

# Basic Colour Terms in the Glorious Qur'an

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## ABSTRACT

Colour plays a key role in people's communication. Languages represent the gradation of colours in nature by a series of discrete categories. These categories of colour differ along with the different cultures. Colour distinctions and meanings also play a major role in different religions. A certain colour may have a particular meaning in Christianity and another different meaning. There is no single language is said to include all colour variations. Colour distinctions and meanings play a major role in different religions. A certain colour may have a particular meaning in Christianity and another different meaning. This paper aims at identifying the basic colour terms in the Glorious Qur'an and making structural and semantic analyses of them. It is hypothesized that the Glorious Qur'an contains particular colour terms that occupy various grammatical classes and indicates specific functions. Furthermore, some are linked to each other by semantic relations. The major findings arrived at are the following: there are six basic colour terms used in the Glorious Qur'an; they are white, black, green, yellow, blue, and red. Colour terms used in the Glorious Qur'an have various structures in Arabic syntax. Secondly, semantic variations are found in many verses of the Glorious Qur'an that include colour terms. Thirdly, cultural differences affect the usage of colour in language. Finally, the use of colour terms in the Glorious Qur'an is meant to apply different functions of the terms, such as the visual, the aesthetic, the symbolic, and the expressive functions. one colour might be interpreted in one way in a language and in a totally different way in another.

**KEY WORDS:** Arabic Language, Colour Terms, Language and Culture, Sociolinguistics, The Glorious Qur'an

## 1. INTRODUCTION:

The colour phenomenon is the physical manifestation of light and illumination. It is resulted from the electromagnetic energy of a particular range of wavelengths and frequencies. The human physical sensation of this electromagnetic energy is called *colour perception*. This human visual property corresponds to the categories called *red*, *blue*, and so on. The so-called perception, however, is affected by the visual context or by the physical property of the colour such as the specific wavelength of the visible light. As cultures differ in dealing with the concept of colour, these differences

are mirrored in the languages they use. Hence, it is important in learning a language to know about the differences in the use of colour terms in that language or else many problems would occur in communicating with and understanding that language. Qur'an, however, contains many references using colour terms. Moreover, for a non-native speaker of Arabic, to understand the meaning behind using such colour terms in Qur'an, one has to be familiar with the use of colour in the Arabic language in general and the forms and associations used for it. Hence, the English readers of Qur'an, for example, may face problems in realizing the use of certain colours. They need some explanations of the religious associations of these colours in the Islamic culture. Differences in languages, however, constitute serious learning problems such as the differences in the syntactic and semantic rules between the Arabic and the English languages. Eventually, the usage of colour terms is a vital part of any language that a non-native learner of Arabic should take into consideration.

## 2. COLOUR TERMS

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Berlin and Kay (1969, pp. 4-5), in their book *Basic Colour Terms*, set a coherent hierarchy for the different colour terms. They basically deal with what they call the "basic colour terms" in languages. Their study is based on the analysis of colour words in 98 languages from around the world. From a linguistic standpoint, however, Berlin and Kay mention 11 basic colours to be the maximum number of colour terms that can be used in a language. The basic terms mentioned in their study are *white, black, red, green, yellow, blue, brown, purple, pink, orange, and gray*. Palmer (1981, p. 74), however, suggests that there are languages that have more than 11 basic colour terms such as Russian and Hungarian; both of the languages have 12 basic terms of colour. Russian, for instance, has two terms for *blue* and Hungarian has two colour terms for *red*.

Returning to the study of Berlin and Kay, they have put a set of rules for colour terms to be considered *basic colour terms* in any language. A basic colour term has to be:

- *Monolexemic* such as *green*, but not *light green* or *bluish*. Berlin and Kay (1999, p. 6) define the monolexemic term as that cannot be predictable by the meaning of its parts. They mention the semantic, morphological, and structural aspects in determining whether the term is basic. Conversely, Brenner (1982, p. 42) states that the last two aspects do not necessarily help such an analysis in all languages. Hebrew basic terms, for instance, are not morphologically monolexemic in all cases. Sometimes only the semantic aspect is the one to determine if colour term is basic.
- A basic term is an inclusive term not included under any other colour term. For instance, *crimson* and *scarlet* cannot be called basic because they are described as types of *red* (Berlin and Kay, 1999, p. 6).
- It denotes a wide range of referents and is not restricted to use with certain objects. *Blond*, for example, can only be applied to describe hair or complexion; thus, it cannot be considered a basic colour term. The same can be said about (أسمر) and (اشقر) in Arabic language.
- Terms that denote the colour and the name of an object are not basic such as *gold, silver, and ash*. *Orange* in English is an exception of this point.
- Finally, in case it still difficult to determine the lexemic status, a morphological analysis might be beneficial. The English term *blue-green*, for instance, is eliminated by this criterion (Ibid).

