



The strategies Employed in Rendering Quranic Ayas of Colors
into English. A Corpus Based Study

Assistant Professor Ibrahim Talaat Ibrahim AL-Bayati
College of Arts/ AL-Iraqia University
ibrahim_al-bayati@aliraqia.edu.iq



الاستراتيجيات المستخدمة في ترجمة الآيات القرآنية المتعلقة بالألوان الى
الانكليزية: دراسة تستند الى برنامج لغة المتون الالكتروني

الاستاذ المساعد ابراهيم طلعت ابراهيم البياتي
كلية الآداب / الجامعة العراقية



ملخص البحث

يعد القرآن الكريم كتاب سماوي منزل من الله العلي القدير على بني البشر. ولذلك السبب ان آياته ونصوصه تستحق الدراسة. واختار الباحث الآيات القرآنية المتعلقة بالألوان نتيجة لأهمية الأبعاد الثقافية التي تحملها تلك الآيات القرآنية. واعتمد الباحث على برنامج لغة متون القرآن الكريم الذي أسسته جامعة ليدز في المملكة المتحدة في جمع الترجمات القرآنية. وصمم الباحث الية تحليل انتقائية تستند الى نظرية الاجنبية والتدجين للعالم فينوتي واليات الترجمة الخمسة: الاضافة والترجمة التوضيحية والترجمة الحرفية والحذف والتلئين. وطرح الباحث سؤالا في متن الدراسة: ما افضل استراتيجيات واليات الترجمة المستخدمة في ترجمة معاني الآيات القرآنية التي تحتوي على الفاظ الالوان الى الانكليزية. واجابت الدراسة على السؤال اعلاه: الآيات القرآنية التي تحتوي على الفاظ الالوان دون وجود أي معنى ابحائي فيها يمكن ترجمتها الى الانكليزية بالاعتماد على استراتيجية الاجنبية والية الترجمة الحرفية. اما بالنسبة للآيات القرآنية التي تحتوي في ثناياها على الفاظ الالوان المتكونة من معنى ثقافي باطني يمكن ترجمتها الى الانكليزية باستخدام استراتيجية التدجين والية الاضافة.

الكلمات المفتاحية: برنامج لغة متون القرآن والآيات القرآنية التي تحتوي على الفاظ الالوان والاجنبية والتدجين

Abstract

The Glorious Qur'an is a book of divine authorship. Therefore, its texts are worth researching. The researcher selected the Qur'anic Ayas of colors as case study due to its significant cultural implications that these Ayas embrace in their contexts. The researcher counted on Qur'an Corpus Program founded by University of Leeds in collecting his samples. Then, he designed an eclectic model of analysis based on Venuti Foreignization and Domestication strategies with the employment of five translation procedures: addition, explanatory translation, literal translation, deletion and transliteration. He raises a question in the body of the study, it is as follows: what are the most suitable translation strategies and translation procedures employed in rendering Qur'anic Ayas of colors into English. The study answered the question raised by the researcher: the Qur'anic solid colors can be translated appropriately via Foreignization strategy with the employment of literal translation procedure. While Domestication strategy can be used in rendering the Qur'anic Ayas of colors that embrace culturally loaded meaning.

Keywords: *Qur'an Corpus Program, Qur'anic Ayas of colors, Foreignization, Domestication*

1. Introduction

The Glorious Qur'an is described as the most important reference of Islam sent from Almighty Allah (the God of Universe) to humanity through his prophet Mohammad (PBUH) so as to give Muslims great lessons and teachings that can guide them towards the right direction. Studying the Qur'anic ayas with reference to translation has significant benefit to translation students, scholars and the people in general so as to know how far these ayas are reflected in different languages. The researcher deals with the analysis of English translated versions of Qur'anic ayas with regard to colors with the employment of Quran Corpus website founded by University of Leeds to see how far those translators whose translations are found in the corpus system are able to render the meaning of the colors found in the body of the Qur'anic ayas into English.

2. The Religious text genre

The religious text is always defined as sacred because it is either sent from Almighty Allah the (God of Universe), it is mentioned by one of the prophets or religious authority. Therefore, the religious text translators must be as meticulous as possible in conveying the appropriate meaning of these words from one language into another not to mention the fact that these religious text were sent in different historical periods. This is why, religious translators must have full command of the

historical background of these texts and its interpretations to be able to convey the message to intended readers successfully (Serban, 2006:P. 47).

2.1. The Qur'anic sub-genre

The Qur'anic sub-genre is considered to be one of the sub-genres of religious texts it is featured by unique specifications. They are as follows: first, its language is still valid. In other words, it is still understood by people until this moment although it was sent to humanity about 14 centuries ago. Second, it embraces different teachings, lessons, principles with reference to every single aspect of life such as rules, stories, miracles and great pieces of advice as well. Therefore, Qur'anic translators should be having good command of Qur'anic language and must never deviate from its in-depth meaning so as to be rendered to target language successfully (Ibid).

3. Culture

Aziz (1999:P. 85) defines the term culture as an umbrella term that embraces beliefs governing the behavior patterns of certain society. Ilyas (2011:P. 122) says that it is a language that reflects various ideas, different customs, enormous interests, and other cultural aspects with reference to a particular community. It

is worth mentioning that Aziz (1999:P. 85) refers to the fact that language is a significant aspect of culture. Besides, translation includes two similar or distinct cultures, the source language culture and the target language one . He also stresses that the problem floated on the surface of translating process is derived from culture-specific term and how far should the translated text be integrated in target culture and how much should it retain of source culture. Newmark also (1988) defines the term whose name is highlighted above as the lifestyle and its manifestations concerned with a particular society. Bloch (1991) defines the aforementioned term as the most important element that is required to be understood to work professionally in certain environment. It is worth mentioning that Rohner (1984) is more meticulous when it comes to the definitions of the said term in comparison with Newmark , he defines it in the following manner, it is a non-behaviorist way and a symbolic meaning system that shapes the way human thinks. It is worth mentioning that Rohner emphasized how people grasp their behavior. He highlighted two points through his definition, they are as follows: As for the first point, culture is systematic, i.e. it is organized in a group. While the Second one is concerned with the fact that culture is a way of representing world of humanity within the process of thinking. Moreover, Sapir (1949: P. 79) defines as "culture is technically used by the ethnologist and culture

