

**An Analysis of Denotative and Connotative Meanings in
Two Translations of Colors in Holy Quran**

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Abstract

A translation may be undertaken for a variety of purposes, but the ultimate aim of a translator, is to achieve the highest measure of equivalence at linguistic-cultural level. This study is based on Crystal's assumption (2005) that the relationship between language and meaning is not a straightforward one. One reason for this complicated relationship is that color words have certain culture specific meanings. The findings show that due to this un-clear relationship between language and meaning, color words pose a problem even to prominent translators in terms of their connotative meanings. It is recommended that on the pedagogical level students of translation should be trained on how to deal with such troublesome area by providing them with more and varied examples on the extent to which the translation of the colors (white, black, blue, red, green and yellow) in Holy Quran and other texts, too, may differ in Arabic from English due to the different cultures. An analysis of the denotative and connotative meanings of two translations by Abdullah Yosef Ali (1934) and Nessim Joseph Dawood (1974) has been adopted to achieve the study aim.

1.Introduction

Colours are everything in our life. Without them, it would be faint and dull. Not only this, but they have a great effect on our mentality, health, and beliefs. All nations have a strong connection between colours. Holy Quran did not neglect anything in the universe, and of course not colours. As Nida clarifies, there are no two identical languages in the world; the difference between them could be in phrases or sentences as well as in the

given meanings (Nida, 1964:156). Therefore, translators should allow the signs and images of the source text to be interpreted by the reader on his/her own (Elewa, 2014: 29).

The cultural conflict between the Islamic Arabic item and its English equivalent is among the problems that the translator faces in translating an Islamic religious item. In translating religious texts, problems arise mainly because of the cultural differences between the source and target languages which make it hard to find the right lexical and cultural equivalent. The translator thinks of the aspects that s/he should give priority to; is it to the source language aspects or the target language aspects, or a mixture of both? In this case, the translator should make a choice to domesticate or to make it foreign oriented equivalent. (Mahmoud, 2015:7).

This study examines the following question: to what extent the denotative and connotative meanings of colors in Quran vary and differ at linguistic-cultural level in two translations by Abdullah Yosef Ali and Nessim Joseph Dawood?

2. Methodology

In translation, connotative meaning poses greater problem to the translator than denotative meaning because it is variable according to historical period and culture. The translation of any term or text in any language and to any language will be harder whenever the gap between the source and target language was big.

The data used in this study includes the translations of the colors (white, black, blue, red, green and yellow) in Holy Quran and how they vary and differ and pose a problem in two translations. The verses carrying these colours will be translated by the researcher and then they will be examined in relation to two famous renditions of the same verses by Ali (1934) and Dawood (1974). This will be followed by an analysis of each verse based on the researcher's general knowledge of the meaning of the colors.

This research is based on Crystal's assumption (2005) that the relationship between language and meaning is not a straightforward one. The reason for this is the limitlessness of language systems like English and Arabic which are linguistically and culturally unrelated languages, including the problem of translating colors' connotative meanings in comparison with denotative ones.

3. Literature Review

The regular word has three components: sound, denotation, and connotation. The first component is a union of uttered sounds which is the notation of a written word. (Perrine, 1997:37). The next part is denotation. Denotative meaning is the objective relationship between a word and the object that it stands for in the real world (Crystal, 1987:418). The final part of the regular word is connotation. Connotative meaning is the communicative power of a word due to what it refers to (Leech, 1974:15). It is the overtones of meaning or the harmonic melody of a word.

Many scholars have explained the difference between connotation and denotation. For instance, Osgood et al. (1957:320-321) distinguish between denotation which indicates the referent of a linguistic sign and connotation which refers to the variant sentimental reactions to it. On the other hand, Bowers (1989:78) observes that the distinction between the two terms is that connotation of a word is the intension and semantic structure, while denotation represents extension or application.

Connotative meaning, unlike the denotative, is *culturally-bound*. Connotations have a tendency to change from time to time and from society to society; to a significant extent the connotative meaning is independent of the denotative meaning. Some words are said to have no denotative meaning, but only connotative meaning. Two utterances may have the same denotative meaning but very different connotative meanings.