### 3. COLOUR AND CULTURE

Colour plays a key role in people's communication. Languages represent the gradation of colours in nature by a series of discrete categories. These categories of

colour differ along with the different cultures. There is no single language is said to include all colour variations (McNeil, 1972, p. 21). Benner (1982, p. 9) in *Colour Terms in the Old Testament* states that the differences between cultures are resulted from their different reactions to physical colours that are, by the way, resulted from the cultural traditions and the different past experiences. Salim and Mohammad (2013, p. 107) state that "colours and their underlying sociological and historical connotations produce specific reactions in particular contexts- emotions."

In other words, one colour might be interpreted in one way in a language and in a totally different way in another. For English speakers, for instance, the two colours "*red*" and "*pink*" are considered of two different categories while according to other cultures, these two colours are no more different from each other than "*light green*" and "*dark green*." Russians also make a distinction between "*sinii*" and "*goluboi*" dark and light "*blue*" as the distinction the English make between red and pink. Another example, the blue colour in English might be associated with grief as in "*I have the blues*," whereas in Arabic, *blue* is not usually associated with sadness, whereas in Arabic, it is not usually associated with sadness although dark colour might be the substitute of *black* in this case, and in Germany "*I have the blues*" means to be heavily intoxicated (Ibid: 108). In Japan, however, the *green* colour used in the traffic lights is described using the same word as for *blue* (*aoi*) because *green* is considered a shade of *blue* there. Moreover, in Arabic language, *blue* (زرقي) in many contexts refers to *white* colour (أبيض).

Kommonen (2011, pp. 1-2) states that the associations human makes with any colour depend on the shared experiences they have in the culture to which they belong. He adds that one colour within a culture may also symbolize different concepts in different contexts. *White*, for example, is associated with purity, joy, and glory as in religious symbols, but a "*white flag*" seen during war times is viewed as a symbol of surrender. Moving to the relation between the use of colour terms and the cultural advance of the community they are used in, Burlin and Key (1969, p. 16) suggest a positive correlation between the two. They state that cultural complexity including technological development affects the complexity of colour vocabulary. They take the highly industrialized European and Asian communities to be their examples. They have all the eleven basic colour terms they mentioned, whereas other isolated communities with limited technology use half this number of colour terms or less.

Arabic and English are mentioned in Berlin and Key's study as having the complete set of vocabularies to represent the eleven basic colour terms. Omer (1997, p. 38), however, suggests that among the eleven basic

colour terms used by these two languages, there are common colours to be used the most such as *white*, *black*, *yellow*, *red*, and *blue*. In Arabic culture, the noun *زرقة* (blueness) may refer to unfavourable darkness of colour as is used in the Glorious Qur'an to describe the state the unbelievers on the Resurrection day in the following verse: "يوم ينفخ في الصور ونحشر المجرمين يومئذ زرقاً"

"The Day when the Trumpet will be sounded: That Day, we shall gather the sinful, blear-eyed (with terror)." xx: 102 (Ali:1987,811).

In English culture, *blue* is considered a symbol of bad omen. *Yellow* is a favourable colour for Arabs because it is the colour of sand which is widely available in their original environment. This colour, may also refer to illness and warning in the English and Arab cultures as well. Westerners, according to He (2009, p. 161), believe that *white* symbolizes purity, elegance, and frank, whereas, in China, it represents the Chinese's material and spirit disgust. "In the traditional Chinese perspective, *White* makes people tend to think of solemn mourning." Eventually, under some circumstances, particular colours may have global recognition as being symbols for certain ideas, for example, red as a symbol of blood (Kommonen, 2011, p. 27).

