

(1)

أخبار الرسل والأنبياء وأقوامهم في القرآن الكريم

ومعانيها باللغتين الانجليزية والفرنسية

ما جاء في القرآن الكريم عن خلق آدم وحسد ابليس له ولذريته

آدم عليه السلام وبنوه مع ابليس وبنيه Aadam peace be upon him and devel Ibleas

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سورة البقرة 2 Sorate

{وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ

نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ} 30. And (remember) when your

Lord said to the angels: Verily, I am going to place (mankind)

generations after generations on earth. They said: Will You place therein those who will make mischief therein and shed blood, while we glorify You with praises and thanks and sanctify You. He (Allâh) said: I know that which you do not know.

Lorsque Ton Seigneur confia aux Anges:30
Je vais établir sur la terre un vicaire Khalifa. Ils dirent:
Vas-Tu y désigner un qui y mettra le désordre et répandra le sang,
quand nous sommes là à Te sanctifier et à Te glorifier.
Il dit:En vérité, Je sais ce que vous ne savez pas.³⁰

And {وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ} 31.
He taught Adam all the names (of everything), then He showed them to the angels and said, Tell Me the names of these if you are truthful.
Et il apprit à Adam tous les noms (de toutes choses), Puis Il les 31
présenta aux Anges et dit:Informez-Mois des noms de ceux-là, si vous
êtes véridiques?dans votre prétention que vous êtes plus méritants)
qu'Adam.

{قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ} {قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ
بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي آَعْلَمُ الْغَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ} 32.
They (angels) said: Glory be to You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise.
Ils dirent: Gloire à Toi! Nous n'avons de savoir que ce que Tu nous a 32
appris. Certes c'est Toi l'Omniscient, le Sag.

{قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي آَعْلَمُ الْغَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا
تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ} 33.
He said: O Adam! Inform them of their names, and 33
when he had informed them of their names, He said: Did I not tell you
that I know the Ghaib (unseen) in the heavens and the earth, and I
know what you reveal and what you have been concealing?
Il dit:O Adam, informe-les de ces noms33
Puis quand celui-ci les eut informés de ces noms,

Allah dit: Ne vous ai-je pas dit que Je connais les mystères des cieux et de la terre et que Je sais ce que vous divulguez et ce que vous cachez?

And {وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ} 34.
(remember) when We said to the angels: Prostrate yourselves before Adam.. And they prostrated except Iblis (Satan), he refused and was proud and was one of the disbelievers (disobedient to Allâh.
Et lorsque Nous demandâmes aux Anges de se prosterner devant 34
Adam, Ils se prosternèrent à l'exception d'Iblis qui refusa, s'enfla d'orgueil et fut parmi les infidèles.

{وَقُلْنَا يَا آدَمُ اسْكُنْ أَنتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ} 35.
And We said: O Adam! Dwell you and your wife in the 35.
Paradise and eat both of you freely with pleasure and delight, of things therein as wherever you will, but come not near this tree or you both will be of the Zâlimûn (wrong-doers.
Et Nous distons O Adam, habite le Paradis toi et ton épouse, et 35
nourrissez-vous-en de partout à votre guise; mais n'approchez pas de l'arbre que voici: sinon vous seriez du nombre des injustes.

{فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ} 36.
Then the Shaitân (Satan) made them slip therefrom (the 36.
Paradise), and got them out from that in which they were. We said: Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time.
Peu de temps après, Satan les fit glisser de là et les fit sortir du lieu 36
où ils étaient. Et Nous dîmes:
Descendez (du Paradis); ennemis les uns des autres. Et pour vous il y "
aura une demeure sur la terre, et un usufruit pour un temps.

Then Adam received from 37. {فَتَلَقَّىٰ آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ}
his Lord Words. And his Lord pardoned him (accepted his repentance).
Verily, He is the One Who forgives (accepts repentance), the Most Merciful.

**Puis Adam reçut de son Seigneur des paroles, et Allah agréa son .37
repentir car c'est Lui certes, le Repentant, le Miséricordieux.**

We 38 {قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبَعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ}
**said: Get down all of you from this place (the Paradise), then whenever
there comes to you Guidance from Me, and whoever follows My
Guidance, there shall be no fear on them, nor shall they grieve.**
**Nous dimes : Descendez d'ici, vous tous! Toutes les fois que Je vous 38
enverrai un guide, ceux qui (le) suivront n'auront rien à craindre et ne
seront point affligés.**

But those who 39 {وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ}
**disbelieve and belie Our Ayât (proofs, evidences, verses, lessons, signs,
revelations, etc.) such are the dwellers of the Fire, they shall abide
therein forever.**
**Et ceux qui ne croient pas (à nos messagers) et traitent de mensonge 39
Nos révélations, ceux-là sont les gens du Feu où ils demeureront
éternellement.**

سورة المائدة 5 SOURATE

**{وَأَنذِرْ لَهُمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ
مِنَ الْمُتَّقِينَ} (O Muhammad صلى الله عليه وسلم)**

**And recite to them (the Jews) the story of the two sons of Adam (Hâbil
and Qâbil) in truth; when each offered a sacrifice (to Allâh), it was
accepted from the one but not from the other. The latter said to the
former: I will surely kill you. The former said: Verily, Allâh accepts
only from those who are Al-Muttaqûn (the pious See V.2:2.**

**Et raconte-leur en toute vérité l'histoire des deux fils d'Adam. Les .27
deux offrirent des sacrifices; celui de l'un fut accepté et celui de
l'autre ne le fut pas. Celui-ci dit:Allah n'accepte, dit l'autre, que de la
part des pieux. Je te tuerai sûremen**

{لَئِنْ بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لِأَقْتُلَكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ} 28. **If you**

do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you: for I fear Allâh, the Lord of the ‘AlamIn (mankind, jinns, and all that exists.

