

ان الدين عند الله الاسلام
دعوة رسل الله وأنبيائه الى توحيد الله
وحده لا شريك له
كما جاء في القرآن الكريم الذي أنزل
على خاتم الأنبياء والرسل
محمد عليه وعليهم الصلاة والسلام
وترجمة معاني القرآن الكريم باللغتين
الانجليزية والفرنسية

ترجمة معاني القرآن الكريم باللغتين الانجليزية والفرنسية
**Transigation meaning of the koraan
In English and French**

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والفرنسية

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**.Sûrat Al-Fâtihah (The Opening) I
AL-FATIHA (PROLOGUE ou OUVERTURE**

سورة الفاتحة 1 SOURATE

In the Name of Allâh, the Most Gracious, the Most Merciful. 1. {بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ}

Au nom d'Allah, le Tout Miséricordieux, le Très Miséricordieux. 1. {أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ}
All the praises and thanks be to Allâh, the Lord of the 2. {إِنَّمَا إِلَهُ الْإِلَهِات}
In (mankind, jinns and all that exists. 2. {لَا إِلَهَ إِلَّا اللَّهُ}
Louange à Allah, Seigneur de l'univers. 2. {سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ}

The Most Gracious, the Most Merciful. 3. {الرَّحْمَنُ الرَّحِيمُ}
Le Tout Miséricordieux, le Très Miséricordieux. 3. {الرَّحْمَنُ الرَّحِيمُ}

The Only Owner (and the Only Ruling Judge) of the Day 4. {يَوْمَ الدِّينِ}
of Recompense (i.e. the Day of Resurrection. 4. {يَوْمَ الدِّينِ}
Maître du Jour de la rétribution. 4. {يَوْمَ الدِّينِ}

You (Alone) we worship, and You (Alone) we ask for 5. {إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ}
help (for each and everything. 5. {إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ}
C'est Toi (Seul) que nous adorons, et c'est Toi (Seul) dont nous 5. {إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ}
implorons secours. 5. {إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ}

Guide us to the Straight Way. 6. {اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ}
Guide-nous dans le droit chemin. 6. {اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ}

The Way of those on whom 7. {صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ}
You have bestowed Your Grace, not (the way) of those who earned 7. {صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ}

Your Anger (such as the Jews), nor of those who went astray (such as the Christians.
le chemin de ceux que Tu as comblés de faveurs, non pas de ceux qui .7
ont encouru Ta colère, ni des égarés.

.Sûrat Al-Baqarah (The Cow) II
AL-BAQARAH (LA VACHE
سورة البقرة 2 SOURATE

.Alif, Lam, Mim .1{الم}

Alif-Lâm-Mîm mi. (These letters are one of the racles of the Qur'ân.1
and none but Allâh (Alone) knows their meanings.

This is the Book (the Qur'ân), whereof there is .2{ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ} 2.
no doubt, a guidance to those who are Al-Muttaqûn (pious and righteous
persons who fear Allâh much (abstain from all kinds of sins and evil deeds
which He has forbidden) and love Allâh much (perform all kinds of good
deeds which He has ordained.
C'est le Livre au sujet duquel il n'y a aucun doute, c'est un guide pour les .2
pieux.

Who believe in the Ghaib and .3{الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ} 3.
perform As-Salât (Iqâmat-as-Salât), and spend out of what we have
provided for them (i.e. give Zakât, spend on themselves, their parents, their
children, their wives, etc., and also give charity to the poor and also in
Allâh's Cause Jihâd, etc.

qui croient à l'invisible et accomplissent la Salat et dépensent (dans .3
l'obéissance à Allah), de ce que Nous leur avons attribué.

And who believe in (the .4{وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ} 4.
Qur'ân and the Sunnah) which has been sent down (revealed) to you
and in that which were sent down before you صلى الله عليه وسلم (Muhammad

(the Taurât (Torah) and the Injeel (Gospel), etc.) and they believe with certainty in the Hereafter. (Resurrection, recompense of their good and bad deeds, Paradise and Hell, etc.

Ceux qui croient à ce qui t'a été descendu (révélé) et à ce qui a été descendu avant toi et qui croient fermement à la vie future.

They are on (true) guidance from {أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ} .5
their Lord, and they are the successful

Ceux-là sont sur le bon chemin de leur Seigneur, et ce sont eux qui réussissent (dans cette vie et dans la vie future.