#### 4. COLOUR AND RELIGION

Colour distinctions and meanings play a major role in different religions. A certain colour may have a particular meaning in Christianity and another different meaning in Islam or other faiths (De Bortoli and Maroto, 2011, pp. 10-11). Buddhists, for example, believe that using the individual colours and their essences in their meditation is a way to achieve a spiritual transformation. For them, *blue* colour means coolness and infinity, whereas *red* is associated with fire, preservation, and subjugation. In Christianity, colours are widely used though symbolic colours are rare in the Bible. They are used in liturgical decorations and Christian art. *Black* has a powerful association with negative aspects of Christianity as it symbolizes death, plague, famine, and sorrow. *Blue*, however, is a symbol for heaven and for truth. Moreover, *green* is taken as the colour of plant life and spring; consequently, it represents the triumph of life over death. According to Paterson (2003, p. 40), *red* is the colour of blood and, thus, is used to commemorate martyred saints, whereas *white* is used during Christmas and Easter as a symbol of purity, innocence, and holiness. When one visits mosques or other sacred Islamic places, he would probably notice a lot of green colours. This hue has special importance in the Muslim culture and is often used to represent Islam to other religions. For Muslims, *green* colour symbolizes vegetation and life. According to the Glorious Qur'an, the inhabitants of paradise

would wear green garments of fine silk. Ameen (2009, pp. 159-166) states that the frequent mention of colours in many of the verses in the Glorious Qur'an assures the importance of colour and pays attention to the dimensions of its references in Islam. However, six colour terms were mentioned within fifty-five verses. These colours are *white* (ابيض), *green* (اخضر), *black* (اسود), *yellow* (اصفر), *blue* (ازرق), and *red* (احمر). Different colours are experienced as having associations with different psychological responses. Elliot (2007, p. 250) discusses these psychological associations stating that "every visual stimulus processed by the human perceptual system contains colour information." They also affect human beings' mentality in positive or negative ways. Qurnia (1985, p. 93) suggests four functions of colour in the Glorious Qur'an. They are the expressive, symbolic, visual, and aesthetic function. A colour term may imply all these functions in one context. The expressive function is the emotional expression of colour in a context, it may express fear, happiness, joy, dread, and so on. Whatsoever, the symbolic one deals with representing the colour as a symbol that stands for an object, an idea, etc. The third type is the aesthetic function which is about using the colour term to show the aesthetic value of God's creation. Finally, there is the basic function of any colour which is visual by which one distinguishes colour. It is related to the physical attributes of colour such as the length and frequency of the colour wave.

#### 5. SYNTACTIC ASPECTS OF THE BASIC COLOUR TERMS

Colour terms in Arabic and English take different grammatical forms. Concerning the structure, they are mainly one-word terms such as the basic colour terms: (*red* (احمر), *yellow* (اصفر), *green* (اخضر), *blue* (ازرق), *white* (ابيض), *black* (اسود)), and so on. However, the Arabic colour term may be a *verb*, a *noun*, an *adjective* or an *adverb of manner*. Starting with the verb form, a *verb* is described as a word signals an action, an occurrence, or a state of being whether mental, physical, or mechanical. The Arabic verb has two forms that indicate tense: *The perfect* and *the imperfect* in addition to (س) and (سوف) that are added to the Arabic verbs to denote the future tense, whereas English has three: *The past*, *present*, and *future* (Aziz, 1989, pp. 33-35). For example:

TABLE 1

Arabic verbs	English	Tense
ابيض	Whitened	Past
يبيض	Whiten	Present
سيبيض	Will be whitened	Future

To the verb, there may be added some other forms such as those of number and gender. In Arabic,

however, there are three expressions of number: Single, dual, and plural, whereas English has two: Singular and

TABLE 2

	Dual	Plural	Singular
Arabic	يصفرون، تصفرون	يصفرون، تصفرون	يصفروا
English	Yellows		Yellow

which English lacks. For example: (تصفرون) and (يصفرون) (to yellow), (ابيض) and (بيضاء) white, etc. As for the compound colour terms, they are used in both Arabic and English languages. They are mainly used with the secondary colour terms. for instance: (اخضر مزرق) bluish-green. Colour terms; however, can be preceded by adjectives that describe their state. Whatsoever, there are a huge number of such words in Arabic. In most of the cases, each colour term has a group of adjectives that cannot be used with other colour terms. For instance, فاقع is used only with red (الاحمر) and yellow (الاصفر), ناصع is used with white (الابيض) and red (الاحمر), حالك is used with the colour term black (الاسود) and so on. In the list below some basic colour terms in Arabic and their equivalent English terms are mentioned in different forms (Ibrahim, 1989, pp. 24, 49, 66, 125).