historians to embody any socially inherited element in the life of man, material and spiritual." Lado (1957: P. 111) defines culture as "structural systems of patterned behavior". To Bennett (1968: P. 10), "culture is the reflection of the total behavior of a society". It is understood that the term culture is described as a cumulative experience, which embraces various thoughts, different means of communication, human languages, ordinary , specific and unique practices, beliefs, values, customs, rituals, manners with reference to interacting in different circumstances, roles, relations and expected behaviors of racial, ethnic, religious or social groups. Here, it should be affirmed that not all cultures are distinct from each other with the same degree. The more the source language and its counterpart are different culturally, the more the process of translation from source into target one is difficult and the less the differences between source language and its counterpart, the less the difficulties that the translator in question will face in translation.

3.1. Culture and the glorious Qur'an

The Glorious Qur'an consists of many cultural elements that are deeply rooted in the Arabian Peninsula because the Glorious Qur'an was sent to Arabs who resided this land. Therefore, there are a lot of culture specific elements related to them among these

elements are: clothes, matrimonial matters, environment, prayers, colors...etc.

3.1.1. Cultural element of the Qur'anic Texts: Colors

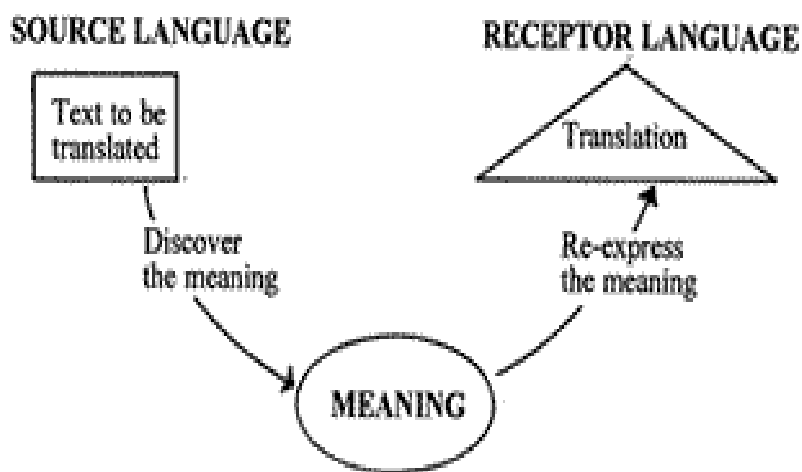
The color terms found in the body of the Glorious Quran contain symbolic connotative meaning, aesthetic beauties and ethical matters. It is worth mentioning that connotative meanings of colors in the Glorious Quran are of great significance. There are well-known colors cited in the Qur'anic ayas and have great impact on message delivery not to mention their sensory and moral functions that their connotative meanings have an effect on the human spirit. It is worth noting that the employment of colors in the body of Glorious Quran is of two different types, they are presented as follows: as for the first type, it deals with the use color as it is. In other words, it is explicit , such as white, black , red and green. While the second one is concerned with the implicit function or connotative meaning. However, it can be inferred the use of words that construct the Qur'anic Aya in question (Al-subih-the day light), night, darkness , light of paradise and fire) (AL-Shawi, 2014: P. 67).

4. Defintion of Translation (Larson Definition)

Larson (1984 :P. 4)defines the term translation as the process of rendering the source language text or speech (spoken

or written) into the intended readers' language. This process contains considering the lexical structure, grammatical structure, communication situation, and cultural context of the source language, analyzing it to pinpoint its meaning, and then encoding the same meaning with the employment of the lexicon and grammatical structure which are suitable in the intended readers' language and its cultural context. The process can be highlighted in the following diagram:

OVERVIEW OF THE TRANSLATION TASK



4.1. Cultural Translation

Cultural translation problems are derived from the difference between two cultures when it comes to habits,

norms, traditions, as well as conventions. It is thought that this type is one of the most common translation problems and are expected to be found in most if not all translations (Nord,2005: P. 175). Arabic and English languages are related to different settings not to mention to two different language families. As for Arabic, it is a member of the Semitic language family while English is a member of the Indo-European language family. Arabic is defined as the official language spoken in more than 15 countries in the Middle East and North Africa (MENA Region). English is an Indo-European language and the official language of Britain, the United States, Canada and most of the commonwealth countries such as India, Australia. The geographical distance between Arabic and English settings, results in a distance between Arabic culture and English culture. And this difference will be reflected through the process of translation.

4.3 Lexical Items with Different Connotations

Ito and Nakakoji (1996) mention that all the stages of communicative process are impacted by cultural factors of different languages. It is worth noting that language pinpoints different interests, ideas, customs, and other cultural aspects of people living in a particular community. The terminology with reference to any language constitutes the important cultural

aspects of a particular group in certain environment whether this environment deals with religious affairs, aesthetic beauties, social aspects, and environmental ones.

Speaking of Arabic, it has different names for dates, camels, swords, horses, rain, winds, etc. while English language has some linguistic signs related to the sea due to the fact that English speakers are exposed to it in their environment continuously. The main diet followed by the Highland Indians is potatoes. Therefore, they have more than 200 different words used for referring to potatoes. (Ilyas, 1989: P. 123). This is why, we feel that lexical items with reference to different cultures may function differently and could have different meanings. This issue is governed by elements specifically related to the environment where the items in question are found.

