

Connotations of the Straightforward Colours in the Holy Quran: An Analytical Study

Salahaldeen Mohammad Al Bzour

Ministry of Education, Jordan

Colours are like words express particular or general meanings such as the colours in the traffic lights. Quran mentioned the most common colours because of the multi-faceted roles that they convey, both in sensual or moral purposes, as well as their aesthetic values. The analytical method has been adopted in this research that attempts, as much as possible; to make use of statistical analysis of colours' denotations as mentioned in the Quranic verses. Anyway, the purpose of this research is to explore and to bring out the implicit denotations of the straightforward colours in the Holy Quran as well as to highlight the ability of the colours in affecting the psyche. The results show that colours are used in order to confirm God's inimitability in the diversity of the colours of His creatures. They also show that psyche can be affected by the colours such as black and white. In addition to, the results reveal that the colours are sometimes used to tell about the future definitely in the Day of Resurrection and in the Paradise such as white. Furthermore, the results show that the importance of the colours rely in their moral lessons.

Key Words: Quran, connotations of colours, psyche, verse, colour, figurative, sign

Introduction


Uthman bin 'Affan (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "The best amongst you is the one who learns the Qur'an and teaches it" [Al-Bukhari].

Since the colours surround us from every side, they have a direct impact on us. The eyes are the direct communication with the universe and they are attracted by the colours and their diversity. Allah has done excellently the universe and has adorned it perfectly with different colourful colours, Allah said, "See you not that Allah sends down water from the sky, and We produce therewith fruits of various colours" and also said, "And likewise, men and moving creature and cattle are of various colours". [Quran 35:27-28].

The colour is considered one of the most literary elements on the grounds that it can include many denotations such as psychological denotations, religious denotations and symbolic denotations. Moreover, aesthetic colours lie in the fact that of their figurative language, symbolic and aesthetic purposes. Ali (2010 p 40) illustrates "Besides the unparalleled revolution brought about in the world by the Quran, it possesses two other characteristics equally unique — the *wealth of ideas* and the *beauty of style*."

According to (HSLanguageArts, 2013) the figurative language is "whenever you describe something by comparing it with something else, you are using figurative language", for example, metaphor and simile. Figurative language is considered one of the best methods in the Holy Quran and colours are uniquely and figuratively used in, first, to proportionate with the context of the verses that increases the firmness of the beauty of the verses explicitly and implicitly, second, to proportionate with the listener and reader to be harmonious with imagery and to be in conformity with the heart, and as a result, they all agglomerate in mind that makes it contemplate and reflect on Allah' signs. In addition, using the colours figuratively affects the psyche positively and negatively due to the fact that they motivate the human's feelings with the result that sometimes happiness comes to existence, sometimes

Corresponding author. Salahaldeen Mohammad Al Bzour
Ministry of Education, Jordan. E-mail: salaheddin.72@hotmail.com

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fear and sometimes sadness. The problem lies in misunderstanding the colours' usage and their denotations, and as a result, it affects the understanding of the Quranic verse and its significance. From this standpoint, came this paper, in order to highlight and explore the straightforward colours in Quran and their connotations with the aim of direct attention to specific key points and not to expand on the subject.

Topic of the research

The current research paper focuses on exploring the denotations of the colours in particular in the Holy Quran. These colours are: white, green, black, yellow, blue and red.

Objectives of the Research

This study aims to achieve, as much as possible, the following:

1. The researcher attempts to explore and investigate the other important aspects of the colours as well as their expressive and implicit functions.
2. The researcher attempts to clarify the Quran's look on the colours and their ability to influence psyche.
3. This research is considered as a way to contemplate the Quran.

Research questions

1. What are the implications of colours accompanying them in the Quranic verses?
2. How do colours affect human psychology?

Method of the Research

The researcher has adopted an analytical method that attempts, as much as possible, to make use of statistical analysis of denotations of the colours as mentioned in the surahs of Al Quran under study. The sources of this research were the verses themselves as a primary source tracing back them to their places by mentioning the name of the surahs, verse number and place of revelation as well as references books about colours and exegesis and the Internet and journals as secondary sources.

Review of the Relevant Literature

The researcher couldn't during his research in colours and their connotations in the Quran find studies relat-

ed to this subject directly. Tagged colours in the available studies were employed to serve specific useful purposes unlike the purposes of the current study. To start with, *Significance of Colors in the Noble Quran and the Ethics of Translating Them into English* is written by Al-Shawi (2014) as an empirical study, Al-Shawi examined some of the colours that are mentioned in the Quran in order to clear up the importance and uses of colours and also their ability in affecting the human cognitions, in addition to describe how the verses including the colours are translated from Arabic into English. The results of this study displayed that domestication and forienasation are used equally in English translation of the verses and it showed that the translation should be more accurate, more expressive and deeper. Al-Shawi did not broach all the straightforward colours in the Quran; she only studied some of them for the purpose of serving her study. Furthermore, Al-Shawi did not undertake the places where the verses revealed because they may play important roles in showing amazing facts about the colours and their connotations. Second, *Navigation of the Holy Quran to Explore the Islamic Chromatic Patterns* is written by Taha and Abdel-Azim (2012), they studied colours and their connotations. This study followed the analytical and deductive approach for the purpose of solving the problem of irregularity of buildings' colours in Cairo and other Arab cities through proposing a certain range of colours mentioned in the Koran. The results show that the colours can influence the soul as well as they have a great value in human life. Taha and Abdel-Azim did not touch on the places where the verses revealed because this subject can reveal and can add important denotations about the colours.