Bell (1991:98-99) pulls out a good distinction between denotative and connotative meanings stating that "The first refers to meaning which is referential, objective and cognitive. The second meaning refers to associational, subjective and affective meaning".

Newmark (1988:16 -17) states that connotation is the halo of ideas and feelings evoked by any lexical item. He also mentions that texts have an under life which are the private life and qualities of the author.

As Newmark clarifies, if language' resources found in a text were greater, it will be much harder to translate, but at the same time it will be much more valuable. It is worth to mention that a word may have a positive connotation in one language and a negative one in another. Unsuccessful coupling in connotations between the SL and TL lexemes result in a loss in translation especially in literary texts (Savory, 1957:153).

Merriam Webster dictionary defines color as "the light or visual perception that enables one to differentiate otherwise identical objects." Color plays a vitally important role in the world in which we live. Color can sway thinking, change actions, and make reactions. It also represents traditional, cultural, and religious ideas, concepts, and feelings that evoke concrete reactions. Al-Esfahani clarifies that the word color may refer to a type or gender like colours of food; different types of food, colours of speech and colours of animals etc. Consequently, the importance of color's value in human beings' life has been showed by verses of Quran (Taha Al-Fadhil Taha, p:8)

4. Data Analysis

The analysis of the meaning and cultural differences in the translation done by Abdullah Yusuf Ali and Nessim Joseph Dawood will provide the linguistic meanings of each color expression in Arabic and English cultures. It will be followed by an analysis to each verse based on

the researcher's general knowledge of the meaning of the colors. Then an evaluation of two English well-known renditions of each color term will be given and compared in relation to the researcher's suggested translation.

4.1 White

This color is for peace, mercy, hospitality, purity, and to praise the generosity of a person. It raises optimism and pleasure in one's self. It is also the brightest among all colors that no color could decrease its brilliance (Omar, 1997: 69). It represents angels, peace, purity, and hospitality in western culture. The color of richness, positivity, and the clothes of people of science and wisdom, without doubt, is white in eastern culture.

White color is mentioned eleven times in the Holy Quran for the bright white faces of the believers in judgment day, some diseases that affect the eye and make it white, and the radiant white of Moses's hand without being affected with leprosy. Three verses carrying this color will be discussed below:

- قال الله تعالى: {وَتَوَلَّى عَنْهُمْ وَقَالَ يَا أَسْفَىٰ عَلَىٰ يُوسُفَ وَإِبيضَّتْ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ} يوسف ٨٤.

A.Y.A: And he turned away from them, and said: "how great is my grief for Joseph!" And his eyes become white with sorrow, and he fell into silent melancholy.

N. J. D: And he turned away from them, crying: 'Alas for Joseph!' His eyes went white with grief, and he was opposed with silent sorrow.

The researcher's suggested translation: He rolled away from them and was feeling pity for Joseph, his eyes became white out of sorrow; He was solicitous. Jacob's sorrow was so deep for losing his son to the extent that his sadness turned his black eyes into a turbid white. His deep sadness made him blind.

Both translations of Abdulla and Dawood have correctly given the meaning of white color to refer to a kind of disease like blindness caused by deep sadness and sorrow.

A color in Arabic called almoukawkab which refers to the black colored eye with few points of white or all white. The meaning of such color may be explained as starry or bejeweled, like something black inlaid with jewels (al -Thalibi, 1994).

So even when this color is connected with a part of the body, its negative connotations is well rendered.

- قال الله تعالى: {وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ} الأعراف ١٠٨

A.Y.A: And he drew out his hand, and behold! It was white to all beholders.

N.J.D: Then he drew out his hand, and it was white to all who saw it.

The researcher's suggested translation: He plucked out his hand, it shined white as a divine light for all who saw it. It is known usually that if a human's body or any part of it turned white, then he is ill and weak or have a disease like leprosy. But the white color in this verse, in spite of that is connected with a part of the body that does not refer to illness. On the contrary, it is a divine white light, very shiny like the light of sun and moon together.

So, in translating this color in such a verse, the translator must pay a great attention to the connotative meaning, for rendering it literally will give the contrasted meaning of what is meant.