TABLE 3

English colour terms	Arabic colour terms	
Whiten, to whiten, to be whiten	ابيض، ابيضت، يبيض، يبيضت، يبايض ويبيض	Verb
Blacken, to blacken, to be blacken, blackish	اسود واسودت، سود، ساود، اسواد وساودت	
Redden, to redden, to be redden	احمر، احمرت، يحمر وتحمر، احمار، يحمار، تحمار واحمارت	
Yellow, to yellow	اصفر، يصفر وتصففر	
Blue, to blue	ازرق، يزرق، تزرق، ازرققت	
Be green	يخضو، يخضو، يخضو، اخضر، اخضارت وتخضارت	
White, whitening, whiteness	ابيض، بياض، بيبضاء	
Black, blackness, blackish, blackening	اسود، سواد، سواداء	
Red, redness, reddish, reddening	حمر، حمرة، حمار، احمرار، حمراء	
Yellow, yellowness		Noun
Yellowish	اصفر، صفراء، صفر، اصفرار، صفرة	
Blue, blueness	ازرق، زرقه، زرقاء	
Green, greenness, greenish	اخضر، خضرة، خضراء، خضور، خضر، خضير، خضير، يخضور	
Black, blackish	اسود	
White	ابيض	
Red, reddish	احمر	
Blue	ازرق	
Green, greenish	اخضر	
	Adverb of Manner ابيض، مسود، مصفر، محمر، مخضر - مخضو	

## 6. LEXICAL RELATIONS

### A. Antonymy

It is the relation of opposites. However, two words are antonyms if they have opposite lexical meanings. For instance, black and white colour terms are opponents in meaning (Cruse, 1986, p. 15). The relation between the

two is the relation between the positive and negative. Such opposites are called *simple antonyms*. The pairs are sometimes called *complementary pairs* or *binary pairs* (Saeed, 1997, p. 66). Whatsoever, antonymous colour terms can sometimes be used at the same level in a taxonomy. *Taxonomies* are systems of classification. *Taxonomic sisters*, however, are the type of antonymy in which the opposites are at the same level in taxonomy. For instance, the colour adjectives given in the selection below are sister-members of the same taxonomy and thus incompatible with each other.

Red Orange Yellow Green Blue Purple Brown

Accordingly, we can say that the words orange and blue are antonyms. Hence, one can say: His car is not orange, it is blue (Ibid: 68).

### B. Hyponymy

It is the relation of inclusion in which a word or more is included under the meaning of a more general word. Red, blue, and orange, for example, are hyponyms of the word "colour," and scarlet, maroon, and rose are hyponyms of red. The more general term, however, is called the *hypernym* or the *superordinate* (Palmer, 1981, p. 85).

### C. Collocation

Collocation is defined as a lexical relation between two or more words that often co-occur in a language. However, the following occurrences are usual in the English language: *colour-blinded*, *colour-coded*, *black and white*, and so on (Geeraets, 2010, p. 170).

## 7. DATA ANALYSIS

The procedures adopted in this paper include selecting verses taken from Qur'an in which colour terms are used. Data are analysed according to the arrangement of colour terms mentioned in Berlin and Kay's Basic Colour Terms (1969) and not the arrangement of verses in the Quranic text. However, the interpretation of the Glorious text will be based on As-Saboni (1976), whereas the colour term description in Arabic is based on Ibrahim (1989). Eventually, a discussion of the types of functions of the basic colour terms used in the Glorious Qur'an is introduced depending on Qirnia (1985).

### 7.1 The Usage of the Word (لون) Colour

#### SL text

" قَالُوا لَدْغُ كُنَّا رَبَّنَا يُبَيِّنُ لَنَا مَا كُنْهَاتُ قَالَ إِنَّهُ يُعَلِّمُ بِهَا بَعْرَةَ صَفْرَاءُ فَاقِعٌ كُنْهَاتُ نَسْرُ النَّاطِرِينَ " البقرة: ٦٩

#### Interpretation

The verse above talks about those people who argued with the Prophet Moses asking about the features of the cow. They asked for the colour of the cow. However,

Prophet Moses tells them that Allah says its colour is intensive yellow (1976: 67).

