



Color And The Image Of Women In Hodna Proverbs

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Abstract:

Color is the best tool to photographically depict women in the popular proverb, and it has occupied a special place in proverbs to depict people's daily lives. One color has several different meanings, and it is more suggestive than words, and better than language in abbreviating the phrase.

Keywords: color, image, proverbs, popular.

Introduction:

Popular proverbs are considered the summary of society's experiences and thinking, and one of its images of aspects of life. They also play a fundamental role in forming popular culture, as they are a concise expression of phrases with a lot of meaning, and they are the common denominator between peoples, and between men and women, as they define the dimensions of the human soul in its various states without evaluation or criticism.

In popular proverbs, women occupy a large place, as they are the pillar of a man's life and the axis of society. With their righteousness, society is righteous and with their corruption, society is corrupted. She is the focus of all of this. Women also represent and occupy multiple roles, functions, and positions as a wife, mother, sister, daughter, and other roles that women represent in the life of a person in general and the family and relatives in particular.

In popular proverbs in general, and not just in the home, women have multiple positions. They are the creators of homes and societies, as in the popular proverb, "A home without a woman is dark." This popular proverb shows the importance of women in the home, as they are the light and lamp of the home, and without them, it is darkness and blackness.

If we contemplate the popular proverbs of the family, we find that they depict women in many contrasting images, each image reflecting her different features from the other images, and in the end they form a wonderful model that is distinguished by originality, activity and vitality. For example, we say to someone who has daughters and dies, "He who has no daughters, no one knows where he dies." This popular proverb suggests that the female is better than the male in taking care of her father.

Likewise, popular proverbs, when they depict women, do not depict them only in terms of appearance, but even in terms of their color, whether they are brown, black, red... and other colors that popular proverbs have employed. This is what we will explain in this intervention entitled "Color and the Image of Women in Popular Hodna Proverbs." Before delving into the heart of this topic, we will address the definition of color and image, then we will address some popular proverbs that depicted the Hodna woman, whether for good or evil.

Color Definition:

There is no doubt that color has a great place in our lives. It is in clothing, housing, furniture, literature, art, roads, gardens in concrete and abstract matters. It is in everything. If we come to define it from a linguistic perspective, it is:

Color: what separates one thing from another, and the type, and its form like blackness, and the date palm or it is a group, its singular is lawna: with dammah, and liyna: with kasrah, and the multi-colored: someone who does not stick to one character ¹

The meaning of color is mentioned in Lisan al-Arab: "It is a form like blackness and redness. I colored it and it changed color. The color of every thing is what separates it from others. The plural is colors. It has changed color, colored, and colored it. Colors are types, and color is a type. So-and-so is multi-colored if he does not remain on one characteristic. Color is the date palm, which is a type of palm tree."²

It was mentioned in Al-Sahah that color is "a state like blackness and redness, and I colored it so it changed colors, and color is a type, so someone is changeable if he does not remain in one state, and the unripe dates became colored if the trace of ripeness appeared in them, and the color is the date palm, which is a type of palm tree."³

We see from these definitions of color that they are close together, so the meaning revolves around it being a form, and examples of colors were given for that.

The Holy Qur'an describes the cow of the Israelites as: "Its color is bright, pleasing to the observers" ⁴. It can be said that color here means quality. Allah Almighty said: "There comes forth from their bellies a drink of varying colors"⁵, and Allah Almighty said: "Have you not seen that Allah sends down water from the sky, and We produce thereby fruits of varying colors?"⁶.

As for the terminological aspect, we do not find a specific definition of color, as everyone defines it according to his own perspective. If we go to natural scientists, we find that they mean by the word color the physical phenomenon resulting from the analysis of white light, while artists working in printing mean by it the dyeing materials used to produce coloration.

Color is the means that separates one thing from another. It is a radiant energy with a specific wavelength that the retina receives and translates into specific colors.

Modern encyclopedias detail the origin of the term color in light of the development of science, especially in optical studies that depend on wavelength. The apparent color of an object depends on the wavelength of the light it reflects. Of course, colors are numerous and different in nature, so we find dozens of names to express a single color, and they differ according to the degrees of color, or what is known as color saturation.⁷

Image Definition:

The word "image" in the language, with the letter "damma": the form, plural: pictures and pictures. The word "image" is used to mean type and description, and with the letter "fatha": something like an itch in the head, until one wants to scratch it. ⁸

It is taken from the root: صَوَّرَ (to form), صَوَّرَ (to depict), meaning to make a form and shape for it. Allah Almighty said: "And it is He who forms you in the wombs however He wills."⁹

Ibn Manzur said in Lisan al-Arab: "It is depicted among the names of Allah Almighty, the Designer, who is the One who depicted all beings and arranged them, giving each thing a special image and a unique form that distinguishes it despite its differences and abundance."¹⁰

Ibn Al-Atheer said: "The image is used in the speech of the Arabs in its apparent meaning, and in the reality of the thing and its form and in the meaning of its description. It is said, 'The image of the action is such and such,' meaning its form, and the image of the matter is such and such, meaning its description."¹¹

The image, from a technical standpoint, as defined by some scholars, is one of the phenomena of nature, and it is either real or imaginary. If a person sees an image, he is affected by it and perceives it through sensory perception. Sensory perception is: "the psychological effect that arises directly from the reaction of a sense or a specific organ... It means understanding or reasoning through the senses, such as perceiving the colors, shapes, sizes, and dimensions of things through sight..."¹².