Abdullah Yosef Ali suggested the rendition for white color to be only 'white', he did not provide any addition or explanation to show the

English reader that it is something divine and not a disease. Thus, his translation for this verse was not successful.

The same thing can be said about Dawood's rendition; he also introduced white color alone with no clarifying additions for its value.

- قال الله تعالى: {وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ} آل عمران ١٠٧

A.Y.A: But those whose faces will be white, - they will be in Allah's mercy: therein to dwell (forever).

N.J.D: As for those whose faces will be bright, they shall abide forever in God's mercy.

The researcher's suggested translation is: As for those of shiny faces, they will be in the grace of Allah forever. Whiteness is a gleam, darkness is a gloom. People of right will be bright and branded with white light.

The problem of white color and its bad connection with body continuous, Abdullah Yosef Ali here gives his rendition of white in connection with the face, so it may be misunderstood; if the reader continued reading, he will understand that white is something great here and not a disease even with no addition. But of course, it would be better if he had said bright/ shiny white faces etc. As for Dawood, he rendered it correctly.

4.2 Green

Peace, physical safety, this is what green represents. It is also the color of sustenance and fertility (Omar, 1997:79). In most western cultures, it is the color of luck, new birth, jealousy and nature awareness. It is the color of new life, regeneration, and fertility in eastern culture. Green is mentioned eight times in the Holy Quran to refer to the color of trees and ground after rain. It also refers to the color of the clothes and cushions of people of Heaven.

Three verses will be analyzed here.

-قال الله تعالى: {أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ}

الحج ٦٣

A.Y.A: Seest thou not that Allah send down rain from the sky, and forthwith the earth becomes clothed with green? For Allah is he who understands the finest mysteries, and is well acquainted (with them).

N.J.D: Do you not see how God sends down water from the sky and forthwith the earth turns green? Gracious is God and all knowing.

The researcher's suggested translation: Can you not see and notice how Allah sends down rain so the earth would be green, for Allah is gracious. The green color here refers to the color of earth after Allah sends down rain which is one of His uncountable graces to mankind.

Here, the denotative meaning is as the same as connotative meaning to a great extent. Then, if the translator used the literal translation for this color, no problem will arise in rendering the inner and outer meaning of the verse. Then, both A.Y.A and N.J.D have correctly rendered the verse.

- قال الله تعالى: {أُولَئِكَ لَهُمْ جَنَّاتٌ عَدْنٌ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِّنْ سُنْدُسٍ وَإِسْتَبْرَقٍ مُّتَّكِنِينَ فِيهَا عَلَى الْأَرَائِكِ نِعْمَ الثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا} الكهف ٣١

A.Y.A: For them will be gardens of eternity; beneath them rivers will flow; they will be adorned therein with bracelets of gold, and they will wear green garments of fine silk and heavy brocade.

N.J.D: As for those that have faith and do good works, we shall not deny their reward. They shall dwell in the gardens of Eden, where rivers will roll at their feet. Reclining there upon soft couches, they shall be decked with bracelets of gold and arrayed in garments of fine green silk.

The researcher's suggested translation: Those who will own the heavens of Eden, where rivers will flow under their feet, they will wear bracelets of gold and green clothes as they never see before. The green color here refers to the color of the clothes of Eden's people; the reward for their good deeds is those rivers underneath them and luxurious clothes and bracelets that they wear.

So here, there is no big difference between the color's denotative and connotative meanings, and then it can be rendered literally as both renditions above did.

- قال الله تعالى: {مُتَّكِنِينَ عَلَى رَفْرَفٍ خُضْرٍ وَعَبْقَرِيٍّ حِسَانٍ} الرحمن ٧٦

A.Y.A: Reclining on green cushions and rich carpets of beauty.

N.J.D: They shall recline on green cushions and fine carpets.

The researcher's translation: They rest on green high cushions and luxurious carpets. Concentrating on the rendition of the color alone, there will be no problem in rendering it, for the renditions had given the right meaning of the color to refer to the soft green cushions of Heaven.