Verily, those who disbelieve, it {إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ} .6
is the same to them whether you (O Muhammad صلى الله عليه وسلم)
warn them or do not warn them, they will not believe.

Mais) certes les infidèles ne croient pas, cela leur est égal, que tu les) .6
avertisses ou non: ils ne croiront jamais

Allâh has set a seal {خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ} .7
on their hearts and on their hearings, (i.e. they are closed from accepting Allâh's Guidance), and on their eyes there is a covering. Theirs will be a great torment.

Allah a scellé leurs cœurs et leurs oreilles; et un voile épais leur couvre la .7
vue; et pour eux il y aura un grand châtement.

And of mankind, there are some {وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ} .8
(hypocrites) who say: We believe in Allâh and the Last Day while in fact they believe not.

Parmi les gens, il y a ceux qui disent: .8

Nous croyons en Allah et au Jour dernier.*

tandis qu'en fait, ils n'y croient pas.

They (think to) deceive Allâh .9 {يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ} and those who believe, while they only deceive themselves, and perceive (it) not.

Ils cherchent à tromper Allah et les croyants; mais ils ne trompent qu'eux- .9 mêmes, et ils ne s'en rendent pas compte.

In their hearts is a .10 {فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ} disease (of doubt and hypocrisy) and Allâh has increased their disease. A painful torment is theirs because they used to tell lies.

Il y a dans leurs coeurs une maladie (de doute et d'hypocrisie), et Allah .10 laisse croître leur maladie. Ils auront un châtement douloureux, pour avoir menti.

And when it is said to them: .11 {وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ} Make not mischief on the earth, they say: We are only peace-makers.

Et quand on leur dit: .11

Ne semez pas la corruption sur la terre,*

ils disent:

Au contraire nous ne sommes que des réformateurs.*

Verily! They are the ones who make .12 {أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ} mischief, but they perceive not.

Certes, ce sont eux les véritables corrupteurs, mais il ne s'en rendent pas .12 compte.

{وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِنْ لَا يَعْلَمُونَ} 13.

And when it is said to them (hypocrites): Believe as the people (followers of Muhammad صلى الله عليه وسلم),

Al-Ansâr and Al-Muhajirûn) have believed, they say: Shall we believe as the fools have believed? Verily, they are the fools, but they know not.

Et quand on leur dit: 13.

Croyez comme les gens ont cru,

ils disent:

Croirons-nous comme ont cru les faibles d'esprit?

Certes, ce sont eux les véritables faibles d'esprit, mais ils ne le savent pas.

{وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ} 14. And when they meet those who believe, they say: We believe, but when they are alone with their ShayâtIn (devils polytheists, hypocrites, etc.), they say: Truly, we are with you; verily, we were but mocking.

Quand ils rencontrent ceux qui ont cru, ils disent: 14.

Nous croyons.

mais quand ils se trouvent seuls avec leurs diables;

ils disent:

Nous sommes avec vous; en effet, nous ne faisons que nous moquer (d'eux)

{اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ} 15. Allâh mocks at them and gives them increase in their wrong-doings to wander blindly.

C'est Allah qui se moque d'eux et les endurcira dans leur révolte et prolongera sans fin leur égarement. 15.

These are they who .16 {أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَهَ بِالْهُدَىٰ فَمَا رَبِحَتْ تِجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ} .16
have purchased error for guidance, so their commerce was profitless. And
they were not guided.

Ce sont eux qui ont troqué le droit chemin contre l'égarement. Eh bien, .16
leur négoce n'a point profité. Et ils ne sont pas sur la bonne voie.

{مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا
يُبْصِرُونَ} .17
Their likeness is as the likeness of one who kindled a fire; then, .17
when it lighted all around him, Allâh took away their light and left them in
darkness. (So) they could not see.

Ils ressemblent à quelqu'un qui a allumé un feu; puis quand le feu a .17
illuminé tout à l'entour, Allah a fait disparaître leur lumière et les a
abandonnés dans les ténèbres où ils ne voient plus rien.

They are deaf, dumb, and blind, so they return not .18 {صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَرْجِعُونَ} .18
(to the Right Path.

Sourds, muets, aveugles, ils ne peuvent donc pas revenir (de leur .18
égarement.

{أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَّجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِّنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ
بِالْكَافِرِينَ} .19
Or like a rainstorm from the sky, wherein is darkness, thunder, .19
and lightning. They thrust their fingers in their ears to keep out the stunning
thunder-clap for fear of death. But Allâh ever encompasses the disbelievers
(i.e. Allâh will gather them all together.

On peut encore les comparer à ces gens qui,) au moment où les nuées) .19
éclatent en pluies, chargées de ténèbres, de tonnerre et éclairs, se mettent les
doigts dans les oreilles, terrorisés par le fracas de la foudre et craignant la
mort; et Allah encercle de tous côtés les infidèles.

{يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَّشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ
وَأَبْصَارِهِمْ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ} .20
The lightning almost snatches away their sight, .20

whenever it flashes for them, they walk therein, and when darkness covers them, they stand still. And if Allâh willed, He could have taken away their hearing and their sight. Certainly, Allâh has power over all things.

L'éclair presque leur emporte la vue: chaque fois qu'il leur donne de la lumière, ils avancent; mais dès qu'il fait obscur, ils s'arrêtent. Si Allah le voulait Il leur enlèverait certes l'ouïe et la vue, car Allah a pouvoir sur tout chose.

O mankind! Worship { 21. يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ } your Lord (Allâh), Who created you and those who were before you so that you may become Al-Muttaqûn (the pious See V.2:2.

O hommes! Adorez votre Seigneur, qui vous a créés vous et ceux qui vous ont précédés. Ainsi atteindriez-vous à la piété.

{ 22. الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ } Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allâh (in worship) while you know (that He Alone has the right to be worshipped).

22. C'est Lui qui vous a fait la terre pour lit, et le ciel pour toit; qui précipite la pluie du ciel et par elle fait surgir toutes sortes de fruits pour vous nourrir, ne Lui cherchez donc pas des égaux, alors que vous savez (tout cela.

{ 23. وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ } And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'ân) to Our slave (Muhammad صلى الله عليه وسلم),

then produce a Sûrah (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allâh, if you are truthful.

23. Si vous avez un doute sur ce que Nous avons révélé à Notre Serviteur, tâchez donc de produire une sourate semblable et appelez vos témoins, (les idoles) que vous adorez en dehors d'Allah, si vous êtes véridiques.

But if you do it. 24 {فَإِنْ لَّمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ} not, and you can never do it, then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers.

Si vous n'y parvenez pas et, à coup sûr, vous n'y parviendrez jamais, 24. parez-vous donc contre le feu qu'alimenteront les hommes et les pierres, lequel est réservé aux infidèles.

{وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رَزَقُوا قَالَُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأُتُوا بِهِ مُتَشَابِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ} 25. And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise). Every time they will be provided with a fruit therefrom, they will say: This is what we were provided with before, and they will be given things in resemblance (i.e. in the same form but different in taste) and they shall have therein Azwâjun Mutahharatun (purified mates or wives), (having no menses, stools, urine, etc.) and they will abide therein forever.

25. Annonce à ceux qui croient et pratiquent de bonnes oeuvres qu'ils auront pour demeures des jardins sous lesquels coulent les ruisseaux; chaque fois qu'ils seront gratifiés d'un fruit des jardins ils diront: C'est bien là ce qui nous avait été servi auparavant.*

Or c'est quelque chose de semblable (seulement dans la forme); ils auront là des épouses pures, et là ils demeureront éternellement.

{إِنَّ اللَّهَ لَا يَسْتَحْيُ أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ} 26. Verily, Allâh is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it. And as for those who believe, they know that it is the Truth from their Lord, but as for those who disbelieve, they say: What did Allâh intend by this parable? By it He misleads many, and many He guides thereby. And He misleads thereby only those who are Al-Fâsiqûn (the rebellious, disobedient to Allâh).

26. Certes, Allah ne se gêne point de citer en exemple n'importe quoi: un moustique ou quoi que ce soit au-dessus; quant aux croyants, il savent bien

qu'il s'agit de la vérité venant de la part de leur Seigneur; quant aux Par 'Qu'a voulu dire Allah par un tel exemple infidèles, ils se demandent cela, nombreux sont ceux qu'il égare et nombreux sont ceux qu'Il guide; mais Il n'égare par cela que les pervers.

{الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ} 27. Those who break Allâh's Covenant after ratifying it, and sever what Allâh has ordered to be joined (as regards Allâh's religion of Islâmic Monotheism, and to practise its legal laws on the earth and also as regards keeping good relations with kith and kin), and do mischief on earth, it is they who are the losers.

qui rompent le pacte qu'ils avaient fermement conclu avec Allah, 27. coupent ce qu'Allah a ordonné d'unir, et sèment la corruption sur la terre. Ceux-là sont les vrais perdants.

{كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ} 28. How can you disbelieve in Allâh? Seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life (on the Day of Resurrection) and then unto Him you will return. (See V.40:11.

Comment pouvez-vous renier Allah alors qu'Il vous a donné la vie, 28. quand vous en étiez privés? Puis Il vous fera mourir; puis Il vous fera revivre et enfin c'est à Lui que vous retournerez.

{هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ} 29. He it is Who created for you all that is on earth. Then He Istawâ (rose over) towards the heaven and made them seven heavens and He is the All-Knower of everything.

C'est Lui qui a créé pour vous tout ce qui est sur la terre, puis Il a orienté 29. Sa volonté vers le ciel et en fit sept cieus. Et Il est Omniscient.

{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.

Khalifa³⁰ Je vais établir sur la terre un vicaire³⁰

Ils dirent:

Vas-Tu y désigner un qui y mettra le désordre et répandra le sang,³⁰

quand nous sommes là à Te sanctifier et à Te glorifier?

:Il dit –

En vérité, Je sais ce que vous ne savez pas.³⁰

{وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ} 31. And

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?³¹

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 أَعْلَمُ 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: – 32.

Gloire à Toi! Nous n'avons de savoir que ce que Tu nous a appris.³²

Certes c'est Toi l'Omniscient, le Sag.

{قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ الْغَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ} 33. He said: O Adam! Inform them of their names, and 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: – 33.

‘O Adam, informe-les de ces noms’
 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?

{وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ} 34. And (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 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 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 diston s 35.

O Adam, habite le Paradis toi et ton épouse, et 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 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 y³⁷
aura une demeure sur la terre, et un usufruit pour un temps.

Then Adam received from 37. {فَتَلَقَّى 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 أَهْبِطُوا 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 dîmes – 38

Descendez d'ici, vous tous! Toutes les fois que Je vous enverrai un³⁸
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.

O 40. {يَا بَنِي إِسْرَٰئِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أَوْفٍ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُونِ}
Children of Israel! Remember My Favour which I bestowed upon you,

and fulfil (your obligations to) My Covenant (with you) so that I fulfil (My Obligations to) your covenant (with Me), and fear none but Me.

**O enfants d'Israël, rappelez-vous Mon bienfait dont Je vous ai .40
comblés. Si vous tenez vos engagements vis-à-vis de Mois, Je tiendrai les
miens. Et c'est Moi que vous devez redouter.**

{وَأْمِنُوا بِمَا أُنزِلَتْ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَإِيَّايَ

فَاتَّقُونِ} .41 And believe in what I have sent down (this Qur'ân), confirming

**that which is with you, (the Taurât (Torah) and the Injeel (Gospel)),
and be not the first to disbelieve therein, and buy (get
not with My Verses (the Taurât (Torah) and the Injeel (Gospel))**

**a small price (i.e. getting a small gain by selling My Verses),
and fear Me and Me Alone. (Tafsir At-Tabarî, Vol. I, Page 253.**

**Et croyez à ce que J'ai fait descendre, en confirmation de ce qui .41
était déjà avec vous; et ne soyez pas les premiers à le rejeter. Et
n'échangez pas Mes révélations contre un vil prix. Et c'est Moi que vous
devez craindre.**

{وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ} .42 And mix not truth with

**is Allâh's صلى الله عليه وسلم falsehood, nor conceal the truth (i.e. Muhammad
Messenger and his qualities are written in your Scriptures, the Taurât
...(Torah) and the Injeel (Gospel)) while you know (the truth**

**Et ne mêlez pas le faux à la vérité. Ne cachez pas sciemment la .42
vérité.**

{وَأَقِمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ} .43 And perform As-Salât (Iqâmat-as-

**Salât), and give Zakât, and Irkâ` (i.e. bow down or submit yourselves
with obedience to Allâh) along with ArRâki`ûn.**

**Et accomplissez la Salat, et acquittez la Zakat, et inclinez-vous avec .43
ceux qui s'inclinent.**

**{أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ} .44 Enjoin you Al-Birr .44
(piety and righteousness and each and every act of obedience to Allâh)**

on the people and you forget (to practise it) yourselves, while you recite the Scripture (the Taurât (Torah))! Have you then no sense. Commandez-vous aux gens de faire le bien, et vous oubliez vous-mêmes de la faire, alors que vous récitez le Livre? Etes-vous donc dépourvus de raison?