5. Data Collection

The researcher depended on the Qur'anic Arabic Corpus that is defined an annotated linguistic resource containing 77,430 words of Qur'anic Arabic. The project aims at providing morphological and syntactic annotations for researchers who want to study the language of the Glorious Quran. The researcher selected seven Qur'anic ayas representing eight different colors and he got all the seven Qur'anic translations from Quran Corpus

project founded by University of Leeds/United Kingdom in 2009 (<http://corpus.quran.com/>) retrieved on Friday 28/5/2021

6. Methodology

The researcher makes use of a combination of elements in building up his methodology so as to be able to analyze the translated versions of Qur'anic ayas of colors into English. These elements are mentioned below:

1. The researcher counts on Venuti's Translation theory titled (Foreignization and Domestication) in building up his eclectic model.

1. He brings corpus based Qur'anic ayas with their English translations.

2. He highlights the possible methods employed by Qur'anic translators whose translations are available in the Qur'an corpus program.

3. He analyses the seven translated versions of the Qur'anic ayas found in the corpus to see what are the strategies employed by those Qur'anic translators whose Qur'an corpus program selected them for building its program.

4. The model of analysis is highlighted in the diagram below designed by the researcher.

5. As for translation strategies, they are large in number such as addition which is about adding extra words to the translated product

either for reasons of clarifying certain point or failure in the process of finding the equivalent term. Paraphrasing is the process of reordering the structure and words of the translated version for particular purposes. While the third one is related to explanatory strategy, it is about elaborating on particular idea or term because it is not clear enough in the target version. While literal translation is concerned with rendering the surface meaning of the source text into the target language . The deletion strategy deals with omitting certain vocabulary from the target version because of incompatibility with the target language context or because of the lack of equivalence (AL-Bayati, 2013: P. 95-100).

6.1. Eclectic Model of Analysis of the Translated Versions of Qur'anic Ayas of Colors Found in Quran Corpus Program/University of Leeds

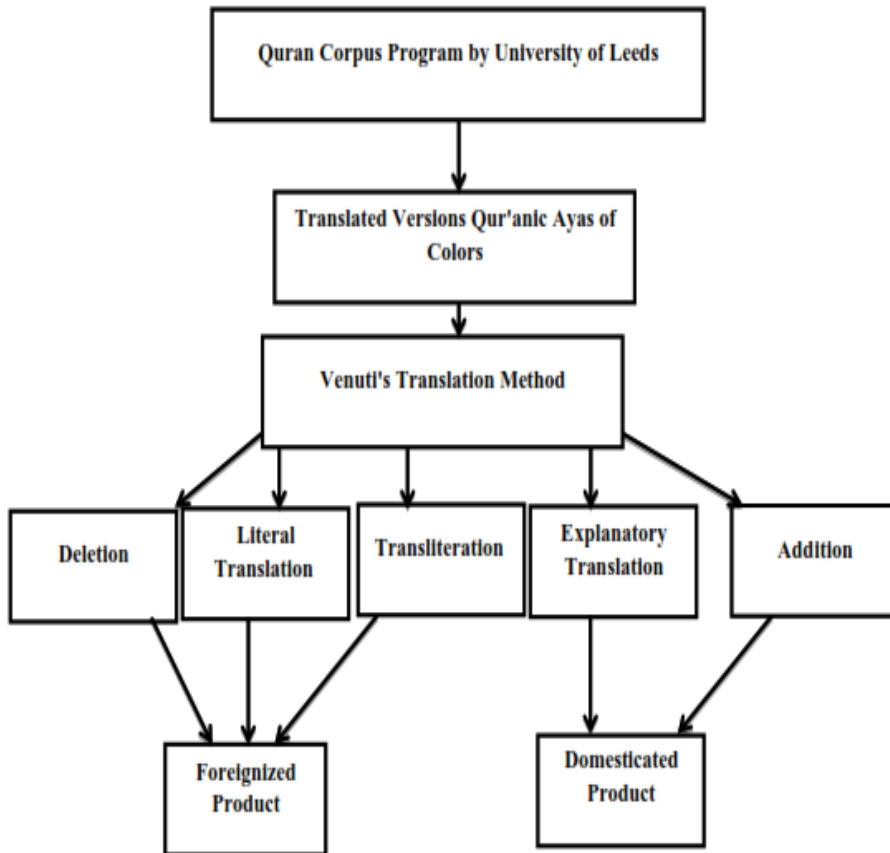


Diagram (6.1.) Eclectic Model of Analysis of the Translated Versions of Qur'anic Ayas of Colors Found in Quran Corpus Program/University of Leeds

7. Analysis of the English Translation of Qur'anic Ayas with reference to colors: A corpus based study

The current part of the study is divided into two sub-headings, they are as follows: the Qur'anic Ayas of colors and the analysis of the translated versions of the Ayas of colors depending on the eclectic model of analysis and Corpus program

7.1..The Qur'anic Ayas of colors

The Glorious Qur'an consists of a number of Qur'anic ayas that deal with colors. There are eight colors found in the body of the Glorious Qur'an. The researcher selected seven Qur'anic Ayas that contain eight colors from Corpus program titled (Qur'an Corpus) founded by University of Leeds/United Kingdom in 2009. The researcher is going to analyze how these Qur'anic ayas that contain colors are translated into English by the employment of eclectic model see (6.1. above):

7.1.1 Yellow color

The first color mentioned in the body of the Glorious Qur'an is yellow and it is cited three times. The researcher is going to select one Qur'anic Aya for analysis, the Qur'anic Aya of yellow color selected for analysis is found in (Surat AL-Baqara, Aya: 69), it is mentioned below:

"قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءٌ فَاقِعٌ لَوْنُهَا تَسُرُّ
النَّاظِرِينَ" (البقرة ٦٩)