4.3 Black

In many cultures, people associate this color with lamentable occasions and pessimism. It helps to get deeper in one's self in which thinking arises and thus increasing grief and sorrow. Black may also be the color of great amounts of money, or group of date palms which is the reason for calling a land of many palms with black land. (Omar, 1997:72). But this color is also for elegance and official meetings. In western cultures, it refers to power, control, and rebellion. In eastern cultures, it stands for wealth, health, and prosperity.

Black color was mentioned 7 times in the Holy Quran to refer to different meanings such as: agony, sorrow, solicitude, death, darkness of the night, and the color of the damned's faces in Doomsday. Three verses only that contain this colour will be discussed and analyzed in this paper.

- قال الله تعالى: {وَإِذَا بُشِّرَ أَحَدُهُمْ بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ} النحل ٥٨

A.Y.A: When news is brought to one of them, of (the birth) a female (child), his face darkens, and he is filled with inward grief.

N.J.D: When the birth of a girl is announced to any of them, his countenance darkens and he is filled with gloom.

The researcher's suggested translation: If any of them was informed of the birth of a female child, his face become dark and dim and he is in a misfortune. Both translators used the word “darkens” to render the meaning of مسودا.

In any of the mentioned renditions, if darkens was replaced by the literal translation for the color, i.e.; become black, the meaning of the verse would be distorted for associating black with the face will give the meaning of fury and anger in contrast to what is meant in this verse which is loathly for having a female child. So, both translators rendered the meaning of this color correctly.

- قال الله تعالى: {وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ} البقرة ١٨٧.

A.Y.A: and eat and drink, until the white thread of dawn appears to you distinct from its black thread.

N.J.D: Eat and drink until you can tell a white thread from a black one in the light of the coming dawn.

The researcher's suggested translation: You may eat and drink until the white and black lines of a dawn are clear to you. The white thread is the first sign of dawn. It is outstretched as a thin line across the skyline. Black thread is what remains from the darkness of the night.

Both translations of this verse as the researcher believes have rendered the meaning of it, particularly meaning of black color here. The translators expressed the beautiful effects of early dawn. First appear thin white streaks of light in the east; then a dark zone follows.

- قال الله تعالى: {يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ} آل عمران ١٠٦

A.Y.A: On the day when some faces will be white (lit up with), and some faces will be (in the gloom of) black: to those whose faces will be black, (will be said): "Did ye reject faith after accepting it? Taste then the penalty for rejecting faith."

N.J.D: Grievous punishment awaits them on the day when some faces will be bright with joy and others blackened. The black-faced sinners will be asked:" Did you recant after embracing the true faith? Taste then our scourge, for you were unbeliever."

The researcher's suggested translation: In the day when faces will emit light and shine and other faces will be darken. To those of darkened faces will be said: Did you disbelieve after announcing faith, then enjoy the misery and the biggest loss! Concerning denotative meaning, both translators rendered this verse and provided the right equivalents.

As for the connotative meaning, Abdullah did not give the right connotative meaning in his translation as far as the researcher believes, when he used "black" for "مسود"; he gave the meaning of anger, like someone being angry from another which is not what is meant in this verse. What is meant in this verse is that Allah's discontent and their sins cause the darkness of their faces.

As for Nessim, he gave the right meaning by using 'blackened'. Also, he followed it by "the black-faced sinners" which assures what he rendered for those of blackened faces.

The same thing can be said about the lexical Qur'anic item "اسودت".

Ali made the same mistake in dealing with this verb, whereas Nessim here also gave the right rendition of it.

4.4 Yellow:

It is one of the warm colours. Garish yellow refers to beauty and vitality. If yellow connects with skin colour or fallen leaf in autumn, it will give a sensation of death. If it connects with wide areas of sand, it will refer to waterless and poverty. If it is connected with atmosphere, then a tornado is close. If it connects with fruits, then they are ripe and fresh. It is the color of solidity and power of the mind, it makes you feel active and motivates concentration. It heals eczema and burns, that's why ointments

are of yellow. In western culture, it is the color of happiness, joy, hope, and caution. In eastern culture, it is a sacred and imperial color.

The color yellow is mentioned 5 times in the Holy Quran and it has several meanings like: Giving pleasure to beholders if it connects with animals, Infection and destruction if connects with wind, Death and crash if connects with plants.