And seek help in patience and {وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ} 45. As-Salât (the prayer) and truly it is extremely heavy and hard except for Al-Khâshi`ûn (i.e. the true believers in Allâh those who obey Allâh with full submission, fear much from His Punishment, and believe in His Promise (Paradise, etc.) and in His Warnings (Hell, etc. Et cherchez secours dans l'endurance et la Salat: certes, la Salat est une lourde obligation, sauf pour les humbles.

{الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ} 46. They are those) who are certain that they are going to meet their Lord, and that unto Him they are going to return. qui ont a certitude de rencontrer leur Seigneur (après leur résurrection) et retourner à Lui seul.

{يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَلَيَّ فُضِّلْتُمْ عَلَى الْعَالَمِينَ} 47. O Children of Israel! Remember My Favour which I bestowed upon you and that I preferred you to the `AlamIn (mankind and jinns) (of your time period, in the past. O enfants d'Israël, rappelez-vous Mon bienfait dont Je vous ai comblés, (Rappelez-vous) que Je vous ai préférés à tous les peuples (de l'époque.

{وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ} 48. And fear a Day (of Judgement) when a person shall not avail another, nor will intercession be accepted from him nor will compensation be taken from him nor will they be helped.

**Et redoutez le jour où nulle âme ne suffira en quoi que ce soit à une 48
autre; où l'on n'acceptera d'elle aucune intercession; et où on ne
recevra d'elle aucune compensation. Et ils ne seront point secourus.**

{وَإِذْ نَجَّيْنَاكُمْ مِّنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُذَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلَاءٌ مِّنْ

And (remember) when We delivered you from Fir`aun's 49. رَبِّكُمْ عَظِيمٌ}

**(Pharaoh) people, who were afflicting you with a horrible torment,
killing your sons and sparing your women, and therein was a mighty
trial from your Lord.**

**Et (rappelez-vous), lorsque Nous vous avons délivrés des gens de 49
Pharaon, qui vous infligeaient le pire châtement: en égorgeant vos fils et
épargnant vos femmes. C'était là une grande épreuve de la part de
votre Seigneur.**

{وَإِذْ فَرَقْنَا بِكُمْ الْبَحْرَ فَأَنْجَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنتُمْ تَنْظُرُونَ} 50. And (remember) when We

**separated the sea for you and saved you and drowned Fir`aun's
(Pharaoh) people while you were looking (at them, when the sea-water
covered them.**

**Et (rappelez-vous), lorsque Nous avons fendu la mer pour vous 50
donner passage!.. Nous vous avons donc délivrés, et noyé les gens de
Pharaon, tandis que vous regardiez.**

**{وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِن بَعْدِهِ وَأَنتُمْ ظَالِمُونَ} 51. And (remember) 51
when We appointed for Musa (Moses) forty nights, and (in his absence)
you took the calf (for worship), and you were Zâlimûn (polytheists and
wrong-doers, etc.**

**Et (rappelez-vous), lorsque Nous donnâmes rendez-vous à Moïse 51
pendant quarante nuits!.. Puis en son absence vous avez pris le veau
pour idole alors que vous étiez injustes (à l'égard de vous mêmes en
adorant autre qu'Allah.**

**{ثُمَّ عَفَوْنَا عَنْكُمْ مِّنْ بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ} 52. Then after that We forgave you so 52.
that you might be grateful.**

**Mais en dépit de cela Nous vous pardonnâmes, afin que vous
reconnaissez (Nos bienfaits à votre égard.**

And (remember) when We gave .53 {وَإِذْ آتَيْنَا مُوسَى الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ}
**Musa (Moses) the Scripture (the Taurât (Torah)) and the criterion (of
right and wrong) so that you may be guided aright.**
Et (rappelez-vous), lorsque Nous avons donné à Moïse le Livre et le .53
Discernement afin que vous soyez guidés.

{وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قَوْمِ! لَقَدْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَىٰ بَارِئِكُمْ فَاقْتُلُوا أَنْفُسَكُمْ ذَلِكَ خَيْرٌ
لَّكُمْ عِنْدَ بَارِئِكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ} .54
And (remember) when Musa
(Moses) said to his people: O my people! Verily, you have wronged
yourself by worshipping the calf. So turn in repentance to your
Creator and kill yourselves (the innocent kill the wrongdoers among
you), that will be better for you with your Creator. Then He accepted
your repentance. Truly, He is the One Who accepts repentance, the
Most Merciful.

Et (rappelez-vous), lorsque Moïse dit à son peuple: . 54
O mon peuple, certes vous vous êtes fait du tort à vous-mêmes en
prenant le Veau pour idole. Revenez donc à votre Créateur; puis, tuez
donc les coupables vous-mêmes: ce serait mieux pour vous, auprès de
C'est ainsi qu'Il agréa votre repentir; car c'est Lui, votre Créateur
certes, le Repentant et le Miséricordieux!.

And .55 {وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَىٰ اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّاعِقَةُ وَأَنْتُمْ تَنْظُرُونَ}
(remember) when you said: O Musa (Moses)! We shall never believe in
you until we see Allâh plainly. But you were seized with a thunder-bolt
..(lightning) while you were looking
Et (rappelez-vous), lorsque vous dites: .55
Alors O Moïse, nous ne te croirons qu'après avoir vu Allah clairement.
la foudre vous saisit tandis que vous regardiez.

Then We raised you up after your death, so that you might be grateful.
Puis Nous vous ressuscitâmes après votre mort afin que vous soyez reconnaissants.

وَوَضَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَىٰ كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ} 57.
And We shaded you with clouds and sent down on you Al-Manna and the quails, (saying): Eat of the good lawful things We have provided for you, (but they rebelled). And they did not wrong Us but they wronged themselves.
Et Nous vous couvrîmes de l'ombre d'un nuage, et fîmes descendre sur vous la manne et les cailles:
Ce n'est pas à – ! Mangez des délices que Nous vous avons attribués –
Nous qu'ils firent du tort, mais ils se firent tort à eux-mêmes.

وَإِذْ قُلْنَا ادْخُلُوا هَٰذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَّادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ نَّغْفِرْ لَكُمْ خَطَايَاكُمْ وَسَيَزِيدُ الْمُحْسِنِينَ} 58.
And (remember) when We said: Enter this town (Jerusalem) and eat bountifully therein with pleasure and delight wherever you wish, and enter the gate in prostration (or bowing with humility) and say: 'Forgive us,' and We shall forgive you your sins and shall increase (reward) for the good-doers.
Et (rappelez-vous), lorsque Nous dîmes: Entrez dans cette ville, et mangez-y à l'envie où il vous plaira; mais de) rémission entrez par la porte en vous prosternant et demandez la vos péchés); Nous vous pardonnerons vos fautes si vous faites cela et donnerons davantage de récompense pour les bienfaisants.

{فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ} 59.
But those who did wrong changed the word from that which had been told to them for another, so We sent upon the wrong-doers Rijzan (a punishment) from the heaven because of their rebelling against Allâh's Obedience. (Tafsir At-Tabari, Vol. I, Page 305.

Mais, à ces paroles, les pervers en substituèrent d'autres, et pour les .59 punir de leur fourberie Nous leur envoyâmes du ciel un châtiment avilissant.

**{وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ
كُلُوا وَاشْرَبُوا مِنْ رِّزْقِ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ} 60. And (remember) when Musa**

(Moses) asked for water for his people, We said: Strike the stone with your stick. Then gushed forth therefrom twelve springs. Each (group of) people knew its own place for water. Eat and drink of that which Allâh has provided and do not act corruptly, making mischief on the earth.

Et (rappelez-vous), quand Moïse demanda de l'eau pour désaltérer .60 son peuple, c'est alors que Nous dîmes:

Et tout d'un coup, douze sources en Frappe le rocher avec ton bâton

jaillirent, et certes, chaque tribu sut où s'abreuver.

Mangez et buvez de ce qu'Allah vous accorde; et ne semez pas de – troubles sur la terre comme des fauteurs de désordre.