Theoretical Considerations

In analysing the colours and their denotations in Al-Quran, it might be paid attention to three aspects: the concept of the Quran and its divisions, understanding colours and colours and psychology that are explained in details in the next sections.

The Concept of the Quran and Its Divisions

According to Merriam-Webster dictionary, the word Quran has three forms in English: Koran (the book of sacred writings used in the Muslim religion) and Quran or Qur'an. Al-Quran literally means recitation or reading and it is a proper name. E. Yuksel, L. S. al-Shaiban, & M. Schulte-Nafeh state (2007) "*Al-Quran*, which means The Reading or The Recitation, is a proper name, not a generic common adjective" (p

13), Allah said, “It is for Us to collect it and that it be recited.” “And when We have recited it to you, then follow its recitation.” [Quran75:17-18]

Al-Quran idiomatically is a Scripture that Allah has revealed unto Prophet Muhammad (PBUH). According to E. Yuksel, L. S. al-Shaiban, & M. Schulte-Nafeh (2007) the word ‘Quran’ is put to use only for the heavenly book that was revealed to the Prophet Muhammad (PBUH) and it is an unparalleled word because there is no Quran beside the Quran. It is suggested by some to translate the word ‘Quran’ as ‘reading’, but this translation is not parallel while the Quran is. Al-Quran means the speech of Allah that Allah have sent with the Angel Gabriel to Muhammad (PBUH) (the Messenger of Allah and last of the prophets). Allah said, “Muhammad is not the father of any of your men. He is the Messenger of Allah and the Seal of the Prophets. Allah has knowledge of all things.” [Quran 33:40].

Al-Quran starts with Surah Al-Fatiha and ends with Surah An-Nas. Ali (2010 p 35) explains “the Holy Quran is divided into 114 chapters, each of which is called a surah. The word surah means literally eminence or high degree, and also any step of a structure.” Al-Quran consists of thirty chapters. The number of surahs is one hundred and fourteen. These surahs consist of verses. There are six thousand, two hundred and thirty-six verses in Al Quran.

Revelation of the Quran took 23 years. Ali (2010 p 36) clarifies “the Quran was revealed piecemeal (25:32) during a period of 23 years (609–632 C.E.)” There are about fifty-five names of Al Quran and they are mentioned in it, for instance, Furqan [Quran 25:1], Kitab [Quran 44:2], and Dhikr [Quran 21:50].

Surahs are of two categories: The Meccan Surahs and Medinan Surahs. The Meccan Surahs are called according to Mecca (city) and they have revealed unto Prophet Muhammad (PBUH) before the immigration to Medina (city). In addition, most of these verses are about the Islamic faith (‘Aqīda) and they pay attention to the details of the stories of the Prophets and previous nations. On the other hand the Medinan surahs are called according to Medina (city) and they have revealed unto Prophet Muhammad (PBUH) after the immigration from Mecca. Moreover, most of these verses are about legislation and clarify the terms of Halal that is permissible to do and use in Islam or Haram that is forbidden to do or use in Islam. (Haleem, Oxford Islamic Studies Online) assumes that, In the Meccan period, the Qur’an was concerned mainly with the basic beliefs in Islam—the unity of God as evidenced by His ‘signs’(ayat), the prophethood of Muhammad, and the Resurrection and Final Judgement—and these themes are reiterated again and again for emphasis and to reinforce Qur’anic teachings. These issues

were especially pertinent to the Meccans. Most of them believed in more than one God.

(Haleem) adds “the Medinan period witnessed the emergence of a new group, the munafiqun or hypocrites, who pretended to profess Islam but were actually working against the Islamic state, and these ‘hypocrites’ are a frequent theme in the Medinan suras.”

Understanding Colours

According to Merriam-Webster colour means a quality such as red, blue, green, yellow, etc., that you see when you look at something. So, the colour is that side of our ability to understand and differentiate between yellow and black, red and white, etc. The Colour Guide and Glossary (2004) illustrates:

Colour results from an interaction between the light, object, and viewer. It is the light that has been modified by an object in such a manner that the viewer—such as the human visual system—perceives the modified light as a distinct colour. All three elements must be present for colour as we know it to exist. (p 6).

Colours can be divided into two main categories primary colours and secondary colours. The primary colours are yellow, red and blue. They are primary due to two facts; first, they give other colours when mixing them together, and second, we cannot get one of the primary colours by mixing other colours. On the other hand, the secondary colours are those that we get when mixing two of primary colours in certain values, for example, orange is occurred as a result of mixing yellow with red. What about black and white? Black and white is considered as achromatic colours-neutral that means they have no hue. Helvacioğlu (2011) “White, gray and black as being achromatic colours are considered to be colours without hue” (p 45). White and black represent the light and dark and also cannot be configured by combining; furthermore, they are characterised by granting strength of any colour is located beside appears radiant and dazzling. Colours can also be divided and differentiated by colour grade. According to Hulshof (2013) colours can be distinguished by three things:

Colour can be distinguished in hue, brightness and saturation (Valdez & Mehrabian, 1994). Based on hue, colours are broadly divided into cool and warm colours. Cool colours are also known as colours with short wavelengths (i.e. violet and blue). Warm colours are also known as colours with long wavelengths (i.e. red and orange). (p.12)

Colours and Psychology

“Colours, like features, follow the changes of emotions.” – Pablo Picasso

According to several studies in the field of psychology, it was pointed to the colours of their details and confirmed the correlation between each colour and the human mood, in which human behaviour is determined by changing the preferable colour he/she sees in front of him/her.

