in the Quran 8 times in 7 verses, is the black color and it has the following connotations:

1. The darkness of the night .

حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ (البقرة 187)

187until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night).

2. The color of the faces of people in the fire.

وَتَسْوَدُ وُجُوهُ قَوْمًا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ

آل عمران 106

106. (on the Day (i.e. the Day of Resurrection) when some faces will Become white and some faces will become black; as for those whose faces will be said): “Did you reject Faith after accepting it? Then taste the torment (in Hell) for rejecting Faith”.

3. Anguish, worry and sadness..

وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ (النحل 58)

A-Nahal Surah 58(And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief !)

4. The dryness and destruction.

( فَجَعَلَهُ عَنَاءً أَحْوَىٰ..) الأعلى 5

Al-Ala, 5 (And then makes it dark stubble).

5. The Color of some mountains

(..وَعَرَابِيْبٌ سُوْدٌ) فاطر 27

Fatir Surah, 27(and among the mountains are streaks white and red, of varying colors and (others) very black).

#### 5.1.4 The Green Color

The green is the fourth mentioned color in the Quran and it is eight times mentioned. Its connotations are;

1. The color of the plants, trees and earth after raining.

(وَسَبْعَ سُنْبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ) يوسف 43

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

2. The people's clothes in the paradise.

(عَالِيَهُمْ ثِيَابٌ سُنْدُسٌ خُضْرٌ وَإِسْتَبْرَقٌ) الانسان 21

Al-Insan Surah, 21 (Their garments will be of fine green silk and gold embroider).

3. The color of cushions' covers in paradise...

(مُتَّكِنِينَ عَلَىٰ رَفْرَفٍ خُضْرٍ وَعَبْقَرِيٍّ حِسَانٍ) الرحمن 76

Al-Rahman Surah, 76 (Reclining on green cushions and rich beautiful mattresses).

#### 5.1.5 The Blue Color

The blue is the fifth mentioned color in Quran, and its connotation is :

The color of infidels' faces when they have been gathered because of the severity of the horrors, fear and dread of the Day.

(يَوْمَ يُنْفَخُ فِي الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا) طه 102

Taha Surah, 102 (The Day when the Trumpet will be blown (the second blowing): that criminals, polytheists, sinners, disbelievers in the Oneness of Allah) blue or blind-eyed with thirst).

#### 5.1.6 The Red Color

The red is the sixth mentioned color in the Quran, and its connotation is:

- 1.The color of the roads between the mountains and the colors of the fruits on the trees.

(وَمِنَ الْجِبَالِ جُدَدٌ بَيضٌ وَحُمْرٌ مُخْتَلِفٌ أَلْوَانُهُ) فاطر ٢٧

Fatir Surah, 27 , ( See you not that Allah sends down water (rain) from the sky, and We produce therewith fruits of various colors, and among the mountains are streaks white and red, of varying colors and (others) very black .)

### 5.1.7 The Pink Color

The pink is the seventh mentioned color in Quran and it is mentioned only one time. Its connotation is that the color of the sky when the partition and rending Doomsday.

(فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ) الرحمن 37

Al-Rahman Surah, 37 (Then when the heaven is rent asunder, and it becomes rosy or red-oil, or red hide).

### 5.1.8 The Dark Green Color

It is the eighth mentioned color in the Quran. It is mentioned once and its connotation is the color of the condensed trees in as paradise in

{مُدْهَامَاتَانِ} الرحمن 64

((Dark green [in color]) (Amjad , 2012:12) .

However, Table (I) gives a brief illustration for the order of the colors as mentioned in the Quran, the frequency of their occurrences, the number of verses they appear in and the significance of each color.

**Table. The significances of colors in Nobel Quran**

No.	The order of colors as mentioned in the Quran	The number of times the colors mentioned in the Quran	In how many ayah the color has mentioned	The significance of the color
1	The First: the yellow	5	In 5 Ayahs	<ol style="list-style-type: none"> <li>1. The light, sunshine, time of dawn and the morning</li> <li>2. The color of the faces of the Paradise's people.</li> <li>3. The miracle of Moses.</li> <li>4. The color of the roads between the mountains</li> </ol>
2	The Second: white	12	In 12 Ayahs	<ol style="list-style-type: none"> <li>1. To bring happiness to those who have seen this color in animals .</li> <li>2. Corruption and destruction if it is in the wind .</li> <li>3. Yard and stiffness and crush in plants.</li> </ol>