7.1.2. White color

White color is a unique color in comparison with the rest of the colors when it comes to its function, its nature, its features and significance. There is a connection between color and human behavior and it is often employed in our lives on daily basis, such as white hands, white face, and white flag. White color is highlighted in many Qur'anic ayas. In other words, it is the second stated color in the Glorious Quran where it is cited twelve times. The Aya selected by the researcher contains white color, it is mentioned in (Surat Fatir, Aya: 27). It is as follows:

"وَمِنَ الْجَبِّ الْجُدْدُ بَيْضٌ وَحُمْرٌ مُخْتَلِفٌ أَلْوَانُهَا وَعَرَابِيْبٌ سُودٌ" (فاطر ٢٧)

7.1.3. Black color

The third mentioned color in the Glorious Qur'an is black. It is found eight times in seven Qur'anic ayas and it is mostly associated with negative connotations. The researcher chose the Qur'anic Aya with reference to black color in (Surat AL-Zumer, Aya: 60). It is presented below:

"وَيَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى
لِّلْمُتَكَبِّرِينَ" (الزمر ٦٠)

7.1.4. Green color

The fourth cited color in the Glorious Qur'an is green. It is found eight times and it is always associated with positive connotations. The researcher selected the Qur'anic Aya with reference to green color in (Surat AL-Yaseen, Aya: 80). It is highlighted as follows:

"الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا أَفَادَا أَنْتُمْ مِّنْهُ تُوقِدُونَ" (يس ٨٠)

7.1.5. Blue color

The blue color is the fifth cited color in the body of the Glorious Quran, and its connotation is always linked to color of infidels faces when they have been gathered due to the severity of the horrors, fear and dread of the Day of judgment. It is mentioned one time only in the Glorious Qur'an. The researcher chose the Qur'anic Aya with regard to blue color in (Surat Taha, Aya: 102). It is presented as follows:

"يَوْمَ يَنْفُخُ فِي الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا" (طه ١٠٢)

7.1.6. Red color

The red color is the sixth mentioned color in the Glorious Quran. It is cited clearly one time only in (Surat Fatir, Aya: 27) . It is highlighted below:

"وَمِنَ الْجِبَالِ جُدَدٌ بَيْضٌ وَحُمْرٌ مُخْتَلِفٌ أَلْوَانُهَا وَغَرَابِيبُ سُودٍ" (فاطر ٢٧)

7.1.7. Pink color

The pink color is the seventh mentioned color in Glorious Quran and it is highlighted only one time. Its connotation is that the color of the sky when the partition and rending Doomsday. The researcher chose (Surat AL-Rahman, Aya: 37). It is as follows:

"فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ" (الرحمن ٣٧)

7.1.8. Dark green color

The dark green color is the eighth cited color in the body of the Glorious Quran. It is mentioned only one time and its connotation is concerned with the color of the condensed trees in heaven. The researcher chose (Surat AL-Rahman, Aya:64) it is mentioned as follows:

مداهمتان (سورة الرحمن) (٦٤)

7.2. The Analysis of the Translated Qur'anic Ayas of Colors of Corpus Program of University of Leeds

The strategies Employed in Rendering Quranic Ayas of Colors into English: A Corpus Based Study


The current sub-heading is about analyzing all the seven available translations of the Qur'anic Ayas with reference to colors found in the Qur'an corpus program of University of Leeds with the employment of eclectic model of analysis created by the researcher.

7.2.1. The Analysis of Qur'anic Aya with reference to yellow color

The screenshot shows the website interface for the Quranic Arabic Corpus. The page title is "The Quranic Arabic Corpus - Translation". The main content area displays "Verse (2:69) - English Translation" with a welcome message and a search bar. Below this, there is a dropdown menu for "Chapter (2) sūrat l-baqarah (The Cow)" and "Verse (2:69)". The Arabic text of the verse is shown in a large font, followed by a recitation by Saad Al-Ghamadi. Several interpretations are provided, including Sahih International, Pickthall, Yusuf Ali, Shakir, Muhammad Sarwar, Mohsin Khan, and Arberry. A navigation bar at the bottom shows the current verse position (64) and other verses (65, 66, 67, 68, 69, 70, 71, 72, 73, 74). A "See Also" section lists links to "Verse (2:69) Morphology" and "Dependency graph".

7.2.2. The Analysis of Qur'anic Aya with reference to white color

5/2/2021
The Quranic Arabic Corpus - Translation



Word by Word

Quran Dictionary

English Translation

Syntactic Treebank

Ontology of Concepts

Documentation

Quranic Grammar

Message Board

Resources

Feedback

Java API

[Sign In](#)

Verse (35:27) - English Translation

Welcome to the [Quranic Arabic Corpus](#), an annotated linguistic resource for the Holy Quran. This page shows seven parallel translations in English for the 27th verse of chapter 35 (*sūrat fāṭir*). Click on the Arabic text to below to see word by word details of the verse's morphology.

Chapter (35) sūrat fāṭir (The Originator)

الَّذِينَ أَنْزَلَ اللَّهُ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُخْتَلِفًا أَلْوَانُهَا وَمِنَ الْجِبَالِ جُدَدٌ

بَيْضٌ وَحُمْرٌ مُخْتَلِفٌ أَلْوَانُهُ وَغَرَابِيبُ سُودٌ ﴿٢٧﴾

Sahih International: Do you not see that Allah sends down rain from the sky, and We produce thereby fruits of varying colors? And in the mountains are tracts, white and red of varying shades and [some] extremely black.

Pickthall: Hast thou not seen that Allah causeth water to fall from the sky, and We produce therewith fruit of divers hues; and among the hills are streaks white and red, of divers hues, and (others) raven-black;

Yusuf Ali: Seest 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 colour, and black intense in hue.

Shakir: Do you not see that Allah sends down water from the cloud, then We bring forth therewith fruits of various colors; and in the mountains are streaks, white and red, of various hues and (others) intensely black?