Three verses carrying this color will be discussed here.

- قال الله تعالى: {قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لُونَهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءٌ فَاقِعٌ لَوْنُهَا تَسُرُّ النَّاطِرِينَ} البقرة ٦٩

A.Y.A: They said: "Beseech on our behalf Thy lord to make plain to us her color" He said; "He says: a fawn-colored heifer, pure and rich in tone, the admiration of beholders!"

N.J.D: 'call on your lord,' they said, 'to make known to us what her color shall be.' He replied:' your lord says: "let the cow be yellow, a rich yellow, pleasing to those that see it.'

The researcher's suggested translation: They said: call for your God to show us its color. He replied: "He says, the color of the cow is an intense yellow which satisfies the desires of all beholders". The bright (intense) yellow is the highest degree of yellow; rich yellow. In Arabic, the term 'wares' is used as an emphasis to the richness of yellow. It is important to mention the color of any body or object for that color is a sign or feature for it.

The denotative and connotative meanings of this color here do not differ a lot; there is a lexical equivalent for this color between Arabic and English, and the connotative positive meanings of it are the same when it relates with animal in both languages.

For Ali, he used "a fawn-colored" which means pale yellowish color in contrast to what is said in the verse which was rich yellow, then he

followed it with "pure and rich in tone" to give the right rendition, it would be better if 'fawn' was replaced by only 'yellow'.

Nessim rendered this color correctly by using 'rich yellow', but he did not render the colour meaning fully, he should have given more explanation to the colour such as rich, bright, and without any blemish.

- قال الله تعالى: {وَلَئِن أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا لَّظَلُّوا مِن بَعْدِهِ يَكْفُرُونَ} {الروم ٥١}

A.Y.A: And if we (but) send a wind from which they see (their tilth) turn yellow,-behold, they become, thereafter, ungrateful (unbelievers)!

N.J.D: Yet if we let loose on them a searing wind, they would return to unbelief.

The researcher's suggested translation: If Allah sends a withering yellowish wind; they will be unbelievers when they see it. The connotative meaning of this color is the scary destroying wind that makes plants dry and dies.

Abdulla did not give the right rendition for the color for he did not render the connotative meaning but the denotative only, he did not show the effect of the wind or its features.

Nessim, on the other hand, gave a good rendition in using 'searing wind', which showed the function and effect of that wind not only its color.

- قال الله تعالى: {أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنَابِيعَ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُّخْتَلِفًا أَلْوَانُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَجْعَلُهُ حُطَامًا إِنَّ فِي ذَلِكَ لَذِكْرًا لِأُولِي الْأَلْبَابِ} {الزمر ٢١}

A.Y.A: Seest thou not that Allah sends down rain from the sky, and leads it through springs in the earth? Then He causes to grow, therewith, produce of various colours: then it withers; thou wilt see it grow yellow; then He makes it dry up and crumble away. Truly, in this, is a message of remembrance to men of understanding.

N.J.D: Do you not see how God sends down water from the sky which penetrates the earth and gathers in springs beneath? With it He brings forth plants of various hues. They wither, they turn yellow, and then He turns them into dust.

The researcher's suggested translation: Can you not see that Allah sends down water from the sky and makes it run as fountains in the earth, and with it. He grew up plants of different colours. Then, all these plants of different hues flurry, become yellow, and go with the wind, this must be a memorial to all who understand. This verse describes the cycle of plants life and the change of colours during it. It starts with the fall of rain to the plant's growth until they get dry and die.

Because the denotative and connotative meanings are equal here, the translator can use the literal rendition for this verse. So, both of Ali and Nessim's renditions are correct for this verse.

4.5 Blue

It is one of the cold colours that cause calmness and optimism to all who watch it. It refers to sincerity, loyalty and nobility. As clarified in the book: language and color, it is said the blue is unidentified color for Arabs; it may refer to white, green, yellow, and even red. (Omar, 1997:78). It is the color of immortality in Eastern culture and refers to trust, authority, and peace in western culture.

This color is mentioned once in the Holy Quran to be the color of the sinners' faces and to refer to fear and horror.