3	The third: The black	8	In 7 Ayahs	<ol style="list-style-type: none"> <li>1. The darkness of the night .</li> <li>2. The color of the faces of the fire people.</li> <li>3. Anguish, worry and sadness...</li> <li>4.The dryness and destruction</li> <li>4. The Color of some mountains.</li> </ol>
4	The fourth: The green	8	8 Ayahs	<ol style="list-style-type: none"> <li>1. The color of the plants, trees and earth after the rain.</li> <li>2. The Color of cushions' covers in paradise.</li> <li>3. The clothes of paradise's people.</li> </ol>
5	The fifth: The blue	1	One Ayah	The color of infidels' faces when they have been gathered because of the severity of the horrors, fear and dread of the Day.
6	the sixth: the red	1	One Ayah	The color of the roads between the mountains and the colors of the fruits on the trees.
7	The seventh: The pink	1	One Ayah	The color of the sky when the partition and rending Doomsday
8	The eighth: The dark green	1	One Ayah	The color of the condensed trees in paradise.

### 5.2 Domesticating Translation vs Foreignizing Translation

Domestication and Foreignization “are two translation strategies invented by Lawrence Venuti in 1995 based on his investigation of western translation history and theories. The origins of the two terms go back to the German philosopher Friedrich who believes that there are only two different methods of translation,” either the translator leaves the author in peace, as much as possible, and moves the reader towards him; or he leaves the reader in peace, as much as possible, and moves the author towards him.” Venuti (1995:78).

Domestication, however, describes the translation strategy in which a clear and fluent method is adopted to lessen the strangeness of the foreign text for target language (TL) reader”, i.e., to minimize the SL foreign elements to the TL cultural values (Munday 2001). On the other hand, Venuti recommends utilizing Foreignization to avoid the cultural clashes in translation which is introduced by Schleimacher who described it as “the translator...moves the reader towards the writer” (Hatim, 2001:46). If Foreignization is applied to a translation, the TL readers will feel that the translator is ‘visible’ and they will tell ‘they are reading a translation’ (Hatim & Munday, 2004:147). Thus, the translator would recover his reputation.

### 6. The Analysis of the Translations of the Verses

The translation of verses is very hard for many considerations including, dealing with religious texts related to the principles, worship, morals, linguistic or cultural values contained in the religion. Thus, it is not easy to transfer these meanings into other languages as they related to the awareness of rights and their daily practices, and the beliefs which are difficult to transfer to another language. Furthermore, the translator of religious text should be familiar with its terminology and expressions. Although the dominant translators of the Holy Quran are Muslims yet they encounter some problems. The translation of religious texts is very difficult task because the translator may face, for example, one word implies many meanings, and the task of the translator, is to know what is signified by a specific word, thorough understanding it and then infer the right meaning in the verse. The translation, however, must be graduated according to the following conditions:

1. The English to be used should be easy and fluent and lack of errors .
2. To move away from the literal translation that may fail in the transfer of meaning
3. To give the reader information about the context, the time and this historical background to bring the reader to understand the message lies behind the words of the verses.
4. To clarify the Quranic terms, idioms and in accurate and short phrases.
5. The footnotes should be limited to a few important explanations, because plentiful deviates the reader's mind away from of the important part of the text.
6. To spare no effort to make the translation as simple as possible without giving up the beauty of the style. In addition, and in order to make the TT readable for the target readers, a translator should avoid presenting any strange words (Bin Sulaiman, 2013: p.1).
7. The Noble Quran has distinctive style, so what are going to be translated are either its implicit meanings or the literal meanings. Al- Nadawi 1996 (in Al-Bunyan: 2014, p.10) maintains that the most important problem facing the translator is the problem of the transfer of the full meaning of the Quranic verses into English for different reasons. Therefore, translators utilize different procedures to overcome these problems and render the verses accurately into English. For example, the lack of equivalent English words to the meaning of the Arabic words which forces the translator to more information to make the translator clearer. Some translators choose changing the source text values and making them legible for the target text audience. This is called Domestication as in the examples below.

### The Yellow Color

#### Example 1 :

(وَلَيْنُ أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا لَّظَلُّوا مِنْ بَعْدِهِ بِكُفْرُونٍ) سورة الروم 51

Al-Rum surah 51 (And if We send a wind [which would spoil the green growth (tilt) brought up by the previous rain], and they see (their tilt) turn yellow- behold, they then (after their being glad,) would become unthankful (to their Lord Allah as) disbelievers).