Muhammad Sarwar: Have you not seen that God has sent water down from the sky, has produced fruits of various colors, and has made streaks of various colors in the mountains, white, red, and intense black.

Mohsin Khan: See you not that Allah sends down water (rain) from the sky, and We produce therewith fruits of varying colours, and among the mountains are streaks white and red, of varying colours and (others) very black.

Arberry: Hast thou not seen how that God sends down out of heaven water, and therewith We bring forth fruits of diverse hues? And in the mountains are streaks white and red, of diverse hues, and pitchy black;

Quran Recitation by Saad Al-Ghamadi

◀ Verse 22 | 23 | 24 | 25 | 26 | **27** | 28 | 29 | 30 | 31 | 32 ▶

See Also

- [Verse \(35:27\) Morphology - description of each Arabic word](#)

Language Research Group

Copyright © Kais Dukes, 2009-2017. Maintained by the quran.com team. This is an open source project. The Quranic Arabic Corpus is available under the [GNU public license](#) with tweaks of use.

7.2.3. The Analysis of Qur'anic Aya with reference to black color

5/2/2021 The Quranic Arabic Corpus - Translation

Quran | Word by Word | Audio | Prayer Times

Sign In Search [] Go

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ

QUR'AN

Word by Word
Quran Dictionary
English Translation
Syntactic Treebank
Ontology of Concepts
Documentation
Quranic Grammar
Message Board
Resources
Feedback
Java API

Verse (39:60) - English Translation

Welcome to the **Quranic Arabic Corpus**, an annotated linguistic resource for the Holy Quran. This page shows seven parallel translations in English for the 60th verse of chapter 39 (*sūrat l-zumar*). Click on the Arabic text to below to see word by word details of the verse's morphology.

Chapter (39) sūrat l-zumar (The Groups)
Verse (39:60) Go

Chapter (39) sūrat l-zumar (The Groups)

وَيَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ

Salih International: And on the Day of Resurrection you will see those who lied about Allah [with] their faces blackened. Is there not in Hell a residence for the arrogant?

Pickthall: And on the Day of Resurrection thou (Muhammad) seest those who lied concerning Allah with their faces blackened. Is not the home of the scorners in hell?

Yusuf Ali: On the Day of Judgment wilt thou see those who told lies against Allah; their faces will be turned black; Is there not in Hell an abode for the Haughty?

Shakir: And on the day of resurrection you shall see those who lied against Allah; their faces shall be blackened. Is there not in hell an abode for the proud?

Muhammad Sarwar: On the Day of Judgment you will see the faces of those who had invented falsehood against God blackened. Is not hell the dwelling of the arrogant ones?

Mohsin Khan: And on the Day of Resurrection you will see those who lied against Allah (i.e. attributed to Him sons, partners, etc.) their faces will be black. Is there not in Hell an abode for the arrogant ones?

Arberry: And upon the Day of Resurrection thou shalt see those who lied against God, their faces blackened; is there not in Gehenna a lodging for those that are proud?

Quran Recitation by Saad Al-Ghamadi

< Verse 55 | 58 | 57 | 58 | 59 | 60 | 61 | 62 | 63 | 64 | 65 >

See Also


- Verse (39:60) Morphology - description of each Arabic word

Language Research Group
University of Leeds

Copyright © Kais Dukes, 2009-2017. Maintained by the quran.com team. This is an open source project. The Quranic Arabic Corpus is available under the GNU public license with terms of use.

7.2.4. The Analysis of Qur'anic Aya with reference to green color

5/2/2021
The Quranic Arabic Corpus - Translation



Sign In

Quran | **Word by Word** | Audio | Prayer Times

QUR'AN

- Word by Word
- Quran Dictionary
- English Translation
- Syntactic Treebank
- Ontology of Concepts
- Documentation
- Quranic Grammar
- Message Board
- Resources
- Feedback
- Java API

Language Research Group
University of Leeds

Verse (36:80) - English Translation

Welcome to the [Quranic Arabic Corpus](#), an annotated linguistic resource for the Holy Quran. This page shows seven parallel translations in English for the 80th verse of chapter 36 (*sūrat yā sin*). Click on the Arabic text to below to see word by word details of the verse's morphology.

Chapter (36) sūrat yā sin

٨٠ الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِنْهُ تُوقَدُونَ ﴿٨٠﴾

Sahih International: [It is] He who made for you from the green tree, fire, and then from it you ignite.

Pickthall: Who hath appointed for you fire from the green tree, and behold! ye kindle from it.

Yusuf Ali: "The same Who produces for you fire out of the green tree, when behold! ye kindle therewith (your own fires)!"

Shakir: He Who has made for you the fire (to burn) from the green tree, so that with it you kindle (fire).

Muhammad Sarwar: He has created fire for you out of the green tree from which you can kindle other fires.

Mohsin Khan: He, Who produces for you fire out of the green tree, when behold! You kindle therewith.

Arberry: who has made for you out of the green tree fire and lo, from it you kindle.'

Quran Recitation by Saad Al-Ghamadi

[← Verse 73 | 74 | 75 | 76 | 77 | 78 | 79 | **80** | 81 | 82 | 83 →](#)

See Also

- [Verse \(36:80\) Morphology](#) - description of each Arabic word


Copyright © Kais Dukas, 2009-2017. Maintained by the quran.com team. This is an open source project.
The Quranic Arabic Corpus is available under the GNU public license with terms of use.

7.2.5. The Analysis of Qur'anic Aya with reference to blue color

5/2/2021 The Quranic Arabic Corpus - Translation

Qur'an | **Word by Word** | Audio | Prayer Times

Sign In Search Go



Word by Word
Quran Dictionary
English Translation
Syntactic Treebank
Ontology of Concepts
Documentation
Quranic Grammar
Message Board
Resources
Feedback
Java API

Verse (20:102) - English Translation

Welcome to the **Quranic Arabic Corpus**, an annotated linguistic resource for the Holy Quran. This page shows seven parallel translations in English for the 102nd verse of chapter 20 (*sūrat ṭā ḥā*). Click on the Arabic text to below to see word by word details of the verse's morphology.