**Discussion**

In the above verse, the word (لونها) is mentioned twice in the form of a noun. In the first time, it comes in the form of a question of the colour, and in the second time, it is used in explaining the intensity of the colour mentioned. The Arabic word (لونها), however, has an indication of the gender by the feminine article (ها) that also has an indication of the number being singular. Semantically speaking, the two words (لونها) and (صفراء) are linked within a lexical relation of hyponymy. (صفراء) is a hyponym of (لون) under which it is included in this study. For the function of the word (لونها), it is visual.

The Basic Colour Term	
The form	Noun
Gender	Female
Number	Singular
Lexical relation	Hyponymy
Function	Visual

**7.2 The Colour Term (الأبيض) White**

**SL text**

"يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ" ل عمران: 106

**Interpretation**

On the Resurrection day, faces of the believers will be lit up by faith and obedience, whereas the disbelievers' faces will be blackened and gloomed with sins they have made. For the ones whose faces are blackened will be said: "Did you disbelieve after your belief." At the end of the verse Allah assures that those disbelievers shall be tormented for their rejection of faith (1976, p. 221-222).

**Discussion**

The colour term (أبيض) *white* which is an adjective is used here in the form of a verb (تبيض) *become white*. The tense of the verb is imperfect, and the gender and number it specifies are the plural feminine. The colour *white* is used in opposition of the colour *black* which is the colour of the disbelievers' faces. Semantically speaking, *black* and *white* in this verse are used as antonyms and collocational words (Salih and Salih, 2018, p. 35). This process of rewarding the believers by enlightening their faces is opposed by having the faces of disbelievers put "in the gloom of black." As for the function of the colour, the visual function is applied here.

The Basic Colour Term	
The form	Verb
Gender	Feminine
Number	Plural
Lexical relation	Antonymy, collocation
Function	Visual

**7.3 The Colour Term (الأسود) Black**

**SL text**

"يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ" ل عمران: 106

**Interpretation**

The difference between believers and disbelievers' states on the Resurrection day is given in this verse. Believers, however, will have their faces lit up with white which is the colour representing their good deeds whereas disbelievers will be gloomed in black (1976, pp. 221-223).

**Discussion**

In this verse, there are two places where the colour term *black* is used as a verb in both of the cases. Moreover, in the two cases, it is plural in number and feminine in gender. The first time the verb is used in, it is in the present tense (تسود), and in the second, it is in the past (اسودت). Semantically, a lexical relation is noticed between black and white as antonyms. The black colour (which is the disbelievers' colour of complexion on the Day of Judgment) here is used as opposed to the white colour which is the colour of the believers' faces. The visual function is the one implied by the colour term here along with the symbolic and expressive functions.

The Basic Colour Term	
The Form	Verb
Gender	Feminine
Number	Plural
Lexical relation	Antonymy
Function	Visual

**7.4 The Colour Term (الاخضر) Green**

**SL text**

"مُتَّكِنِينَ عَلَى رُفْرَفٍ خُضْرٍ وَعَبْقَرِيٍّ حِسَانٍ" الرحمن: 76

**Interpretation**

Green colour is mentioned here to describe the furniture of paradise. However, it is a favourable colour in Islamic culture. It is said that green was the colour of Prophet Muhammad's cloak (1976, pp. 272-274).

**Discussion**

The colour term (خضر) comes as an adjective to modify (رُفْرَفٍ) which means cushions or pillows. It is feminine in gender specification and plural in number specification. Eventually, the colour term in this verse is used for visual and aesthetic functions.

The Basic Colour Term	
The form	Adjective
Gender	Feminine
Number	Feminine
Lexical relation	Plural
Function	Antonymy, hyponymy

## 7.5 The Colour Term (الاصفر) Yellow

### SL text

"فَأَلْوَا دَاغٌ لَنَا رَبِّكَ يُبَيِّنُ لَنَا مَا لَوْلَاهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءٌ فَاقِعٌ لَوْلَاهَا تَسْرُ الْأَطْرَيْنِ" البقرة: 69

### Interpretation

The colour yellow is used here to describe the appearance of the cow. It is pure yellow without any spots of other different colour. The appearance of this cow pleases the beholders (1976, pp. 68). For Ibrahim (1989, pp.194), (اصفر فاقع) means pure and intense yellow colour.