Many researchers and scholars have pointed to the psychological and its relationship to colour. Helvacioğlu (2011) explains that each colour has its own concept; consequently, each colour raises different feelings. Helvacioğlu (2011) goes on to show that, one can be affected by colour psychologically, physiologically and behaviourally. Colours play an important role in our lives. Furthermore, colours may impact us negatively and positively based on the colours that we love and we do not love. Eastlake (1987) illustrates in general, people experience feelings of great pleasure in colour and the eye needs it as much as it needs light. Eastlake (1987) goes on explaining, in addition to the delighted factor, colours cause a harmonious effect on the mind. Eastlake (1987) adds “experience teaches us that particular colours excite particular states of feeling” (Eastlake, 1987, p 305). And the environment also play an important role in our choice of colours, in winter a person tends to choose clothes with dark colours in order to absorb a sufficient amount of the sun's heat to warm his/her body and in summer the person tends to choose a light-coloured clothing to reflect the sun's rays to keep the body cool.

According to Helvacioğlu (2011), “People’s mood and emotions are influenced by colour. It individually or in combination might evoke both positive feelings such as happiness, energy, excitement, calm-

ness and negative feelings such as anger, disgust, and sadness” (p 89). Additionally, colour is an important part of human perception. There are many things that we use in our daily lives to deliver a message through colour, for example, red is located at traffic lights means the need to stand up drive when it appears. Besides that colours play an important significant role in the marketing of products, etc. Colour (2015) in Encyclopædia Britannica, it is mentioned that:

The most important aspect of colour in daily life is probably the one that is least defined and most variable. It involves aesthetic and psychological responses to colour and influences art, fashion, commerce, and even physical and emotional sensations.

The Holy Quran and the colours

This chapter highlights on the word colour(s) and their significances and also sheds light on the use of colours and their implications in the Quran.

The Holy Quran and the word colour(s)

Allah said, “The Originator of the heavens and the earth. When He decrees a matter, He only says to it: "Be! - and it is”. [Quran 2:117] Allah created the universe and called upon people to look at and think of His colourful and fascinating creations. And this creativity is clear and evident in the diversity of colours of Allah' creations. The word ‘colour(s)’ is mentioned nine times in five surahs in the Quran as well they are uniquely mentioned for different purposes. The word ‘colour’ is mentioned in Al-Quran as follows:

Table 1. Distribution of the word ‘colour’

Repetition	Surah	Verse No.	Related to	Theme
2	Al-Baqara 2 Medinan	69	cow	the story of Moses +

In Table 1, word ‘colour’ is repeated twice with relation to a cow due to the fact that Allah Almighty wanted to show the Israelites’ intransigence in asking their messenger (Moses) in showing what the intended cow is and this is supported by the phrase ‘They said, "Call upon your Lord for us to make plain to us its colour’. In addition, the word ‘colour’ is used

twice in a positive way in terms of moral lessons learned from the stories of the prophets as well as in explaining the colour of the cow (bright yellow) that delight the beholders and this is supported by the phrase ‘It is a yellow cow, bright in its colour, pleasing the beholders’. On the other hand, the word ‘colours’ is mentioned in Al-Quran as follows:

Table 2. Distributions of the word 'colours'

Repetition	Surah	Related to	Theme
2	An-Nahl 16:13 Meccan 16:69 Meccan	varying of animals, minerals, crops, inanimate objects varying of drinks (honey)	a sign to take heed and admonition + a sign to think or reflect +
1	Ar-Room 30:22 Meccan	differences of people (hair, eyes, com- plexions, etc.)	signs for human beings +
2	Fatir 35:27 Meccan	various fruits and various mountains various people, livestock, cattle	to contemplate +
1	35:28 Meccan		to contemplate +
1	Az-Zumar 39:21 Meccan	various crops	to contemplate and it is a reminder for those of understanding +

In Table 2, word 'colour' is occurred in the plural form seven times in six verses (7 out of 6) that may indicate to the colours of the rainbow. This table shows that all the words 'colours' are associated with the words 'varying', 'various' or 'difference' (7 out of 7) for two reasons, to start with, to show the absolute power of Allah in the creation and this is basically supported by a phrase such as 'various colours'. Second, Allah calls and urges human beings to contemplate and reflect on the universe facts and this is clearly sustained by phrases like 'See you not that Allah', 'And among His signs' and 'a sign in that for people who reflect'. It has also been showed in table 2 that all the verses (6 out of 6) convey or express positive meaning that affects psyche in a positive way to make it to take heed, admonition and contemplate. In addition, the four surahs are Meccan (4 out of 4) that means they are revealed in a specific context in response to a specific situation expressing the unity of Allah as evidenced by His signs (various colours) for those who believed in more than one god at that time and absolutely thesedays. In Surah Fatir, verse 27, the colour red is identified but it is also coupled with the word 'varying' as an indicating of the degrees of red.

The colours in the Holy Quran

According to Amna A.Hasan, et al., (2011), There are six basic colours considered in the Arabic culture, namely black, white, red, green, blue and yellow although the Arabs recognize eleven basic colour terms

(white, black, green, blue, red, yellow, grey, brown, pink, orange and purple), like any other languages.(p 207)

Allah mentioned in the Holy Quran primary colours: yellow, blue, and red, some of secondary colours, for example, green and neutral colours white and black. Occasionally, Allah mentioned some colours in a straightforward way, for instance, white, black, red and green. On the other hand, some colours are not mentioned in a downright way, but it is deduced within the verse. In the light of this analysis, the notations of the straightforward colours that Allah mentioned in His Book are displayed in the following sections. Colours are arranged in descending order looking at as the number of appearance in the Holy Quran.