This translation is foreignized because the back translation of this verse reads as:

(While we sent a wind and they saw it yellowish so they kept disbelieve after him).

The translator foreignizes the target text by using the word (*tilt*), adding explanation, illustration and enclosing it with brackets [*which would spoil the green growth (tilt) brought up by the previous rain*] for making the target text more readable and comprehensible by the target audience.

#### Example 2:

( أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنَابِيعٌ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُخْتَلِفًا أَلْوَانُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَجْعَلُهُ حُطَامًا إِنَّ فِي ذَلِكَ لَذِكْرًا لِأُولِي الْأَبْصَارِ ) الحديد 21

Al-Hadeed surah, 20(See you not that Allah **sends** down water (rain) from the sky, and causes it to penetrate the earth, (and then makes it to spring up) as water-springs, and afterward thereby produces crops of different colors, and afterward they wither and you see them *dry and broken pieces*. Verily, in this is a Reminder for men of understanding.)

The translator of example (2) translates مصفرا (Yellowish) into *dry and broken pieces*, i.e., he transfers the message (the intended meaning) into the target language. Accordingly, he foreignizes it by providing a clear and understandable message to the English readers.

### The White Color

#### Example 3:

( حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ )سورة البقرة 187

Al-Baqarah Surah, 187(And eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of light), then complete your Saum (fast) till the nightfall).

The verse 187 in Al-Baqarah Surah is another example for Foreignization when the translator adds (light) to *white thread* to make it more understandable by the target reader.

#### Example 4:

( وَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَا أَسْفَىٰ عَلَىٰ يَوْسُفَ وَابْيَضَّتْ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ ) يوسف 84

Yusuf 84 (And he turned away from them and said: “Alas, my grief for Yusuf (Joseph)!” And he lost his sight because of the sorrow that he was suppressing).

In the rest of this verse (*The dawn appears to you distinct from the black thread (darkness of light), then complete your Saum till the nightfall*) the translator tries to foreignizes this text for the target reader by adding additional information. Regarding the white color the translator adds (Joseph) to refer to the name of the prophet Yusuf as it is more familiar to the target religious culture. Thus, the translator foreignizes the source text in the TT.

#### Example 5:

( وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ ) الأعراف 108

A-araf Surah 108 (And he drew out his hand, and behold! It was white (with radiance) for the beholders).

The translator of the above verse uses the statement *and behold!* to indicate the Mosa's miracle. Moreover, he adds *with radiance* to give bright image about this miracle in which Mosa's hand became very white color when he pulls it out because of Al Mighty Allah's will to change ebony (dark) color into the very white to appear as a miracle. Accordingly, the translator foreignizes هي بَيْضَاءُ in the TT.

Example 6:

وَمِنَ الْجِبَالِ جُدَدٌ بَيضٌ) فاطر 27

Surah Fatir, 27 (and among the mountains are streaks white ---)

The translator chooses preserving the values of the SL and exposing audience to them. This is termed Domestication in which the translator seems invisible in the TT.

Example 7:

بَيِّضَاءَ لَذَّةٍ لِلشَّارِبِينَ) الصافات 46

Al-Safat 46 (white, delicious to the drinkers).

This translation is an instance of Domestication in the target language.

**The Black Color**Example 8:

حَتَّىٰ يَبْيُتِنَ لَكُمْ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ) البقرة 187

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

It can be considered as an example of Domestication in the target language.

Example 9:

وَتَسْوَدُ وُجُوهُ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ) آل عمران 106

Aal Omran 106 (on the Day (i.e. the Day of Resurrection) when some faces will become white **and some faces will become black**; as): “Did you reject Faith after accepting it? Then taste the torment (in Hell) for rejecting Faith”).

The translator in example (8) adds *darkness of night* for “the black thread” to make it comprehensible by the target readers. Accordingly, he foreignizes the TT while translating the ST. When the translator uses Foreignization, he keeps the SL values and makes them noticeable in the TL. It is noticed that the translator, in example (9), encloses two explanations in the target text to clarify in the first the judgment day and in second the place for torching the disbelievers.

The translator implements the direct translation to transfer the statement ( وَتَسْوَدُ وُجُوهُ فَأَمَّا الَّذِينَ اسْوَدَّتْ ( وَجُوهُهُمْ ), i.e., it is translated unchanged as *and some faces will become black for those whose faces will be said their faces became black*. So, it can be considered as a Domestication way of translation. The translator, however, follows the same way with examples (10a) and (10b) below.