28. Si tu étends vers moi ta main pour me tuer, moi, je n’étendrai pas vers toi ma main pour te tuer: car je crains Allah, le Seigneur de l’Univers.

{إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَابِ النَّارِ وَذَلِكَ جَزَاءُ الظَّالِمِينَ} 29. **Verily, I**

intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire; and that is the recompense of the Zâlimûn (polytheists and wrongdoers.

29. Je veux que tu partes avec le péché de m’avoir tué et avec ton propre péché: alors tu seras du nombre des gens du Feu. Telle est la récompense des injustes.

{فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ} 30. **So the Nafs (self) of the**

other (latter one) encouraged him and made fairseeming to him the murder of his brother; he murdered him and became one of the losers.

30. Son âme l’incita à tuer son frère. Il le tua donc et devint ainsi du nombre des perdants.

{فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُوَارِي سَوْءَةَ أَخِيهِ قَالَ يَا وَيْلَتَا أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا

الْغُرَابِ فَاوَارِي سَوْءَةَ أَخِي فَأَصْبَحَ مِنَ النَّادِمِينَ} 31. **Then Allâh sent a crow who**
scratched the ground to show him to hide the dead body of his brother. He (the murderer) said: Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother? Then he became one of those who regretted.

31. Puis Allah envoya un corbeau qui se mit à gratter la terre pour lui montrer comment ensevelir le cadavre de son frère. Il dit: Malheur à moi! Suis-je incapable d’être, comme ce corbeau, à même d’ensevelir le cadavre de mon frère? Il devint alors du nombre de ceux que ronge le remords.

{مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَآئِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِّنْهُمْ بَعَدَ ذَلِكَ فِي

Because of that We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind. And indeed, there came to them Our Messengers with clear proofs, evidences, and signs, even then after that many of them continued to exceed the limits (e.g. by doing oppression unjustly and exceeding beyond the limits set by Allâh by committing the major sins) in the land.

32. C'est pourquoi Nous avons prescrit pour les Enfants d'Israël que

quiconque tuerait une personne non coupable d'un meurtre ou d'une corruption sur la terre, c'est comme s'il avait tué tous les hommes. Et quiconque lui fait don de la vie, c'est comme s'il faisait don de la vie à tous les hommes En effet Nos messagers sont venus à eux avec les preuves. Et puis voilà, qu'on dépit de cela, beaucoup d'entre eux se mettent à commettre des excès sur la terre.

سورة الأعراف 6

{وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُن مِّنَ

And surely, We created you (your father Adam) and then .11 {السَّاجِدِينَ} gave you shape (the noble shape of a human being); then We told the angels, Prostrate to Adam, and they prostrated, except Iblis (Satan), he refused to be of those who prostrate.

11. Nous vous avons créés, puis Nous vous avons donné une forme,

ensuite Nous avons dit aux Anges:

Prosternez-vous devant Adam.

Ils se prosternèrent, à l'exception d'Iblis qui ne fut point de ceux qui se prosternèrent.

Allâh) said: {قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ} 12.

What prevented you (O IblIs) that you did not prostrate, when I commanded you? IblIs said: I am better than him (Adam), You created me from fire, and him You created from clay.

Allah) dit :Qu'est-ce qui t'empêche de te prosterner quand Je te l'ai commandé?Il répondit:Je suis meilleur que lui: Tu m'as créé de feu, alors que Tu l'as créé d'argil.

Allâh) said: (O IblIs) {قَالَ فَاهْبُطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ} 13.
get down from this (Paradise), it is not for you to be arrogant here. Get out, for you are of those humiliated and disgraced.
:Allah) dit) 13.

Descends d'ici, Tu n'as pas à t'enfler d'orgueil ici. Sors, te voilà parmi les méprisé.

IblIs) said: Allow me respite till the Day they are {قَالَ أَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ} 14.
raised up (i.e. The Day of Resurrection.
Accorde-moi un délai, dit (Satan,) jusqu'au jour où ils seront ressuscité 14.

..Allâh) said: You are of those respited {قَالَ إِنَّكَ مِنَ الْمُنْظَرِينَ} 15.
Allah) dit :Tu es de ceux à qui délai est accorde 15.

IblIs) said: Because You have sent {قَالَ فَبِمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ} 16.
me astray, surely I will sit in wait against them (human beings) on Your Straight Path.
Puisque Tu m'as mis en erreur, dit (Satan), je m'assoierai pour eux 16
sur Ton droit chemin.

Then I {ثُمَّ لَا يَنَالُهُم مِّنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ} 17.
will come to them from before them and behind them, from their right

and from their left, and You will not find most of them as thankful ones
(i.e. they will not be dutiful to You.
Puis je les assaillerais de devant, de derrière, de leur droite et de leur
gauche. Et, pour la plupart, Tu ne les trouveras pas reconnaissants.

{قَالَ أَخْرُجْ مِنْهَا مَذْذُومًا مَذْذُورًا لِّمَن تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمُ أَجْمَعِينَ} 18. Allâh) said (to
Iblis) Get out from this (Paradise) disgraced and expelled. Whoever of
them (mankind) will follow you, then surely I will fill Hell with you all.