White

According to Cambridge Dictionaries Online white means a colour like that of snow, milk, or bone. White has a consummate reflecting feature and it is used to highlight the value of other colours, for example, the background of the Olympic flag is white and accordingly beholders are attracted emotionally. White has a distinctive position in Islam; first, it is the colour of Ihram clothes in Hajj and Umrah because white when looking at gives a meaning of purity and that all the pilgrimages are the same, second, it is the colour of coffin because of its purity also. White is mentioned twelve times as follows:

Table 3. Distribution of ‘white’ in the Holy Quran

Surah	Related to	Significance	Theme
Al-Baqara 2: 187 Medinan	thread	fully aware of the light of the morning	time of fasting -
Al ‘Imran 3: 106 Medinan	faces	the colour of happy obedient people	a scene from the Day of Resurrection +
Al ‘Imran 3: 107 Medinan	faces	people who proved to the covenant of Allah	eternity in paradise for believers +
Al-A’raf 7:108 Meccan	hand	white without leprosy and disease	a sign or miracle for Prophet Moses +
Yusuf 12:84 Meccan	eyes	grief over the loss of a loved one	the sadness of Prophet Jacob at parting of Prophet Yusuf -
Ta-Ha 20:22 Meccan	hand	white glistened like a lobe moon and without leprosy and disease	a sign or miracle for Prophet Moses +
Ash-Shu’ara’ 26:33 Meccan	hand	white glistened like a lobe moon	a sign or miracle for Prophet Moses +
An-Naml 27:12 Meccan	hand	white without leprosy and disease	a sign or miracle for Prophet Moses +
Al-Qasas 28:32 Meccan	hand	white without leprosy and disease	a sign or miracle for Prophet Moses +
Fatir 35:27 Meccan	moun- tains, fruits	diversity and difference of paths diversity and difference of fruits	the ability of Allah in creating different things from one thing +
As-Saffat 37:46 Meccan	a cup with drink	delicious of taste	delicious drink in the Paradise unlike the world drink +
As-Saffat 37:49 Meccan	hidden eggs, women	women qualities in the Paradise	women of the most beautiful complexions requitals for believers +
Total 12			

As mentioned in table 3, the word ‘white’ is used in relation to the word ‘hand’ five times (5 out of 12) and they came as a magnificent evidence of the ability of Allah as miracles for Prophet Moses who used them in front of Pharaoh and his people so that these miracles could affect the beholders psychologically taking into account the wizardry that was prevailed at that time and this is supported by the phrase ‘(These are) among the nine signs (you will take) to Fir’awn and his people’. Prophet Moses' signs came in contrariety to his real complexion, which was dark brown; whenever he put his hand inside his pocket and took it out his hand became bright white like a piece of the moon giving twinkled gloss without any hurt and disease as a metaphor for purity . In Addition, these miracles have been used, of course, by order of Allah as a clear indication so that Prophet Moses could prove his prophecy and comprehend who denied the existence of Allah, as a matter of fact, only Pharaoh' magicians believed in Allah after seeing these miracles. Moreover, these verses belong to Meccan surahs

(5 out of 5) with positive meaning so that Prophet Muhammad (PBUH) could overcome his adversities and afflictions taking advantage from the lessons of previous nations. Two of ‘white’ words (2 out of 12) are related to the word ‘faces’ with positive meaning a metaphor for those who believed in Allah and did not abjure, and as a result, purity, faith and serenity embodied white. These verses (2 out of 2) belong to Medinan surahs wherein much talk about the believers on the Day of Resurrection and their state in the Paradise and this is supported by the phrase ‘they will be in Allah's mercy (Paradise)’. One of ‘white’ words (1 out of 12) is related to the word ‘thread’ and it is used here metaphorically for the morning light expressing negative meaning, unlike the previous verses, for fasting people to eat and drink until the morning light can be seen from the blackness of night and this is confirmed by the phrase ‘And eat and drink’. Furthermore, this verse (187) is Medinan where much talk about legislation. It can be seen that one of the ‘white’ words (1 out of 12) is related to the word

'eyes' and it is used figuratively for the blindness because who becomes blind normally loses the darkness of his/her eyes as in the case of the story of Prophet Jacob with his son Prophet Yusuf and this is confirmed by the phrase 'and his eyes became white from grief'. White is used here negatively to emphasise the severe grief state. Another key point, this verse (84) belongs to Meccan surah (Yusuf), it is revealed in the grief year when Prophet Muhammad' (PBUH) wife (Khadija) died- may Allah be pleased with her- as his uncle died in the same year, and consequently he grieved over them great sorrow so was this surah as a balm for his grief. It is also showed in this table that the word 'white' is used once (1 out of 12) in relation to mountains and fruits as an indication of various paths and fruits with positive meaning expressing the capability of Allah with attention to that this verse (27) is from a Meccan surah revealed in particular for those who believed in more than one god and this is supported by the phrase 'See you not that Allah'. It can also be seen that the word 'white' is used once (1 out of 12) associated with the word 'cup' indicating flavourful drink for people in the Paradise and this is supported by the phrase 'See you not that Allah' with positive meaning indicating ambivalence with earth drink. In addition, this verse (46) is Meccan markedly for those who pre-

ferred forbidden earth drink. Finally, the word 'white' is also used once (1 out of 12) in relation to unseen eggs or women indicating supernormal beauty of Paradise's women with positive meaning expressing believers' wages and this can be inferred through simile and this is confirmed by the phrase 'as if they were'. This table showed that the word 'white' is used positively ten times (10 out of 12) that means white mainly reflects the tranquility and it gives psychological comfort as well as they have good and positive impacts on psyche.