### Discussion

(بقره) is an adjective modifying the noun (صفراء). The feminine affix (اء) is added to the colour term اصفر to form the singular feminine colour term (صفراء). The function of the colour term in this verse is visual.

The Basic Colour Term	
The form	Adjective
Gender	Feminine
Number	Singular
Lexical relation	Hyponymy
Function	Visual

## 7.6 The Colour Term (الازرق) Blue

### SL text

"يَوْمَ يُنْفَخُ فِي الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ" طه: 102

### Interpretation

Disbelievers will be gathered on Resurrection day having ugly faces with blue eyes and black complexion (1976, p. 390).

### Discussion

The Colour term here comes as the adjective (زرقة) to describe the punishment of the people called "criminals" in the Glorious Qur'an. However, it is mentioned beforehand that in the Arabic culture, the image of a man with black face and blue eyes is considered a perfect representation of ugliness. Moreover, in the Glorious Qur'an, in many cases it is mentioned that the faces of disbelievers are black colored on Judgment Day. The functions used here are visual and expressive.

The Basic Colour Term	
The form	Adjective
Gender	Masculine
Number	Plural
Function	Visual, expressive

## 7.7 The Colour Term (الاحمر) Red

### SL text

"أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُخْتَلِفًا أَلْوَانُهَا وَمِنَ الْجِبَالِ جُدَدٌ بَيْضٌ وَحُمْرٌ مُخْتَلِفٌ أَلْوَانُهَا وَغَرَابِيبُ سُودٌ" فاطر: 27

### Interpretation

In this verse, Allah addresses man and shows him the signs of the might and perfection of His creation. Rain helps earth grow plants of different types with different products and of different colours. Another

sign of the greatness of Allah's creation is the variety of mountain colours. There are red, white, and black rocks and paths on mountains that show the flawless ability of the almighty Allah (1976, pp. 906-907).

### Discussion

The word (حمر) refers to the physical property of the colour in the outside world. Semantically, (حمر) is fallen into two lexical relations: Antonymy and hyponymy. (حمر) is the antonym of black and white. Being in a lexical relation of hyponymy, it is the hyponym of (الوان) colours and the cohyponym of white and black. Eventually, the functions of this colour in the above verse are visual and aesthetic.

## 8. Findings

1. The Arabic colour terms used in the Glorious Qur'an may be mentioned as plural at times, and in the singular form at another the same is for the masculinity and femininity specification, the Arabic words are either masculine or feminine in gender identification.
2. As for the functions of the basic colour terms used in the Glorious Qur'an, all of the terms have the visual function to be applied.
3. Context plays a key role in determining the types of function (other than the visual type) held by the basic colour term.
4. The term (لون) colour is used (8) times in (7) verses in the Glorious Qur'an and in all the times it comes in the form of a noun.
5. Whenever (لون) is preceded by the word (مختلف), the word (لون) refers to more than the physical attribute of the colour. It may refer to the difference of type, size, and shape in addition to the difference of the physical colour.
6. There are (6) basic colour terms used in the Glorious Qur'an; they are white, black, green, yellow, blue, and red.
7. The white colour term (أبيض) is used in (11) verses in the forms of an adjective as in (بييض، الأبيض), a verb as in (أبيضت، تبييض) and a noun as in (بييض، بياض).
8. The black colour term (أسود) is mentioned (7) times in (6) verses as an adjective as in (أسود، الأسود), a verb like (أسودت، تسود) and a noun as (مسودة، مسودا).
9. The Glorious Qur'an contains (8) basic terms of the colour (اخضر) green. It is mentioned in the Glorious text in two forms: a noun as (خضرا، مخضره) and an adjective such as (خضرا، اخضر).
10. Yellow (اصفر) is used (5) times in Qur'an all of which are in the form of an adjective.
11. (الازرق) blue is used once as a basic colour term in the form of an adjective (زرقة).
12. The basic colour term of red (احمر) is used once in the Glorious text as an adjective (حمر).

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