The image has been around since ancient times among our fathers and grandfathers, as they used to carve rocks and walls, and this remained as a witness to their effects. Now, photography has developed and has become possible with engraving machines and other modern media; however, the photography we mean here is the imaginary photography through the descriptions and colors that a woman carries in terms of her external appearance or the actions and deeds that she performs, whether good or evil, with herself or with others.

The Function of Color as a Suggestive Sign:

Colors are evident in popular proverbs that are widely circulated in popular circles, and they hardly depart from the ancient Arab heritage, but are rather closely linked to it. It is not hidden from us that colors constitute in a person's life the most important things that attract his attention and have artistic, literary, symbolic, cultural and other connotations and implications.

Colors have occupied a special place in popular proverbs, as they are the basis for depicting human life in its various fields. Each color has a special symbol that indicates a specific meaning. We will discuss some of the models that we present in this intervention, including:

The Black Color:

It indicates sadness, and it creates pessimism in the souls of many of us. It is a symbol of evil. The common man is sensually aware that blackness is dangerous. When he describes a woman as having "a dark heart," or a cold winter night, he says, "a dark night," or a very cold day with black clouds laden with rain, he says, "a dark day," or when a man curses his wife, daughter, or sister, he says, "May Allah blacken your days."

All of these proverbs use the color black. The first proverb is "Her heart is black." This proverb is said about a woman who is filled with envy and spite towards others and does not wish them well in anything.

This color has been mentioned in the Holy Qur'an in more than one place. It says: "Until the white thread of dawn becomes distinct to you from the black thread"¹³. Here, blackness is applied to the night because evils and illusions spread during it. Allah Almighty says: "On the Day when some faces will turn white and some faces will turn black"¹⁴. Blackness is applied to

those who committed evil deeds because their faces will be blackened from the intensity of the terror and torment.

We find this among the Arabs in their proverbs, where they say “the blackness of the heart.” This proverb is used to express preference for one thing over the rest, so it is said: “the blackness of the heart,” “the person of the eye,” “the verse of the poem,” and “the center of the necklace.” It is also used to describe someone who is dear and whose status is pleasant, so it is said: “He is from me in the blackness of my eye and the blackness of my heart.” It may also be said: “He is in the blackness of my eye and my heart.”¹⁵

Hence, we see that black is used to denote evil and danger, while we see that blackness, on the other hand, is a symbol of youth, and whiteness is a symbol of weakness. For example, in the Almighty’s saying: “And the head will be blazing with gray hair”¹⁶, gray hair in the verse means the whiteness of the hair after its blackness, so blackness here symbolizes strength and youth, and whiteness symbolizes weakness and old age.

Here we find ourselves in a state of confusion when we prefer white to black, and it is said to us: For example, what do you choose, the Kaaba or the shroud? Every Muslim chooses the Kaaba over the shroud, but the Kaaba is black while the shroud is white, so here we find ourselves in a contradiction.

So what we conclude is that the black color is not only for sadness, depression and evil, but it also indicates optimism, youth and strength, like the blackness of hair or the blackness of the Kaaba. So the color is more suggestive than the word.

The White Color:

White: is the color of happiness, purity and clarity, and therefore it was made a symbol of neutral thinking that does not carry any preconceived orientation. For example, it is said about a woman who does not carry malice or envy in her heart, “Her heart is like milk.” It is known that milk is white, so whiteness was given to the heart because it is free of envy and malice...

It is also said about a young boy that he is a “blank page,” meaning that no bad deeds or sins are written on him.

We find the color white mentioned frequently in the Holy Quran, the Sunnah of the Prophet, and ancient Arabic proverbs. In the Quran, Allah Almighty says: “And put your hand into your lap; it will come out white without disease - another sign.”¹⁷ And Allah Almighty says: “And he drew out his hand, and it was white to the beholders.”¹⁸ The Prophet, may Allah bless him and grant him peace, had a white face and the color white was most beloved to him, so he, may Allah bless him and grant him peace, said: “Wear white from your clothes, for it is the best of your clothes, and shroud your dead in it.”¹⁹

It is also said in the popular proverb about a woman with a white and beautiful face, “a radiant face,” meaning white mixed with redness, and this is the height of beauty. It is also said about a chaste, pure, and clean woman.

Whiteness is also used to describe a barren year in which there is no rain or grass, and it is said, “A barren year.”

Whiteness is also in supplication for a doer of good among people: “May Allah whiten your face.”