Green

Green in Islam has a special significance that makes it distinctive from the rest of the colours. Dilloway (2006 p 17) states, "The Prophet Mohammed (PBUH) is believed to have been attended by angels wearing green turbans, and hence green is thought of as the colour of Islam." According to Cambridge Dictionaries Online green means the colour of grass; a colour between blue and yellow. Green is produced when mixing the two primary colours yellow and blue. In addition, Greenpeace used the word 'Green' of her name because of its connotations of nature. Green is mentioned eight times as follows:

Table 4. Distribution of 'green' in the Holy Quran

Surah	Related to	Significance	Theme
Al-Ana'm 6:99 Meccan	plants and trees	mercifulness of Allah	Allah' ability in bringing out the plants from water, a sign +
Yusuf 12:43 Meccan	ears of corn	expound to vision (dream), fruitful	a real vision, seven good years +
Yusuf 12:46 Meccan	ears of corn	expound to vision (dream), fruitful	a real vision, seven good years +
A-Kahf 18:31 Meccan	clothes	people's clothes in Paradise	people's garments in eternal residence Paradise +
Al-Hajj 22:63 Medinan	earth	turning dry earth into green, mercifulness of Allah	Allah' ability in bringing out the plants from water, a sign +
Ya-Sin 36:80 Meccan	trees	turning green trees into fuel, mercifulness of Allah	Allah's ability to do anything, a sign +
Al-Rahman 55:76 Medinan	pillows	people's furniture in paradise	the comfort and relaxation of the people of Paradise +
Al-Insan 76:21 Medinan	clothes	people's clothes in paradise	people's garments in eternal residence Paradise +
Total 8			

In Table 3, the word 'green' is uniquely used twice (2 out of 8) in surahs Al-Ana'm: 99 and Al-Hajj: 63 and they are associated with plants, trees and earth and they came as an extremely impressive evidence to denote the life showing the mercifulness of Allah and this is supported by the phrases 'Allah is the Most

Kind and Courteous, Well-Acquainted with all things'. Besides, metaphor is used here by the green colour for the purpose of denotation of the rebirth of life from the dead ground and this is upheld by the phrase 'and then the earth becomes green Verily', and likewise, green is used positively and psycholog-

ically to indicate the happiness of spirit when one reflect on Allah's creativity at the time when the ground is of greenery after rain so this scene does not affect one's depression but makes it delightful and this is confirmed by the phrase 'See you not that'. In addition, verse number 99 belongs to a Meccan surah which means that it is especially revealed for those who believed in more than one god and certainly this verse shows the power of Allah in creating; on the other hand, verse number 63 is a Medinan one it is for those who reflect on Allah's signs. Table 4 shows that two of 'green' words(2 out of 8) are used in relation to seven ears of corn and they came in a vision (dream) and this is supported by the phrase 'I saw (in a dream)' and also are used as symbols for fruitful life or exactly seven fruitful years and this is clarified in verse number 47 from surah Yusuf that confirms the previous analysis, Allah Said, Yusuf {said: "For seven consecutive years, you shall sow as usual and that which you reap you shall leave it in the ears, (all) except a little of it which you may eat."} [Quran 12:47]. Additionally, these 'green' words are positively used to express fruitfulness; furthermore, the 'green' words belong to a Meccan surah (Yusuf) that is revealed in the grief year as mentioned in the previous section. Another key point, the verses that the two 'green' words are taken show contrasting magnificently and this is supported twice by the phrases 'and seven green ears of corn' versus 'and (seven) others dry'. Table 4 also shows that two of 'green' words are used with relation to the words 'clothes' they both positively describe the beauty of people's clothes in the Paradise as a reward for those who believe in Allah and this is confirmed by the phrase 'How good is the reward'. Additionally, the green

colour here might be used to indicate to its far metaphorical meaning that is represented in the eternity in the Paradise. As indicated in the above table, table 4, one of 'green' words (1 out of 8) is associated to the word 'tree' in surah Ya-Sin: 80 and is used positively and metaphorically to indicate life in supple trees and also is used to indicate the ability of Allah in turning green trees into fuel for people to get benefits from, it is the mercifulness of Allah. Moreover, the 'green' word here belongs to a Meccan surah that is particularly revealed to indicate Allah's ability in doing anything as a sign for Meccan polytheists and for all people in general. It is also showed in this table that one 'green' word is related to the word 'Rafraf' (pillows) and it is used positively to describe the convenient psychological state of people in the Paradise. It can be seen from table 4 that the total number of 'green' words (8 out of 8) is used positively that means it is the loveliest colour in Al-Quran and Islam, they are magnificently used to affect psyche positively.