Sors de la, dit (Allah,) banni et rejeté. Quiconque te suit parmi
eux... de vous tous, J'emplirai l'Enfer.

{وَيَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا
الظَّالِمِينَ} 19. And O Adam! Dwell you and your wife in Paradise, and eat
thereof as you both wish, but approach not this tree otherwise you both
will be of the Zâlimûn (unjust and wrongdoers.

O Adam, habite le Paradis, toi et ton épouse; et mangez en vous
deux, à votre guise; et n'approchez pas l'arbre que voici; sinon, vous
seriez du nombre des injustes.

{فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْآتِهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا
أَنْ تَكُونَا مَلَائِكَةً أَوْ تَكُونَا مِنَ الْخَالِدِينَ} 20. Then Shaitân (Satan) whispered

suggestions to them both in order to uncover that which was hidden
from them of their private parts (before); he said: Your Lord did not
forbid you this tree save you should become angels or become of the
immortals.

Puisse Diable, afin de leur rendre visible ce qui leur était caché
leurs nudités - leur chuchota, disant: Votre Seigneur ne vous a interdit
cet arbre que pour vous empêcher de devenir des Anges ou d'être
immortel.

{وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ} 21. And he (Shaitân (Satan)) swore by Allâh to
them both (saying): Verily, I am one of the sincere wellwishers for you
both.

Et il leur jura: Vraiment, je suis pour vous deux un bon conseiller. 21

{فَدَلَاهُمَا بِغُرُورٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْءَاتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ
أُنْهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ وَأَقُلَّ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُبِينٌ} 22. So he misled them with

deception. Then when they tasted of the tree, that which was hidden from them of their shame (private parts) became manifest to them and they began to cover themselves with the leaves of Paradise (in order to cover their shame). And their Lord called out to them (saying): Did I not forbid you that tree and tell you: Verily, Shaitân (Satan) is an open enemy unto you?

Alors il les fit tomber par tromperie. Puis, lorsqu'ils eurent goûté de 22.

l'arbre, leurs nudités leur devinrent visible; et ils commencèrent tous deux à y attacher des feuilles du Paradis. Et leur Seigneur les appela: Ne vous avais-Je pas interdit cet arbre? Et ne vous avais-Je pas dit que le Diable était pour vous un ennemi décalré?

{قَالَ رَبُّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ} 23. They said: Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers.

Tous deux dirent :O notre Seigneur, nous avons fait du tort à nous-23 mêmes. Et si Tu ne nous pardonnes pas et ne nous fais pas miséricorde, nous serons trrès certainement du nombre des perdant.

{قَالَ اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ} 24. Allâh) said: Get down, one of you an enemy to the other (i.e. Adam, Hawwa (Eve), and Shaitân (Satan), etc.). On earth will be a dwellingplace for you and an enjoyment for a time.

Descendez, dit (Allah), vous serez ennemis les uns des autres. 24. Et il y aura pour vous sur terre séjour et jouissance, pour un temp.

{قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ} 25. He said: Therein you shall live, and therein you shall die, and from it you shall be brought out (i.e. resurrected.

25. Là, dit (Allah), vous vivrez, là vous mourrez, et de là on vous fera sorti.

{يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُورِي سَوَاءَاتِكُمْ وَرِيشًا وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ ذَٰلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ

O Children of Adam! We have bestowed raiment upon you to .26{يَذْكُرُونَ}

cover yourselves (screen your private parts, etc.) and as an adornment; and the raiment of righteousness, that is better. Such are among the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, that they may remember (i.e. leave falsehood and follow truth.

O enfants d'Adam! Nous avons fait descendre sur vous un vêtement .26 pour cacher vos nudités, ainsi que des parures. - Mais le vêtement de la piété voilà qui est meilleur. - C'est un des signes (de la puissance) d'Allah. Afin qu'ils se rappellent.

{يَا بَنِي آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ يَنزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْآتِهِمَا إِنَّهُ يَرَاكُمْ هُوَ

O Children of Adam! .27{وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ}

Let not Shaitân (Satan) deceive you, as he got your parents (Adam and Hawwa (Eve)) out of Paradise, stripping them of their raiments, to show them their private parts. Verily, he and Qablluhu (his soldiers from the jinns or his tribe) see you from where you cannot see them. Verily, We made the ShayâtIn (devils) Auliya' (protectors and helpers) for those who believe not.

O enfants d'Adam! Que le Diable ne vous tente point, comme il a .27 fait sortir du Paradis vos père et mère, leur arrachant leur vêtement pour leur rendre visibles leurs nudités. Il vous voit, lui et ses suppôts, d'où vous ne les voyez pas. Nous avons désigné les diables pour alliés à ceux qui ne croient point.

{وَإِذَا فَعَلُوا فَاحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ اتَّقُوا اللَّهَ عَلَىٰ اللَّهِ مَا لَا

تَعْلَمُونَ} .28{And when they commit a Fâhisha (evil deed, going round the Ka`bah in naked state, every kind of unlawful sexual intercourse, etc.), they say: We found our fathers doing it, and Allâh has commanded it on us. Say: Nay, Allâh never commands Fâhisha. Do you say of Allâh what you know not?