Chapter (20) *sūrat ṭā ḥā*
Verse (20:102)

Chapter (20) *sūrat ṭā ḥā*

يَوْمَ يَنْفَعُ فِي الصُّورِ وَتَحْشُرُ الْمُجْرِمِينَ يَوْمَ يُزْرَقُ

Sahih International: The Day the Horn will be blown. And We will gather the criminals, that Day, blue-eyed.

Pickthall: The day when the Trumpet is blown. On that day we assemble the guilty white-eyed (with terror).

Yusuf Ali: The Day when the Trumpet will be sounded: that Day, We shall gather the sinful, blue-eyed (with terror).

Shakir: On the day when the trumpet shall be blown, and We will gather the guilty, blue-eyed, on that day

Muhammad Sarwar: On the day when the trumpet will be sounded We will raise the criminals from their graves and their eyes will be turned blue and blind.

Mohsin Khan: The Day when the Trumpet will be blown (the second blowing): that Day, We shall gather the Mujrimun (criminals, polytheists, sinners, disbelievers in the Oneness of Allah, etc.) Zurqa: (blue or blind eyed with black faces).

Arberry: On the day the Trumpet is blown; and We shall muster the sinners upon that day with eyes staring.

Quran Recitation by Saad Al-Ghamadi

< Verse 97 | 98 | 99 | 100 | 101 | **102** | 103 | 104 | 105 | 106 | 107 >

See Also

- Verse (20:102) Morphology - description of each Arabic word


Language Research Group
University of Leeds

Copyright © Kais Dukes, 2009-2017. Maintained by the quran.com team. This is an open source project. The Quranic Arabic Corpus is available under the GNU public license with terms of use.

7.2.6. The Analysis of Qur'anic Aya with reference to red color


5/2/2021
The Quranic Arabic Corpus - Translation

Qur'an | **Word by Word** | Audio | Prayer Times



Search:

Go



QUR'AN

- Word by Word
- Quran Dictionary
- English Translation
- Syntactic Treebank
- Ontology of Concepts
- Documentation
- Quranic Grammar
- Message Board
- Resources
- Feedback
- Java API

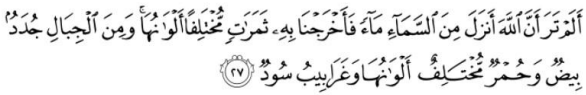
Verse (35:27) - English Translation

Welcome to the [Quranic Arabic Corpus](#), an annotated linguistic resource for the Holy Quran. This page shows seven parallel translations in English for the 27th verse of chapter 35 (*sūrat fāfir*). Click on the Arabic text to below to see word by word details of the verse's morphology.

Chapter (35) sūrat fāfir (The Originator)

Verse (35:27) Go

Chapter (35) sūrat fāfir (The Originator)



Sahih International: Do you not see that Allah sends down rain from the sky, and We produce thereby fruits of varying colors? And in the mountains are tracts, white and red of varying shades and [some] extremely black.

Pickthall: Hast thou not seen that Allah causeth water to fall from the sky, and We produce therewith fruit of divers hues; and among the hills are streaks white and red, of divers hues, and (others) raven-black;

Yusuf Ali: Seest 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 colour, and black intense in hue.

Shakir: Do you not see that Allah sends down water from the cloud, then We bring forth therewith fruits of various colors; and in the mountains are streaks, white and red, of various hues and (others) intensely black?

Muhammad Sarwar: Have you not seen that God has sent water down from the sky, has produced fruits of various colors, and has made streaks of various colors in the mountains, white, red, and intense black.

Mohsin Khan: See you not that Allah sends down water (rain) from the sky, and We produce therewith fruits of varying colours, and among the mountains are streaks white and red, of varying colours and (others) very black.

Arberry: Hast thou not seen how that God sends down out of heaven water, and therewith We bring forth fruits of diverse hues? And in the mountains are streaks white and red, of diverse hues, and pitchy black;

Quran Recitation by Saad Al-Ghamadi

◀ Verse 22 | 23 | 24 | 25 | 26 | **27** | 28 | 29 | 30 | 31 | 32 ▶

See Also

- [Verse \(35:27\) Morphology - description of each Arabic word](#)

Language Research Group
University of Leeds


Copyright © Kais Dukes, 2009-2017. Maintained by the quran.com team. This is an open source project.
The Quranic Arabic Corpus is available under the GNU public license with terms of use.

7.2.7. The Analysis of Qur'anic Aya with reference to pink color

5/28/2021 The Quranic Arabic Corpus - Translation

Quran | Word by Word | Audio | Prayer Times

Sign In Search Go



Word by Word
Quran Dictionary
English Translation
Syntactic Treebank
Ontology of Concepts
Documentation
Quranic Grammar
Message Board
Resources
Feedback
Java API

Verse (55:37) - English Translation

Welcome to the [Quranic Arabic Corpus](#), an annotated linguistic resource for the Holy Quran. This page shows seven parallel translations in English for the 37th verse of chapter 55 (*sūrat l-rahmān*). Click on the Arabic text to below to see word by word details of the verse's morphology.

Chapter (55) *sūrat l-rahmān* (The Most Gracious)

Verse (55:37)

Chapter (55) *sūrat l-rahmān* (The Most Gracious)

فَإِذَا أَنْشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ ﴿٣٧﴾

Sahih International: And when the heaven is split open and becomes rose-colored like oil -

Pickthall: And when the heaven splitteth asunder and becometh rosy like red hide -

Yusuf Ali: When the sky is rent asunder, and it becomes red like ointment:

Shakir: And when the heaven is rent asunder, and then becomes red like red hide.

Muhammad Sarwar: (On the Day of Judgment) when the heavens are rent asunder they will have a flowery color and flow like oil.