Black

According to Merriam-Webster black means having the very dark colour of coal or the night sky. Black is a feature of silence because it is a colour of dark. It is produced when the light disappear from surface or place. The influence of black is different when surrounding by another colour or located in front of it or behind it. The rational and typical use of black in the hands of a talented artist can modify his work into a very serenity one work, but the wasteful use of the black can distort the work. Black is mentioned seven times as follows:

Table 5.Distribution of 'black' in the Holy Quran

Surah	Related to	Significance	Theme
Al-Baqara 2: 187 Medinan	thread	the darkness of night	time of fasting -
Al 'Imran 3:106 Medinan	faces faces	description of atheists' faces	a scene from the Day of Resurrection -
An-Nahl 16:58 Meccan	face	anguish and grief	hating girls in the era before Islam -
Fatir 35:27 Meccan	mountains	mountains of infinite black	inimitability of Allah in mountains formation +
Az-Zumar 39:60 Meccan	faces	slander and lying	the state of people who lie on Allah in arrogating another Allah -
Az-Zukhruf 43:17 Meccan	face	anguish and grieve	the state of people who begot a girl -
Total 7			

In table 5, we see that the word 'black' is used seven times in 6 verses. Five of them are related to the words 'faces', first, the two 'black' words in surah Al 'Imran: 106 are used negatively to describe the faces of those who disbelieved in Allah after they had believed in Him and this is supported by the phrase 'Did you reject faith after accepting it', and as a result, they will taste the torture (in Hell) and this is confirmed by the phrase 'Then taste the torment (in Hell) for rejecting faith', moreover, this verse is considered as a scene from the Day of Resurrection and it shows contrast between the white faces and black ones and this is supported by the phrase 'On the Day (i.e. the Day of Resurrection) when some faces will become white and some faces will become black' so it psychologically affect those of black faces negatively and those of white faces positively. Second, the two words 'black' in surahs An-Nahl: 58 and Az-Zukhruf: 17 are negatively used to describe the face of those in the Meccan period who hate it when girls were being born and this is confirmed by the phrase 'And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark' so metaphor is used here to indicate hating, anguish and grief and this is supported by the phrase 'and he is filled with inner grief'. Finally, the word black in surah Az-Zumar: 60 is also used negatively to give an image and to describe a scene from the Day of Resurrection and this is confirmed by the phrase 'And on the Day of Resurrection you will see' for those who lied against Allah and also who described Allah, what is not worthy of Him, their face will be seen black and this is supported by the phrase 'you will see those who lied against Allah - their faces will be

black'. Additionally, this verse revealed in the Meccan period for those who have gone too far in talking unbelievable things about Allah. Another 'black' word is mentioned in surah Al-Baqara: 187 is negatively used to indicate the period of fasting as mentioned in section 2.3.2.1. Unlike the previous 'black' words, the word 'black' in surah Fatir: 27 is related to the word 'mountains' and is positively used to express the ability of Allah in mountains formation of different colours and this is supported by the phrase 'and among the mountains are Judad, white and red, of varying colors and (others) Gharabib black'; furthermore, this verse (27) is revealed in the period (Meccan) where much talk about Meccans polytheists. Additionally, this verse is considered as an urge to look at Allah's signs and reflect on them that means it has a positive psychological role and this is supported by the phrase 'See you not that Allah'. It can be seen from table 5 that the total number of 'black' words (6 out of 7) is expressed negatively and thus black denotes more negative meanings than positive ones that means they have negative impacts on psyche and with most compelling evidence black is positively used once (1 out of 7) only when Allah talks about His signs.

Yellow

Yellow is a beautiful colour, it is associated with the sun and light- it is the colour of science and scientists, and it is defined in Cambridge Dictionaries Online as a colour like that of a lemon or gold or the sun. Yellow is mentioned five times as follows:

Table 6. Distribution of 'yellow' in the Holy Quran

Surah	Related to	Significance	Theme
Al-Baqara 2:69 Medinan	cow	pleasing the beholders	selecting a specific colour the yellow one +
Ar-Room 30:51 Meccan	crops	crops spoiling	denying Allah's graces -
Az-Zumar 39:21 Meccan	crops	dry and lifeless crops	stages of life from a young age to old age and then death -
Al-Hadid 57:20 Medinan	crops	dry and lifeless crops	stages of life from a young age to old age and then death -
Al-Mursalat 77:33 Meccan	camels	a view of the fire of Hell	the punishment for those who deny the signs and graces of Allah -
Total 5			

Table 6 shows that the word 'yellow' is negatively used five times in 5 verses in relation to the word 'crops'. To start with, in surah Ar-Room: 51 the word 'yellow' is a metaphor for worthless, damaged or

dead crops and in this verse 'yellow' is not related to crops directly but it can be inferred from verse (50) in the same surah and this is supported by the verse (50) too, 'Look then at the effects of Allah's mercy, how

He revives the earth after its death. Verily, that shall indeed raise the dead, and He is able to do all things'. Additionally, verses 50 and 51 show contrasting for the purpose of demonstration that Allah is able to do all things and this is confirmed by the phrases 'how He revives the earth after its death' versus 'And if We send a wind, and they see it turn yellow'. Moreover, verse (51) is revealed for those who saw Allah' signs and His abilities and stayed disbelieve in Allah especially those in the Meccan period who believed in more than one god. Second, in surah Az-Zumar: 21, the word 'yellow' is negatively used with relation to the word 'crops' as a metaphor for lifeless (dry) crops and this is supported by the phrases 'you see it turning yellow; then it becomes straw' in addition to this verse expresses or indicates the stages of life (young, old and then death) and this is supported by the phrase 'and afterward thereby produces crops of different colors, and afterward they wither and you see them turn yellow; then He makes them dry and broken pieces'. This verse is considered as a clear reminder for those who realise and reflect on Allah's signs and this is confirmed by the phrase 'in this is a reminder for men of understanding'. Finally, in surah Al-Hadid: 20, the word 'yellow' is negatively and magnificently used with relation to the word 'crops' as a metaphor for lifeless crops. In this verse simile is used perfectly and amazingly and this is confirmed by the phrase '(It is) like a rain', Furthermore and