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{وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَنْ تَقُولُوا يَوْمَ

And (remember) when your Lord brought .172 {أَلْقِيَامَ إِنَّا كُنَّا عَنْ هَٰذَا غَافِلِينَ} forth from the Children of Adam, from their loins, their seed (or from Adam's loin his offspring) and made them testify as to themselves (saying): Am I not your Lord? They said: Yes! We testify, lest you should say on the Day of Resurrection: Verily, we have been unaware of this.

Et quand ton Seigneur tira une descendance des reins des .172

filis d'Adam et les fit témoigner sur eux-mêmes:

Ne suis-Je pas votre Seigneur? Ils répondirent:

Mais si, nous en témoignon, afin que vous ne disiez point, au Jour de la Résurrection :Vraiment, nous n'y avons pas fait attention. *

{أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِّنْ بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ

Or lest you should say: It was only our fathers .173 {الْمُبْطِلُونَ} afortime who took others as partners in worship along with Allâh, and we were (merely their) descendants after them; will You then destroy us because of the deeds of men who practised Al-Bâtîl (i.e. polytheism and committing crimes and sins, invoking and worshipping others besides Allâh)? (Tafsir AtTabari.

ou que vous auriez dit (tout simplement :Nos ancêtres * 173: autrefois donnaient des associés à Allah, et nous sommes leurs descendants, après eux. Vas-Tu nous détruire pour ce qu'ont fait les imposteurs?

Thus do We explain the Ayât .174 {وَكَذَٰلِكَ نُفَصِّلُ الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ} (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, so that they may turn (unto the truth.

Et raconte-leur l'histoire de celui à qui Nous avions .175 donné Nos signes et qui s'en écarta. Le Diable, donc, l'entraîna dans sa suite et il devint ainsi du nombre des égarés.

﴿وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلَ عَلَيْهِ يَلْهَثْ أَوْ تَتْرَكْهُ يَلْهَثْ ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِنَا فَافْصَحْ الْقَصَصَ لَعَلَّهُمْ

يَتَفَكَّرُونَ﴾ 176. **And had We willed, We would surely have**

elevated him therewith, but he clung to the earth and followed his own vain desire. So his parable is the parable of a dog: if you drive him away, he lolls his tongue out, or if you leave him alone, he (still) lolls his tongue out. Such is the parable of the people who reject Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.). So relate the stories, perhaps they may reflect.

Et si Nous avions voulu, Nous l'aurions élevé par ces mêmes enseignements, mais il s'inclina vers la terre et suivit sa propre passion. Il est semblable à un chien qui halète si tu l'attaques, et qui halète aussi si tu le laisses. Tel est l'exemple des gens qui traitent de mensonges Nos signes. Eh bien, raconte le récit. Peut-être réfléchiront-ils.

سورة الحجر 15 Sourate

﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ﴾ 26. **And indeed, We created man from**
dried (sounding) clay of altered mud.

Nous créâmes l'homme d'une argile crissante, extraite d'une boue 26
malléable.

﴿وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ﴾ 27. **And the jinn, We created aforetime from**
the smokeless flame of fire.

Et quand au djinn, Nous l'avions auparavant créé d'un feu d'une 27
chaleur ardente.

﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ﴾ 28. **And (remember) when**
your Lord said to the angels: I am going to create a man (Adam) from
dried (sounding) clay of altered mud.

Et lorsque ton Seigneur dit aux Anges: 28
Je vais créer un homme d'argile crissante, extraite d'une boue
malléable.

So, when I have fashioned him 29 {فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ}
completely and breathed into him (Adam) the soul which I created for
him, then fall (you) down prostrating yourselves unto him.
et dès que Je l'aurai harmonieusement formé et lui aurai insufflé 29
Mon souffle de vie, jetez-vous alors, prosternés devant lui.

So the angels prostrated themselves, all of them 30 {فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ}
together.
Alors, les Anges se prosternèrent tous ensemble. 30

Except Iblis (Satan) he refused to be among 31 {إِلَّا إِبْلِيسَ أَبَى أَنْ يَكُونَ مَعَ السَّاجِدِينَ}.
the prostrators.
excepté Iblis qui refusa d'être avec les prosternés. 31

Allâh) said: O Iblis (Satan)! What is 32 {قَالَ يَا إِبْلِيسُ مَا لَكَ أَلَّا تَكُونَ مَعَ السَّاجِدِينَ}.
your reason for not being among the prostrators?
Alors (Allah) dit: O Iblis, pourquoi n'es-tu pas au nombre des 32
prosternés?

Iblis (Satan)) said: I am not 33 {قَالَ لَمْ أَكُنْ لَأَسْجُدَ لِبَشَرٍ خَلَقْتَهُ مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ}.
the one to prostrate myself to a human being, whom You created from
dried (sounding) clay of altered mud.
Il dit : Je ne puis me prosterner devant un homme que Tu as créé 33
d'argile crissante, extraite d'une boue malléable.

Allâh) said: Then, get out from here, for verily, 34 {قَالَ فَأَخْرِجْ مِنْهَا فَإِنَّكَ رَجِيمٌ}.
you are RajIm (an outcast or a cursed one). (TafsIr AtTabarI.
Et (Allah) dit : Sors de là (du Paradis), car te voilà banni 34

And verily, the curse shall be upon you till the .35 {وَإِنَّ عَلَيْكَ اللَّعْنَةَ إِلَى يَوْمِ الدِّينِ}

Day of Recompense (i.e. the Day of Resurrection.

Et malédiction sur toi, jusqu'au Jour de la rétribution .35

IblIs (Satan)) said: O my Lord! Give me then .36 {قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ}

respice till the Day they (the dead) will be resurrected.