Example 10:

فَجَعَلَهُ غُثَاءً أَحْوَىٰ) الأعلى 5

(a) Al-Ala Surah, 5 (And then makes it dark stubble).

وَعَرَابِيبٌ سُودٌ) فاطر 27

(b) Fatir Surah, 27 (and among the mountains are streaks white and red, of varying colors and (others) very black).

**The Green Color**Example 11:

وَسَبْعَ سُنْبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ) يوسف 43

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

In the example (11) above, the phrase وَسَبْعَ سُنْبُلَاتٍ خُضْرٍ is rendered into English as *and seven green ears of corn*, i.e., directly (word for word) translation. Thus, it can be considered as Domestication.

Example 12:

عَالِيَهُمْ ثِيَابٌ سُنْدُسٌ خُضْرٌ وَإِسْتَبْرَقٌ) الانسان 21

Al-Insan Surah, 21 (Their garments will be of fine green silk and gold embroider).

The translator replaces *إِسْتَبْرَقَ* (brocade) by *gold embroider* because he tries to make the TT more readable and explicable by the target audience for such a word, as I believe the word 'brocade' is not too much experienced in the target culture and it is Foreignization translation.

On the other side, the translator follows Domestication strategy to render example (13) into English, as shown below.

Example 13:

76 *مُتَّكِنِينَ عَلَى رَفْرَفٍ خُضْرٍ وَعَبَقَرِيٍّ حِسَانٍ* (الرحمن)

Al-Rahman Surah, 76 (Reclining on green cushions and rich beautiful mattresses)

### The Blue Color

Example 14:

102 *(يَوْمَ يُنْفَخُ فِي الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا)* طه

Taha Surah, 102 (The Day when the Trumpet will be blown (the second blowing): that criminals, polytheists, sinners, disbelievers in the Oneness of Allah) blue or blind-eyed with thirst).

In a simple arithmetic for the source and target text of example (14) it appears that the translator adds much information and explanation in the TT when he translates the ST into English. Consequently, he prefers changing the SL values and making them clear and plausible for the TL audience. This translation can be labeled as Foreignization.

### The Red Color

Example 15:

27 *(وَمِنَ الْجِبَالِ جُدَدٌ بَيْضٌ وَحُمْرٌ مُخْتَلِفٌ أَلْوَانُهَا فَاطِرٌ)* فاطر

Fatir Surah, 27 ( See you not that Allah sends down water (rain) from the sky, and We produce therewith fruits of **various colors**, and among the mountains are **streaks white and red**, of varying colors and (others) very black).

The translator translates the ST unchanged into the TT. This translation can be categorized as Foreignization.

### The Pink Color

Example 16:

37 *(فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ)* (الرحمن)

Al-Rahman Surah, 37 (Then when the heaven is rent asunder, and it becomes rosy or red-oil, or red hide).

The translator adds *red hide* to give a clear picture about the degree of the color.

Therefore, it can be considered as Domestication.

Nevertheless, if you look at the translations of the verses in previous examples (1-16) you find that they do not measure up in any way to the expression of the Quranic text, but there is alteration in their translation.

## 7. Conclusions

As a translation is a simultaneous theory and practice therefore the translators must think about the rhetoric, artistic features of the verses, its exquisiteness as well as the used strategies (Domestication or Foreignization). The above analyses, show that nine verses have been foreignized by the translator while eight items show the utilizing of domestication translation strategy. Both examined strategies in this study play an important and remarkable role in

rendering the Qura'nic verses containing colors into English. It is obvious that the complete transfer of all the Qura'nic messages of the original text (Arabic) into the target text (English) is not possible because they are of two different cultures. Therefore, it is essential to reconsider the whole verse while translating it into English. Translation, however, is not only rendering the words, the meaning, the syntactic rules and the arrangement of words, but it is also rendering the behavior of the society and cultural customs. This study is an attempt to understand the translating approaches used to translate color expressions in Noble Quran. Consequently, a translator should first be aware of the Islamic culture then interpret the Quranic verses to the receiver language and render them to a precise TT as much as possible.

The results of this study answer the first research question arose in section three which show that the translator utilizes the Forienization and Domestecation strategy almost equally to present comprehensible and readable translated contexts for the target readers .

In conclusion, to avoid transferring false information about Islam, its rulings and tarnish its image, the translator should be fluent in English language, professional, and knowledgeable enough in the Arabic language as well as all aspects of the Islamic religion and that implies the answer to the second research question in this study.

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