- قال الله تعالى: {يَوْمَ يُنْفَخُ فِي الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا} طه١٠٢

A.Y.A: the day when the Trumpet will be sounded: that day, we shall gather the sinful, blear-eyed (with terror).

N.J.D: the day when the Trumpet shall be blown. On that day we shall assemble all the sinners, their eyes will turn blue with terror.

The researcher's suggested translation: In the day when the trumpet will be loudly blown, we shall gather the sinful and evil spirits; they will be blear-eyed and will turn blue because of terror. Blue color has two explanation, the first is this color is detested to western people, because

the enemies; romans, have blue eyes. The second explanation is blindness because the iris of the eye turns blue when a person becomes blind.

The meaning is well rendered in both translations, but we can say that Abdullah's translation gave a clearer portrayal to the sinful condition on that day, i.e.; they are crying because of the terror of the judgment day. We can also use blue eyed or blind as a suitable equivalent.

4.6 Red

It is the color of energy, excitement, action, passion, and anger in western culture. In eastern culture, it refers to prosperity; that's why divans are of red color. It is also the color of good fortune and a symbol of joy when combined with white. Red color could connect with the meaning of misery and discomfort as it is connected with blood color. (Omar, 1997:75).

Red mentioned in the Holy Quran once to refer to the color of several segments of mountains and fruits.

- قال الله تعالى: {أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُخْتَلِفًا أَلْوَانُهَا وَمِنَ الْجِبَالِ جُدَدٌ بَيْضٌ وَحُمْرٌ مُخْتَلِفٌ أَلْوَانُهَا وَغَرَابِيبُ سُودٌ} فاطر ٢٧

A.Y.A: Sees it thou not that Allah sends down rain from the sky? With it we then bring out produce of various colours. And in the mountains are tracts white and red, of various shades of colours, and black intense in hue.

N.J.D: Did you not see how God sent down water from the sky with which we brought forth fruits of different hues? In the mountains, there are streaks of various shades of white and red, and jet-black rocks.

The researcher's suggested translation: Can you not see and notice how Allah sends down rain and thus make plants of different colours grow, form different colours of mountains; red and white, and black stones. The shifts in colours and hues found in this verse facilitate the waving colours of mountains that give a beautiful feeling to follow up the beauty in them.

Both A.Y.A and N.J.D have correctly rendered the denotative and connotative meaning of the red color in this verse which refers to colours of mountains and fruits. The researcher's rendition did not provide a different rendition.

5. Conclusions

The study ends with a conclusion that:

- colours are culture-specific items; their meanings differ according to the cultural context in which they occur. All colours would not cause problems concerning their denotative meanings, but for the connotative meanings, the difference in their implications between Arabic and English would give the wrong meaning or message if rendered in a wrong way and is not explained correctly.

- red has the right meaning if it is rendered literally or free because its denotation and connotation match in referring to white and red tracts of mountains in Fatir chapter.

- in Taha chapter, both our translators, Abdullah Yusuf Ali and Nessim Joseph Dawood, have rendered it correctly to refer to the color of the sinful eyes and the terror of the judgment day.

- yellow color would not cause a difficulty if it is associated with plants for it would express its life's cycle and its end when become yellow.

- when yellow connects with animals, there is no difference between its connotation and denotation, or between using literal or free translation.

- when yellow be the color of the wind, an attention must be paid to connotation and should not follow literal translation, because the features of such wind must be shown like a destroying wind that withers plants.

- the meaning of white color would depend on what it does connect with. If it is connected with any part of the body, it refers to a disease. So, it is a context-dependent color.

- we can keep literal translation if we want to render the meaning of a disease, but we should not keep it when showing a miracle like Moses's hand.
- green color generally would not rouse any problem, for it is the color of heavens and plants after rain.
- denotative meanings of all colours between Arabic and English are closely the same, but the connotations may vary according to the culture in which it settles and the things it is related to.
- black has different representations when it connects with parts of the body especially the face: In Arabic, it refers to hatred and sorrow if related to face. In English, it refers to angry. So here, it is possible to neglect the denotative meaning to some extent if the right connotation and message rendered.

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