Il dit : O mon Seigneur, donne-moi donc un délai jusqu'au jour où .36

ils (les gens) seront ressuscités.

Allâh said: Then verily, you are of those reprieved.37 {قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ}

Allah) dit: tu es de ceux à qui ce délai est accordé.) .37

Till the Day of the time appointed..38 {إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ}

jusqu'au jour de l'instant connu .38

d'Allah.)

IblIs (Satan)) said: O my .39 {قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ}

Lord! Because you misled me, I shall indeed adorn the path of error for them (mankind) on the earth, and I shall mislead them all.

O mon Seigneur, parce que Tu m'as induit en erreur, eh :Il dit – .39

bien je leur enjoliverai la vie sur terre et les égarerai tous.

Except Your chosen, (guided) slaves among them..40 {إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلَصِينَ}

à l'exception, parmi eux, de Tes serviteurs élu .40

Allâh) said: This is the Way which will lead .41 {قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ}

straight to Me.

Allah)dit: voici une voie droit (qui mène) vers Moi. .41

{إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغَاوِينَ} 42. Certainly, you shall have no authority over My slaves, except those who follow you of the GhâwIn (Mushrikûn and those who go astray, criminals, polytheists, and evildoers, etc.
Sur Mes serviteurs tu n'auras aucune autorité, excepté sur celui qui 42.
te suivra parmi les dévoyés.

{وَأَنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ} 43. And surely, Hell is the promised place for them all.
Et l'Enfer sera sûrement leur lieu de rendez-vous à tous. 43

{لَهَا سَبْعَةُ أَبْوَابٍ لِّكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَّقْسُومٌ} 44. It (Hell) has seven gates, for each of ..those gates is a (special) class (of sinners) assigned
Il a sept portes; et chaque porte en a sa part déterminé 44

{إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ} 45. Truly! The Muttaqûn (pious and righteous persons See V.2:2) will be amidst Gardens and watersprings (Paradise).
Certes, les pieux seront dans des jardins avec des sources. 45

{أَدْخُلُوهَا بِسَلَامٍ آمِنِينَ} 46. It will be said to them): `Enter therein (Paradise), in peace and security.
Entrez-y en paix et en sécurité. 46

{وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَلٍّ إِخْوَانًا عَلَىٰ سُرُرٍ مُّتَقَابِلِينَ} 47. And We shall remove from their breasts any deep feeling of bitterness (that they may have), (So they will be like) brothers facing each other on thrones.
Et Nous aurons arraché toute rancune de leurs poitrines: et ils se 47
sentiront frères, faisant face les uns aux autres sur des lits.

{لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ} 48. No sense of fatigue shall touch them, nor shall they (ever) be asked to leave it.
.Nulle fatigue ne les y touchera. Et on ne les en fera pas sortir 48

سورة الاسراء 17 Sourate

وَاذْكُرْنَا لِلْمَلَائِكَةِ أَنْ سَجَدُوا لِأَدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ أَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا {61. And

(remember) when We said to the angels: Prostrate yourselves unto Adam. They prostrated themselves except Iblis (Satan). He said: Shall I prostrate myself to one whom You created from clay?

Et lorsque Nous avons dit aux Anges: 61

Prosternez-vous devant Adam, ils se prosternèrent, à l'exception d'Iblis, qui dit: Me prosternerai-je devant quelqu'un que Tu as créé d'argile?"

{ قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَنْ أُوْحِدَ إِلَيْهِ يَوْمَ الْقِيَامَةِ أَتُحِبُّنَ ذُرِّيَّتَهُ إِلَّا قَلِيلًا } 62. Iblis

(Satan)) said: See this one whom You have honoured above me, if You give me respite (keep me alive) to the Day of Resurrection, I will surely seize and mislead his offspring (by sending them astray) all but a few.

Il dit encore : Vois-Tu? Celui que Tu as honoré au-dessus de moi, si 62

Tu me donnais du répit jusqu'au Jour de la Résurrection, j'éprouverai, certes, sa descendance, excepté un petit nombre (parmi eux.

{ قَالَ أَذْهَبَ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاءُكُمْ جَزَاءً مَوْفُورًا } 63. Allâh) said: Go, and

whosoever of them follows you, surely Hell will be the recompense of you (all) an ample recompense.

Et Allah dit Va-t-en! Quiconque d'entre eux te suivra. votre 63

sanction sera l'Enfer, une ample rétribution.

{ وَأَسْتَفْزِرُ مِنْهُمْ بِصَوْتِكُمْ وَأَجْلِبُ عَلَيْهِمْ بِخِيلِكَ وَرَجُلِكَ وَشَارِكُهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعَدْتُهُمْ وَمَا

يَعِدُّهُمْ الشَّيْطَانُ إِلَّا غُرُورًا } 64. And Istafziz (literally means: befool them

gradually) those whom you can among them with your voice (i.e. songs, music, and any other call for Allâh's disobedience), make assaults on them with your cavalry and your infantry, share with them wealth and children (by tempting them to earn money by illegal ways usury, etc., or by committing illegal sexual intercourse, etc.), and make promises to them. But Satan promises them nothing but deceit.

Excite, par ta voix, ceux d'entre eux que tu pourras, rassemble 64

contre eux la cavalerie et ton infanterie, associe-toi à eux dans leurs

biens et leurs enfants et fais-leur des promesse Or, le Diable ne leur fait des promesses qu'en tromperie.