Mohsin Khan: Then when the heaven is rent asunder, and it becomes rosy or red like red-oil, or red hide.

Arberry: And when heaven is split asunder, and turns crimson like red leather --

Quran Recitation by Saad Al-Ghamadi

◀ Verse 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 | 41 | 42 ▶

See Also


- [Verse \(55:37\) Morphology](#) - description of each Arabic word

Language Research Group
University of Leeds

Copyright © Kais Dukas, 2009-2017. Maintained by the [quran.com](#) team. This is an open source project.
The Quranic Arabic Corpus is available under the GNU public license with terms of use.

7.2.8. The Analysis of Qur'anic Aya with reference to dark green color

5/10/2021
The Quranic Arabic Corpus - Translation



Sign In

Qur'an | **Word by Word** | Audio | Prayer Times

QUR'AN

Word by Word

Quran Dictionary

English Translation

Syntactic Treebank

Ontology of Concepts

Documentation

Quranic Grammar

Message Board

Resources

Feedback

Java API

Language Research Group
University of Leeds


Verse (55:64) - English Translation

Welcome to the [Quranic Arabic Corpus](#), an annotated linguistic resource for the Holy Quran. This page shows seven parallel translations in English for the 64th verse of chapter 55 (*sūrat l-rahmān*). Click on the Arabic text to below to see word by word details of the verse's morphology.

Chapter (55) sūrat l-rahmān (The Most Gracious)

Verse (55:64)

Chapter (55) sūrat l-rahmān (The Most Gracious)



Sahih International: Dark green [in color].

Pickthall: Dark green with foliage.

Yusuf Ali: Dark-green in colour (from plentiful watering).

Shakir: Both inclining to blackness.

Muhammad Sarwar: - dark green in color.

Mohsin Khan: Dark green (in colour).

Arberry: green, green pastures --

Quran Recitation by Saad Al-Ghamadi

◀ Verse 59 | 60 | 61 | 62 | 63 | **64** | 65 | 66 | 67 | 68 | 69 ▶

See Also

- [Verse \(55:64\) Morphology](#) - description of each Arabic word

Copyright © Kais Dukas, 2009-2017. Maintained by the quran.com team. This is an open source project. The Quranic Arabic Corpus is available under the GNU public license with terms of use.

https://corpus.quran.com/translation.jsp?chapter=55&verse=64
1/1

The strategies Employed in Rendering Quranic Ayas of Colors into
English: A Corpus Based Study

8.Results of the Analysis

Conclusion

References

8. Results of the Analysis of the Translated Qur'anic Ayas of Colors Taken from Qur'an Corpus Program

No.	Qur'anic Translator	1 st Aya Methods and Strategies	2 nd Aya Methods and Strategies	3 rd Aya Methods and Strategies	4 th Aya Methods and Strategies	5 th Aya Methods and Strategies	6 th Aya Methods and Strategies	7 th Aya Methods and Strategies	8 th Aya Methods and Strategies
1	Sahih	Literal	Literal	Literal	Literal	Literal	Literal	Addition	Addition
	75% F 25% D	Foreigned	Foreigned	Foreigned	Foreigned	Foreigned	Foreigned	Domesticated	Domesticated
2	Pickthall	Literal	Literal	Literal	Literal	Addition	Literal	Addition	Addition
	62.5% F 37.5 D	Foreigned	Foreigned	Foreigned	Foreigned	Domesticated	Foreigned	Domesticated	Domesticated
3	Yusuf	Addition	Literal	Addition	Literal	Explanatory	Literal	Addition	Addition
	37.5 F 62.5 D	Domesticated	Foreigned	Domesticated	Foreigned	Domesticated	Foreigned	Domesticated	Domesticated
4	Shakir	Addition	Literal	Addition	Literal	Explanatory	Literal	Addition	Addition
	37.5 F 62.5 D	Domesticated	Foreigned	Domesticated	Foreigned	Domesticated	Foreigned	Domesticated	Domesticated
5	Muhammad	Explanatory	Literal	Explanatory	Literal	Addition	Literal	Explanatory	Explanatory
	37.5 F 62.5 D	Domesticated	Foreigned	Domesticated	Foreigned	Domesticated	Foreigned	Domesticated	Domesticated
6	Mohsin	Literal	Literal	Literal	Literal	Explanatory	Literal	Explanatory	Addition
	62.5 F					And Transliteration			
	37.5 D	Foreigned	Foreigned	Foreigned	Foreigned	Domesticated	Foreigned	Domesticated	Domesticated
7	Arberry	Addition	Literal	Literal	Literal	Explanatory	Literal	Addition	Addition
	50% F					And Deletion			
	50% D	Domesticated	Foreigned	Foreigned	Foreigned	Domesticated	Foreigned	Domesticated	Domesticated
Total Percentage of Foreignization and Domestication of the Translations of each Aya		First Aya: 42.85% Foreignization	Second Aya 100% Foreignization	Third Aya 57.14 Foreignization	Fourth Aya 100% Foreignization	Fifth Aya 14.28% Foreignization	Sixth Aya 100% Foreignization	Seventh Aya 0% Foreignization	Eighth Aya 0% Foreignization
		First Aya: 57.14 Domestication	Second Aya 0% Domestication	Third Aya 42.85% Domestication	Fourth Aya 0% Domestication	Fifth Aya 85.71% Domestication	Sixth Aya 0% Domestication	Seventh Aya 100% Domestication	Eighth Aya 100% Domestication

The following table highlights the results of the analysis of the translated Qur'anic Ayas with reference to color of Qur'an corpus program of University of Leeds with the employment of the eclectic model of analysis see (6.1. above).