amazingly, the verse starts to talk about life's lusts as actions and then they are likened using actions starting with rain that makes the earth green when it liked by the farmer; and next it becomes dry (yellow) and then ends with the debris scene. Another 'yellow' word in surah Al-Mursalat: 33, it is negatively used to describe the colour of the Hell's sparks and at the same time simile is used here to indicate how huge the Hell's sparks are and this is supported by the verse 'As if they were Sufr (yellow) camels'. Unlike the previous 'yellow' words, 'yellow' is used negatively with relation to the word 'cow' in surah Al-Baqara: 69 and this is supported by the phrases 'It is a yellow cow, bright in its colour, pleasing the beholders'. In addition, this colour is used here to explain what the intended colour is. It can be seen from table 6 that 4 out of 5 of 'yellow' words are used negatively this mean yellow is used in Al-Quran to express negative impacts on psyche; on the other hand, it is used positively once to express positive impact on psyche.

Blue

Blue is the colour of the sky and the sea. It is the only colour that covers a large area of the Earth's surface. This colour is defined in Merriam-Webster as having the colour of the clear sky. Blue is mentioned once as follows:

Table 7. Distribution of 'blue' in the Holy Quran

Surah	Related to	Significance	Theme
Ta-Ha 20:102 Meccan	eyes	horror of the Day of Resurrection	the severity of the horrors of the Judgment Day -

It can be seen from table 7 that the word 'blue' is negatively used once and it is related to the word 'eyes' as well as it is used to describe an awful scene from the Day of Resurrection. In addition, this verse (102) display and clarify the negative psychological state that the polytheists experience in the Day of Resurrection, and consequently it is expressed by blue-eyed. This verse is revealed in the Meccan peri-

od for Meccan polytheists in particular and all polytheists in general.

Red

Red is considered one of the most dynamic colours. According to Merriam-Webster red means having the colour of blood. Red is mentioned once as follows:

Table 8. Distribution of 'red' in the Holy Quran

Surah	Related to	Significance	Theme
Fatir 35:27 Meccan	mountains	diversity and difference of paths	the ability of Allah in creating different things from one thing +

As indicated in the above table, table 8, red is positively used once and it is related to the word 'mountains' as well as it is used to describe the variety of colours among the mountains and red is one of these colours. Furthermore, this verse (27) is revealed in the Meccan period that means it is especially for Meccan polytheists and absolutely for all people to see that Allah is able to all things making it affect positively on psyche.

Conclusion

Colours and their implications were explored and examined in this paper, and to do this, the emphasis was pivoted to the place where the verse is revealed, the significance of the verse and the implicit functions that the verse expresses.

The results showed that in each verse the colour was used as an evidence of the ability and creativity of Allah. Although the colours used to add aesthetic value to the Koranic verse, the results showed that there was a hidden value helped in revealing fabulous implicit uses of the colours. In addition, Quran has invested the colours to create a harmony between the words of the verse and the significance that the verse expressed so that the colours could be a figurative inimitability. To sum up, this paper proved three things, first, in the present life, the colours are used to denote the pleasure at times and grief at other times that means they have psychological roles as well as their denotations to Allah' signs. Second, in the stories of the prophets, the colours are used for the purpose of their moral lessons. Third, in the scenes from the Day of Resurrection, the colours are used to denote the preaching of paradise and happiness and on the other hand the preaching of hell and punishment that means they have psychological roles as well as they are used to tell about the future. And in proving these things, the questions of this research might be answered. The researcher hopes that these results will take into account by other researchers and will be useful for those who will search at the field of colours and their denotations.

Recommendations

The present paper explored the implications of the straightforward colours definitely in the Holy Quran, it has not made an exploration of the implications of the other colours that can be deduced within the verse. It is recommended that these implications should be assessed and studied. Deduced colours should be explored and analysed with the straightforward colours to discover more denotations about the colours.

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Appendix A

The verses of The Holy Quran and the word 'colour'

1. They said, "Call upon your Lord for us to make plain to us its **colour**." He said, "He says, 'It is a yellow cow, bright in its **colour**, pleasing the beholders.' " [Quran 2:69]

Appendix B

The verses of The Holy Quran and the word 'colours'

1. And all He has created of varying **colours** on the earth for you. Verily, in this is a sign for people who reflect. [Quran 16:13]
2. "Then, eat of all fruits, and follow the routes that your Lord made easy (for you)." There comes forth from their bellies, a drink of varying **colours**, in which there is a cure for men. There is indeed a sign in that for people who reflect. [Quran 16:69]
3. And among His signs is the creation of the heavens and the earth, and the difference of your languages and **colours**. Verily, in that are indeed signs for men of sound knowledge. [Quran 30:22]
4. See you not that Allah sends down water from the sky, and We produce therewith fruits of various **colours**, and among the mountains are Judad, white and red, of varying **colours** and (others) Gharabib black. [Quran 35:27]
5. And likewise, men and moving creature and cattle are of various **colours**. It is only those among His servants who have knowledge that fear Allah. Verily, Allah is Almighty, Oft-Forgiving. [Quran 35:28]
6. Have you not seen how Allah sends down water from the sky and threaded it as springs in the earth? Then, He brings forth plants of various **colours**, after which they wither, and you see them turning yellow, and then He makes them into broken stubble. Surely, in this there is a reminder for those of understanding. [Quran 39:21]