Verily My slaves (i.e the true believers of Islâmic Monotheism) you have no authority over them. And AllSufficient is your Lord as a Guardian.
Et ton Quant à Mes serviteurs, tu n'as aucun pouvoir sur et ton Seigneur suffit pour les protéger.

Or lest you should say: It was only our fathers afortime who took others as partners in worship along with Allâh, and we were (merely their) descendants after them; will You then destroy us because of the deeds of men who practised Al-Bâtîl (i.e. polytheism and committing crimes and sins, invoking and worshipping others besides Allâh)? (Tafsir AtTabarI.

ou que vous auriez dit (tout simplement: Nos ancêtres autrefois donnaient des associés à Allah, et nous sommes leurs descendants, après eux. Vas-Tu nous détruire pour ce qu'ont fait les imposteurs?

سورة الكهف 18

{وَإِذَا قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا}

And (remember) when We said to the angels: Prostrate yourselves unto Adam. So they prostrated except Iblis (Satan). He was one of the jinns; he disobeyed the Command of his Lord. Will you then take him (Iblis) and his offspring as protectors and helpers rather than Me while they are enemies to you? What an evil is the exchange for the Zâlimûn (polytheists, and wrongdoers, etc.

Et lorsque Nous dîmes aux Anges; Prosternez-vous devant Adam il se prosternèrent, excepté Iblis (Satan) qui était du nombre des djinns et qui se révolta contre le commandement de son Seigneur. Allez-vous cependant le prendre, ainsi que sa

descendance, pour alliés en dehors de Moi, alors qu'ils vous sont ennemis? Quel mauvais échange pour les injustes

سورة مريم 19 Sourate

And mention in the Book 54 {وَأَذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا} (the Qur'ân) Ismâ'il (Ishmael). Verily he was true to what he promised, and he was a Messenger, (and) a Prophet. Et mentionne Ismaël, dans le Livre. Il était fidèle à ses promesses; et 54 c'était un Messager et un prophète.

And he used to enjoin on his 55 {وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا} family and his people AsSalât (the prayers) and the Zakât, and his Lord was pleased with him. Et il commandait à sa famille la prière et la Zakat; et il était agréé 55 auprès de son Seigneur.

And mention in the Book (the Qur'ân) 56 {وَأَذْكُرْ فِي الْكِتَابِ إِدْرِيسَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا} Idris (Enoch). Verily he was a man of truth, (and) a Prophet. Et mentionne Idris, dans le Livre. C'était un véridique et un 56 prophète.

And We raised him to a high station..57 {وَرَفَعْنَاهُ مَكَانًا عَلِيًّا} Et Nous l'élevâmes à un haut rang. 57

{أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِنْ ذُرِّيَةِ إِبْرَاهِيمَ وَإِسْرَائِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا إِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا} 58 Those were they unto whom Allâh bestowed His Grace from among the Prophets, of the offspring of Adam, and of those whom We carried (in the ship) with Nûh (Noah), and of the offspring of Ibrâhim (Abraham) and Israel, and from among those whom We guided and chose. When the Verses of the Most Gracious (Allâh) were recited unto them, they fell down prostrate and weeping.

Voilà ceux qu'Allah a comblés de faveurs, parmi les prophètes, 58 parmi les descendants d'Adam, et aussi parmi ceux que Nous avons transporté en compagnie de Noé, et parmi la descendance d'Abraham

et d'Israël, et parmi ceux que Nous avons guidés et choisis. Quand les versets du Tout Miséricordieux leur étaient récités, ils tombaient prosternés un pleurant.

{فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسُوفَ يَلْقَوْنَ غِيًّا} 59. Then, there has succeeded them a posterity who have given up AsSalât (the prayers) (i.e. made their Salât (prayers) to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times, etc.) and have followed lusts. So they will be thrown in Hell. Puis leur succédèrent des générations qui délaissèrent la prière et 59 suivirent leur passions. Ils se trouveront en perdition.

{إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا} 60. Except those who repent and believe (in the Oneness of Allâh and His Messenger Muhammad صلى الله عليه وسلم) and work righteousness. Such will enter Paradise and they will not be wronged in aught. sauf celui qui se repent, croit et fait le bien: ceux-là entreront dans 60 le Paradis et ne seront point lésés.

{جَنَّاتٍ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًّا} 61. They will enter) `Adn (Eden) Paradise (everlasting Gardens), which the Most Gracious (Allâh) has promised to His slaves in the unseen: Verily His Promise must come to pass. aux jardins du séjour (éternel) que le Tout Miséricordieux a promis 61 à Ses serviteurs, (qui ont cru) au mystère. Car Sa promesse arrivera sans nul doute.

{لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا} 62. They shall not hear therein (in Paradise) any Laghw (dirty, false, evil vain talk), but only Salâm (salutations of peace). And they will have therein their sustenance, morning and afternoon. (See (V.40:55. On n'y entend nulle parole insignifiante; seulement: 62 Salam et ils auront là leur nourriture, matin et soir.

Such is the Paradise which We shall }تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا{ 63.
give as an inheritance to those of Our slaves who have been
AlMuttaqûn (pious and righteous persons See V.2:2.
Voilà le Paradis dont Nous ferons hériter ceux de Nos serviteurs qui 63
auront été pieux.

سورة طه 20

And indeed We made a covenant }وَلَقَدْ عَهِدْنَا إِلَىٰ آدَمَ مِنْ قَبْلِ فَتَسِي وَلَمْ نَجِدْ لَهُ عَزْمًا{ 115.
with Adam before, but he forgot, and We found on his part no firm
willpower.