So what we can conclude from this type of proverb is that color is better than language, as it summarizes a lot of words in a brief phrase with few words but a lot of meaning.

The Green Color

This color symbolizes creative thinking, it is the symbol of faith, the color of heaven, and the color of plants. It is the best of colors, as it calms souls and reassures them. It is said in the popular proverb about a woman who does not treat people well, and does not speak well with others, that she is green, meaning “so-and-so is green.” It is also used in supplication to do good, facilitate and encourage doing it, so it is said: “May your soul be green in front of you and your back be green.” It is one of the supplications that a mother directs to her daughter.

The use of the color green in this proverb is the opposite of what the color symbolizes in the previous proverb, as it has two meanings: a meaning of good, such as faith and heaven, and a meaning of evil, which refers to dullness, misunderstanding, or superstition.

The Blue color

It is the color of the sky and the sea, and symbolizes reason, perfection, and truth. It is a color that calls for contemplation and reflection on existence. In popular proverbs, blue represents the height of stupidity, lack of understanding, and lack of good perception. It is said of a dull woman, “So-and-so is blue.”

The Red Color

It symbolizes killing, blood and fire. In proverbs, especially prayers for excellence, overcoming enemies and opponents and success in matters, it is said: “May Allah make your face red, my daughter” or “So-and-so made my face red.”

We find different meanings of these colours. Red here suggests light and brightness, but on the other hand, for example, fire burns, so this is a different meaning than the first.

Yellow: It is the color of the sun, light, and gold. It is a symbol of strength, youth, and wealth. Gold in all cultures is a symbol of wealth and riches, and its color is yellow.

We find the yellow color among Christians as a symbol of faith, but in popular proverbs it has a different meaning. When a mother curses her daughter, she says, “Go away, my daughter, may your face turn yellow.” And when they point to an ugly girl, they say, “That’s the yellow scorpion.”

Here, yellowing indicates failure, disappointment and weakness, contrary to its first meaning. When we return to the Holy Qur’an in the image of the cow: “They said, ‘Call upon your Lord to make clear to us what her color is.’ He said, ‘He says that she is a yellow cow, bright in color, deafening to the onlookers.’”²⁰ The symbol here is a symbol of strength and beauty.

So, the yellow color in the popular proverb indicates pallor and weakness, contrary to the verse or what it symbolizes among other peoples.

Color Classification:

Evil	Good	the color
sadness, pessimism, danger, envy, hatred, evil, weakness, old age	Youth, optimism, strength, perseverance.	Black
death, mystery	Happiness, purity, clarity, justice, beauty.	White
dullness, lack of dialogue, mistreatment, superstition	Creativity, faith, beauty, youth, strength, tranquility	Green
stupidity, misunderstanding	mind, perfection, wisdom, knowledge	Blue
Excellence, overcoming enemies, success, happiness, light and illumination.	murder, blood, fire, rage	Red
failure, weakness, disappointment, concealment	Light, wealth, strength, faith	Yellow

Conclusion:

In short, the color portrayed women in a wonderful way in all their colors, whether good or evil. The meanings of one color are many, from one example to another. We also find it abbreviating long phrases in one color, and this is what I was able to use in this intervention. We ask Allah to spare us the temptation of the soul, and Allah is behind the intention.

Footnotes:

1- Al-Fayruzabadi: Al-Qamoos Al-Muhit, Al-Tawfiqiya Library, Cairo, n.d., Vol. 4, color material

2- Ibn Manzur: Lisan al-Arab, Dar Sadir, Beirut, Lebanon, (n.d.), color entry.

3- Al-Razi Muhammad bin Abi Bakr Abdul Qadir: Mukhtar Al-Sihah, Dar Al-Ma'rifah for Printing and Publishing, 2005, color material.

4- Surat Al-Baqarah: Verse 69

5- Surat An-Nahl: Verse 69

6- Surah Fatir: Verse 27-28.

7- Muhammad Al-Arabi Harzallah: The Use of Colors in Popular Literature, Ministry of Culture, Algeria, n.d., p. 19.

8- Al-Fayruzabadi: Previous reference, Vol. 2, Image material.

9- Surah Al Imran: Verse 06

10- Ibn Manzur: Lisan al-Arab, Vol. 4, p. 473.

11- The same reference, Vol. 4, p. 473

12- Abdul Aziz Atiq: In Literary Criticism, 2nd ed., Lebanon, Dar Al Nahda Al Arabiya, Beirut 1972, p. 68

13- Surah Al-Baqarah: Verse 186

14- Khair al-Din Shamsi: Dictionary of Arabic Proverbs, King Fahd National Library, Riyadh 2011, Vol. 2, p. 1336.

15- Surah Maryam: Verse 04

16- Surah Taha: 23

17 - Surah Ash-Shu'ara: Verse 33

18- Sahih Abi Dawood: Edited by: Muhammad Nasir al-Din al-Albani, Grass Foundation for Publishing and Distribution, Kuwait, 1423 AH, p. 4061

19- Surah Al-Baqarah: Verse 69