9. Discussion

The researcher carried out the process of translation quality analysis of the translated versions of Qur'anic Ayas of colors taken from Qur'an Corpus program of University of Leeds via employment of eclectic model of analysis which embraces two methods: Foreignization: the translator is source language oriented and Domestication: the translator is target language oriented and five translation procedures: addition, deletion, transliteration, explanatory translation and literal translation. It is understood that literal translation is suitable for rendering the colors found in the body of Qur'anic Ayas which don't consist of any in-depth meaning. In other words, the Qur'anic color of *BaqaraSafraa (the yellow cow)* is understood by western readers that the color is yellow without any need for further elaboration. The same is true of *AL-Shajir AL-Akhdhar (the green tree)* where the meaning and sense of the color mentioned above is crystal clear to target language reader. This means that Foreignization method with the use of literal translation are suitable for the translation for some Qur'anic Ayas with reference

to colors as long as these colors don't constitute any culturally loaded expressions and these matters are understood through the context of these Ayas. However, Domestication method is the answer for the translations of Qur'anic Ayas that embrace colors with implicit meaning or their colors are not highlighted clearly in the body of the Qur'anic context as in the following examples: (*yaum' ithin Zaraka*) is concerned with the *blue color* but if it is rendered literally with the use of Foreignization method, it will lead to failure in the process of translation and make the intended readers confused.

Therefore, Domestication should be employed so as to decode the culturally loaded meaning of the Aya whose color is cited above in the target text. So, the procedure that can be associated with Domestication method are explanatory translation and addition so as to enrich the nature of meaning of the Qur'anic color and make its in-depth meaning understandable to target audience. Therefore, the following translations are acceptable (*their eyes turned blue and blind*), (*the sinners upon the day with eyes staring*) and (*that Day, we shall gather the sinful, blear-eyed with terror*). The same is true of the color (*Mudhamataan*), it is not clear for target readers, if transliteration procedure was used. Therefore, Domestication method with the employment of addition procedure are the suitable answers for such problem. This is why, the suitable

translation given by the Qur'anic translators whose translations are found in Qur'an Corpus program is (*Dark green with foliage*), (*Dark green in colour from plentiful watering*). It is crystal clear that Qur'anic Ayas that embrace colors with no in-depth meaning can be translated in a suitable way into the target language with the use of Foreignization method and literal translation procedure while the Qur'anic Ayas whose colors consist of connotative meaning can be rendered into target language in acceptable manner via employment of Domestication method and explanatory or addition procedures.

Conclusions

It is concluded that both Foreignization and Domestication methods are useful when it comes to translating Qur'anic Ayas with reference to colors. Their usefulness is explained as follows:

Foreignization method is used in rendering the meaning and sense of the Qur'anic Ayas that contain solid colors (colors that have no in-depth meaning). Therefore, Foreignization method in co-operation with literal translation procedure can be combined to produce an appropriate translation that appeals to intended readers as in the cases of yellow and green colors.

Domestication is a suitable answer for the Qur'anic Ayas whose colors are both ambiguous or embracing culturally loaded

meaning and sense. Therefore, Foreignization cannot meet the requirement of successful rendering into the target language. so, Domestication with help of explanatory and addition procedures are employed in such context to convey the meaning and sense of colors into target language clearly as in the cases of dark green and blue colors.

References

The Glorious Qur'an

- AL-Bayati, Ibrahim. 2019. *The Studies of Applied Linguistics in Light of Translation, Interpreting, Semantics and Discourse Analysis*. Baghdad: Dar Alwan.
- AL-Shawi, Muna. A. 2014. *Significance of Colors in the Noble Qur'an and Ethics of Translating Them into English: An Empirical Study on Some Verses*. Arab World English Journal. Vol (5). Number (3). PP65-76.
- Aziz, Y. Y. 1999. *Principles of Translation*. Benghazi: University of QarYounis.
- Bennett, W.A. 1968. *Aspects of Language and Language Teaching*. Cambridge: Cambridge University. Press.
- Bloch, M. 1991. *Language, Anthropology and Cognitive Science*. *Man*. 26(2): pp. 183-198.
- Ilyas, A. 1989. *Theories of Translation*. Mowsil: University of Mowsil.
- *Theories of Translation* (Vol. 2nd). Mosul: University of Mosul.
- Ito, M. and Nakakoji, K. 1996. *Impact of Culture on User Interface Design*. In: M. Elisa and J. Nielsen, Editors, *International User Interfaces*, New York: Wiley, pp.105-126.

Lado, R. (1957). *Linguistics Across Culture*. Ann Arbor: University of Michigan Press.

Larson, M. 1998. *Meaning-Based Translation: A Guide to CrossLanguage Equivalence*. 2nd ed. Maryland: University Press of America.

Newmark, P. 1988. *A Textbook of Translation*. London: Prentice-Hall.

Rohner, R.P. 1984. *Toward a Conception of Culture for Cross-Cultural Psychology*. Journal of Cross-cultural psychology. **15(2)**: pp. 111-138.

Sapir, E. (1949). *Culture, Language and Personality*. California: University of California.

Serban, S. 2006. *Translation and Genre: Sacred Texts*. Encyclopedia of Language and Linguistics. 2nd Edition
<https://www.sciencedirect.com/science/referenceworks/9780080444854>
1.

Website Links

<https://corpus.quran.com/translation.jsp?chapter=35&verse=27> accessed on 5/2/2021

<https://corpus.quran.com/translation.jsp?chapter=39&verse=60> accessed on 5/2/2021

<https://corpus.quran.com/translation.jsp?chapter=2&verse=69> accessed on 5/2/2021

<https://corpus.quran.com/translation.jsp?chapter=36&verse=80> accessed on 5/2/2021

<https://corpus.quran.com/translation.jsp?chapter=20&verse=102> accessed on 5/2/2021

<https://corpus.quran.com/translation.jsp?chapter=55&verse=37> accessed on 5/28/2021

<https://corpus.quran.com/translation.jsp?chapter=55&verse=64> accessed on 5/28/2021