En effet, Nous avons auparavant fait une recommandation à Adam; 115
mais il oublia; et Nous n'avons pas trouvé chez lui de résolution ferme.

And (remember) when We said }وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ{ 116.
to the angels: Prostrate yourselves to Adam. They prostrated themselves
(all) except Iblis (Satan), he refused.

Et quand Nous dîmes aux Anges:Prosternez-vous devant Adam, 116
ils se prosternèrent, excepté Iblis qui refusa .

Then We said: O }فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكَمَا مِنَ الْجَنَّةِ فَتَشْقَى{ 117.
Adam! Verily, this is an enemy to you and to your wife. So let him not get
you both out of Paradise, so that you will be distressed.

Alors Nous dîmes : O Adam, celui-là est vraiment un ennemi pour 117
toi et ton épouse. Prenez garde qu'il vous fasse sortir du paradis, car alors tu
seras malheureux.

Verily, you have (a promise from Us) that you }إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَى{ 118.
will never be hungry therein nor naked.

Car tu n'y auras pas faim ni ne seras nu. 118

And you (will) suffer not from thirst therein nor 119. {وَأَنْتَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَىٰ}
from the sun's heat.

tu n'y auras pas soif ni ne seras frappé par l'ardeur du soleil ..119

Then Shaitân 120. {فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَادُمْ هَلْ أَدُلُّكَ عَلَىٰ شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبْلَىٰ}
(Satan) whispered to him, saying : O Adam! Shall I lead you to the Tree of
Eternity and to a kingdom that will never waste away?

Puis le Diable le tenta en disant : O Adam, t'indiquerai-je l'arbre de. 120
l'éternité et un royaume impérissable?

Then 121. {فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْآتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَعَصَىٰ آدَمُ رَبَّهُ فَغَوَىٰ}
they both ate of the tree, and so their private parts became manifest to them,
and they began to cover themselves with the leaves of the Paradise for their
covering. Thus did Adam disobey his Lord, so he went astray.

Tous deux (Adam et Eve) en mangèrent. Alors leur apparut leur nudité. 121.
Ils se mirent à se couvrir avec des feuilles du paradis. Adam désobéit ainsi à
son Seigneur et il s'égarait.

Then his Lord chose him, and turned to him with 122. {ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَىٰ}
forgiveness, and gave him guidance.

Son Seigneur l'a ensuite élu, agréé son repentir et l'a guidé. 122.

{قَالَ اهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا
يَشْقَىٰ} 123. He (Allâh) said: Get you down (from the Paradise to the earth),
both of you, together, some of you are an enemy to some others. Then if
there comes to you guidance from Me, then whoever follows My Guidance
he shall neither go astray, nor shall be distressed.

Il dit: Descendez d'ici, (Adam et Eve), (Vous serez) tous avec vos.123 descendants) ennemis les uns des autres. Puis, si jamais un guide vous vient de Ma part, quiconque suit Mon guide ne s'égara ni ne sera malheureux.

But whosoever turns .124 {وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى} away from My Reminder (i.e. neither believes in this Qur'ân nor acts on its orders, etc.) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection.

Et quiconque se détourne de Mon Rappel, mènera certes, une vie .124 pleine de gêne, et le Jour de la Résurrection Nous l'amènerons aveugle au rassemblemen.

He will say:O my Lord! Why have you .125 {قَالَ رَبِّ لِمَ حَشَرْتَنِيْ أَعْمَى وَقَدْ كُنْتُ بَصِيرًا} raised me up blind, while I had sight (before.

Il dira : O mon Seigneur, pourquoi m'as-Tu amené aveugle alors. * 123 qu'au paravant je voyais?

Allâh) will say: Like this: Our .126 {قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيَهَا وَكَذَلِكَ الْيَوْمَ تُنْسَى} Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) came unto you, but you disregarded them (i.e. you left them, did not think deeply in them, and you turned away from them), and so this Day, you will be neglected (in the Hellfire, away from Allâh's Mercy.

Allah lui dira : De même que Nos Signes (enseignements) t'étaient. * 126 venus et que tu les as oubliés, ainsi aujourd'hui tu es oublie.

And thus do We .127 {وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَى} requite him who transgresses beyond bounds (i.e. commits the great sins and disobeys his Lord (Allâh) and believes not in His Messengers, and His revealed Books, like this Qur'ân, etc.), and believes not in the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord; and the torment of the Hereafter is far more severe and more lasting.

Ainsi sanctionnons-nous l'outrancier qui ne croit pas aux révélations de 127
son Seigneur. Et certes, le châtement de l'au-delà est plus sévère et plus
durable.

سورة الأنبياء 21 Sourate21

And (remember) Isma`Il (Ishmael), and 85. {وَإِسْمَاعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ كُلٌّ مِّنَ الصَّابِرِينَ} 85.
Idris (Enoch) and DhulKifl (Isaiah): all were from among AsSâbirin (the
patient ones etc.
Et Ismaël, Idris, et Dul-Kifl! qui étaient tous endurants. 85

And We admitted them to Our Mercy. 86. {وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا إِنَّهُمْ مِّنَ الصَّالِحِينَ} 86.
Verily, they were of the righteous.
que Nous fîmes entrer en Notre miséricorde car ils étaient vraiment du 86
nombres des gens de bien.