Appendix C

The verses of the word 'white' in the Holy Quran

1. - And eat and drink until the **white** thread (light) of dawn appears to you distinct from the black thread (darkness of night) - [Quran 2:187]
2. 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 become black (to them will be said): "Did you reject faith after accepting it Then taste the torment (in Hell) for rejecting faith. [Quran 3:106]
3. And for those whose faces will become **white**, they will be in Allah's mercy (Paradise), therein they shall dwell forever. [Quran 3:107]
4. And he drew out his hand, and behold! it was **white** (with radiance) for the beholders. [Quran 7:108]
5. And he turned away from them and said, "Oh, my sorrow over Joseph," and his eyes became **white** from grief, for he was [of that] a suppressor. [Quran 12:84]
6. And press your (right) hand to your (left) side: it will come forth **white** (and shining), without any disease as another sign. [Quran 20:22]
7. And he drew out his hand, and behold, it was **white** to all beholders! [Quran 26:33]
8. And put your hand into opening of your garment, it will come forth **white** without hurt. (These are) among the nine signs (you will take) to Fir`awn and his people. Verily, they are a people who are rebellious. [Quran 27:12]
9. -Put your hand into the opening of your garment, it will come forth **white** without a disease- [Quran 28:32]
10. See you not that Allah sends down water from the sky, and We produce therewith fruits of various colours, and among the mountains are Judad, **white** and red, of varying colours and (others) Gharabib black. [Quran 35:27]
11. **White**, delicious to the drinkers. [Quran 37:46]
12. as if they were Bayd (**white**) Maknun. . [Quran 37:49]

Appendix D

The verses of the word 'Green' in the Holy Quran

1. It is He Who sends down water from the sky, and with it We bring forth vegetation of all kinds, and out of it We bring forth **green** stalks, from which We bring forth thick clustered grain. - [Quran 6:99]
2. And the king (of Egypt) said: "Verily, I saw (in a dream) seven fat cows, whom seven lean ones were devouring, and seven **green** ears of corn, and (seven) others dry". - [Quran 12:43]
3. (He said): "O Yusuf, the man of truth! Explain to us seven fat cows whom seven lean ones were devouring, and seven **green** ears of corn, and (seven) others dry,"- [Quran 12:46]

4. "Verily, as for those who believed and did righteous deeds, certainly We shall not make the reward of anyone to be lost who does his (righteous) deeds in the most perfect manner.) (31. These! For them will be Jannatu `Adn; wherein rivers flow beneath them; therein they will be adorned with bracelets of gold, and they will wear **green** garments of Sundus and Istabraq. They will be Muttaki'in therein on Ara'ik. How good is the reward, and what an excellent Murtafaq!" [Quran 18:31]
5. See you not that Allah sends down water from the sky, and then the earth becomes **green** Verily, Allah is the Most Kind and Courteous, Well-Acquainted with all things. [Quran 22:63]
6. He Who produces for you fire out of the **green** tree, when behold you kindle therewith. [Quran 36:80]
7. Reclining on **green** Rafraf and rich beautiful `Abqariy. [Quran 55:76]
8. Their garments will be of fine **green** silk, and Istabraq. - [Quran 76:21]

Appendix E

The verses of the word 'Black' in the Holy Quran

1. -and eat and drink until the white thread (light) of dawn appears to you distinct from the **black** thread (darkness of night), then complete your fast till the nightfall- [Quran 2:187]
2. 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 become **black** (to them will be said): "Did you reject faith after accepting it Then taste the torment (in Hell) for rejecting faith. [Quran 3:106]
3. And when the news of (the birth of) a female (child) is brought to any of them, his face becomes **dark (black)**, and he is filled with inner grief! [Quran 16:58]
4. See you not that Allah sends down water from the sky, and We produce therewith fruits of various colours, and among the mountains are Judad, white and red, of varying colours and (others) Gharabib **black**. [Quran 35:27]
5. And on the Day of Resurrection you will see those who lied against Allah - their faces will be **black**. Is there not in Hell an abode for the arrogant. [Quran 39:60]
6. And if one of them is informed of the news of that which he sets forth as a parable to the Most Gracious, his face becomes **dark (black)** and he is filled with grief! [Quran 43:17]

Appendix F

The verses of the word 'Yellow' in the Holy Quran

1. They said, "Call upon your Lord for us to make plain to us its colour." He said, "He says, 'It is a **yellow** cow, bright in its colour, pleasing the beholders.' " [Quran 2:69]
 2. And if We send a wind, and they see it turn **yellow** -- behold, they then would become unthankful (disbelievers). [Quran 30:51]
 3. See you not that Allah sends down water from the sky, and causes it to penetrate the earth, as water springs, and afterward thereby produces crops of different colours, and afterward they wither and you see them turn **yellow**; then He makes them dry and broken pieces. Verily, in this is a reminder for men of understanding. [Quran 39:21]
 4. Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children. (It is) like a rain (Ghayth), thereof the growth is pleasing to the tiller; afterwards it dries up and you see it turning **yellow**; then it becomes straw. - [Quran 57:20]
 5. Verily, it (Hell) throws sparks (huge) as Al-Qasr. [Quran 77:32]
- As if they were Sufr (**yellow**) camels. [Quran 77:33]

Appendix G

The verses of the word 'Blue' in the Holy Quran

1. The Day when the Sur will be blown: that Day, We shall gather the criminals **blue**-eyed. [Quran 20:102]

Appendix H

The verses of the word 'Red' in the Holy Quran

1. See you not that Allah sends down water from the sky, and We produce therewith fruits of various colours, and among the mountains are Judad, white and **red**, of varying colours and (others) Gharabib black. [Quran 35:27]