سورة الحج 22 Sourate 22

And if they belie you (O 42. {وَإِنْ يَكْذِبُواكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودٌ} 42.
Muhammad
so were belied the Prophets before them, (by) the people of Nûh
(Noah), `Ad and Thamûd.
Et s'ils te traitent de menteur, (sache que) le peuple de Noé, les 42
AAad, les Tamud avant eux, ont aussi crié au mensonge (à l'égard de
leurs messagers.

And the people of Ibrâhim (Abraham) and the 43. {وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ} 43.
people of Lout (Lot.
de même que le peuple d'Abraham, le peuple de Lot. 43

And the dwellers 44. {وَأَصْحَابُ مَدْيَنَ وَكَذَّبَ مُوسَىٰ فَأَمَلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ نَكِيرِ} 44.
of Madyan (Midian); and belied was Mûsa (Moses). But I granted
respite to the disbelievers for a while, then I seized them, and how
(terrible) was My Punishment (against their wrongdoing.

**et les gens de Madyan. Et Moïse fut traité de menteur. Puis, J'ai .44
donné un répit aux mécréants; ensuite Je les ai saisis. Et quelle fut Ma
réprobation.**

سورة ص 38

{إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِّن طِينٍ} 71 . Remember) when your Lord said to the angels: Truly I am going to create man from clay.

Quand ton Seigneur dit aux Anges: Je vais créer d'argile un être humain. 71

{فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِن رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ} 72 . So when I have fashioned him and breathed into him (his) soul created by Me, then you fall down prostrate to him.

Quand Je l'aurai bien formé et lui aurai insufflé de Mon Esprit, jetez- 72
vous devant lui, prosternés.

{فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ} 73 . So the angels prostrated themselves, all of them.

Alors tous les Anges se prosternèrent. 73

{إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ} 74 . Except Iblis (Satan): he was proud and was one of the disbelievers.

à l'exception d'Iblis qui s'enfla d'orgueil et fut du nombre des infidèles. 74

{قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإَيْدِيٍّ اسْتَكْبَرْتَ أَمْ كُنتَ مِنَ الْعَالِينَ} 75 . Allâh) said: O Iblis (Satan)! What prevents you from prostrating yourself to one whom I have created with Both My Hands. Are you too proud (to fall prostrate to Adam) or are you one of the high exalted?

Allah) lui dit: O Iblis, qui t'a empêché de te prosterner devant ce que 75
J'ai créé de Mes mains? T'enfles-tu d'orgueil ou te considères-tu parmi les
hauts placés?

Iblis (Satan)) said: I am better than he, ﴿قَالَ أَنَا خَيْرٌ مِّمَّنْ خَلَقْتَنِي مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ﴾ 76.
You created me from fire, and You created him from clay.

Je suis meilleur que lui, dit (Iblis,) Tu m'as créé de feu et tu l'as créé d'argile 76.

Allâh) said: Then get out from here; for verily you ﴿قَالَ فَخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ﴾ 77.
are outcast.

Allah dit :. Sors d'ici, te voilà banni. 77

And verily My Curse is on you till the Day of ﴿وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ﴾ 78.
Recompense.

et sur toi sera ma malédiction jusqu'au jour de la Rétribution. 78

Iblis (Satan)) said: My Lord! Give me then ﴿قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ﴾ 79.
respite till the Day the (dead) are resurrected.

Seigneur, dit (Iblis,) donne-moi donc un délai, jusqu'au jour où ils 79
seront ressuscités.

Allâh) said: Verily! You are of those allowed respite. ﴿قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ﴾ 80.

Allah dit :Tu es de ceux à qui un délai est accordé. 80

Till the Day of the time appointed. ﴿إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ﴾ 81.

jusqu'au jour de l'Instant bien Connu. 81

Iblis (Satan)) said: By Your Might, then I will ﴿قَالَ فَبِعِزَّتِكَ لأُغْوِيَنَّهُمْ أَجْمَعِينَ﴾ 82.
surely mislead them all.

Par Ta puissance! dit (Satan). Je tes séduirai assurément tous. 82

Except Your chosen slaves amongst them (i.e. {إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ} 83 .
faithful, obedient, true believers of Islâmic Monotheism.

sauf Tes serviteurs élus parmi euz .83

Allâh said: The Truth is and the Truth I say..84 {قَالَ فَالْحَقُّ وَالْحَقُّ أَقُولُ}

Allah dit :En vérité, et c'est la vérité que je dis. 84

**That I will fill Hell with you (Iblis {لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّن تَبِعَكَ مِنْهُمْ أَجْمَعِينَ} 85 .
(Satan)) and those of them (mankind) that follow you, together.
J'emplirai certainement l'Enfer de toi et de tous ceux d'entre eux 85
qui te suivront.**

{قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ} 86 Say (O Muhammad صلى الله عليه وسلم):

**No wage do I ask of you for this (the Qur'ân), nor am I one of the
Mutakallifûn (those who pretend and fabricate things which do not
exist.**

**Dis:Pout cela, je ne vous demande aucun salaire; et je ne suis pas un 86
imposteur.**

{إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ} 87 .It (this Qur'ân) is only a Reminder for all the

`AlamIn (mankind and jinns.

Ceci (le Coran) n'est qu'un rappel à l'univers. 87

{وَلَتَعْلَمُنَّ نَبَأَهُ بَعْدَ حِينٍ} 88 .And you shall certainly know the truth of it after a
while.

Et certainement vous en aurez des nouvelles bientôt. 88

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