**{وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نَصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْبِتُ الْأَرْضُ مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِهَا وَبَصَلِهَا قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ أَهْبِطُوا مِصْرًا فَإِنَّ لَكُمْ مَّا سَأَلْتُمْ وَضُرِبَتْ عَلَيْهِمُ
الَّذِلَّةُ وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَبٍ مِّنَ اللَّهِ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ} 61. And (remember) when you said, O Musa (Moses)! We**

cannot endure one kind of food. So invoke your Lord for us to bring forth for us of what the earth grows, its herbs, its cucumbers, its Fûm (wheat or garlic), its lentils and its onions. He said, Would you exchange that which is better for that which is lower? Go you down to any town and you shall find what you want! And they were covered with humiliation and misery, and they drew on themselves the Wrath of Allâh. That was because they used to disbelieve the Ayât (proofs, evidences, verses, lessons, signs, revelations etc.) of Allâh and killed the Prophets wrongfully. That was because they disobeyed and used to transgress the bounds (in their disobedience to Allâh, i.e. commit crimes ..(and sins

Et (rappelez-vous), quand vous dîtes: .61

O Moïse, nous ne pouvons plus tolérer une seule nourriture. Prie donc⁶¹
 ton Seigneur pour qu'il nous fasse sortir de la terre ce qu'elle fait
 pousser, de ses légumes, ses concombres, son ail (ou blé), ses lentilles et
 Il vous répondit: – ! ses oignons
 Voulez-vous échanger le meilleur pour le moins bon? Descendez donc à⁶²
 n'importe quelle ville; vous y trouverez certainement ce que vous
 L'avilissement et la misère s'abattirent sur eux; ils demandez.
 encoururent la colère d'Allah. Cela est parce qu'ils reniaient les
 révélations d'allah, et qu'ils tuaient sans droit les prophètes. Cela parce
 qu'ils désobéissaient et transgressaient.

{إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ
 رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ} 62. Verily! Those who believe and those who
 are Jews and Christians, and Sabians, whoever believes in Allâh and
 the Last Day and do righteous good deeds shall have their reward with
 their Lord, on them shall be no fear, nor shall they grieve.
 Certes, ceux qui ont cru, ceux qui se sont judaïsés, les Nazaréens, et 62
 les Sabéens, quiconque d'entre eux a cru en Allah, au Jour dernier et
 accompli de bonnes œuvres, sera récompensé par son Seigneur; il
 n'éprouvera aucune crainte et il ne sera jamais affligé.

{وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ} 63. And (O
 Children of Israel, remember) when We took your covenant and We
 raised above you the Mount (saying): Hold fast to that which We have
 given you, and remember that which is therein so that you may become
 Al-Muttaqûn (the pious See V.2:2.
 Et rappelz-vous), quand Nous avons contracté un engagement avec) 63
 vous et brandi sur vous le Mont:
 Tenez ferme ce que Nous vous avons donné et souvenez-vous de ce qui⁶⁴
 s'y trouve afin que vous soyez pieux.

{ثُمَّ تَوَلَّيْتُمْ مِّنْ بَعْدِ ذَلِكَ فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ} 64. Then after that you
 turned away. Had it not been for the Grace and Mercy of Allâh upon
 you, indeed you would have been among the losers.

**Puis vous vous en détournâtes après vos engagements, n'eût été .64
donc la grâce d'Allah et Sa miséricorde, vous seriez certes parmi les
perdants.**

**And indeed you .65 {وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ} knew those amongst you who transgressed in the matter of the Sabbath
(i.e. Saturday). We said to them: Be you monkeys, despised and
rejected.**

**Vous avez certainement connu ceux des vôtres qui transgressèrent .65
le Sabbat. Et bien Nous leur dîmes:
Soyez des singes abjects.***

**So We made this punishment .66 {فَجَعَلْنَاهَا نَكَالًا لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ} an example to their own and to succeeding generations and a lesson to
those who are Al-Muttaqûn (the pious See V.2:2.
Nous fîmes donc de cela un exemple pour les villes qui l'entouraient .66
alors et une exhortation pour les pieux.**

**{وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً قَالُوا أَتَتَّخِذُنَا هُزُوًا قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ
الْجَاهِلِينَ} .67 And (remember) when Musa (Moses) said to his people:
Verily, Allâh commands you that you slaughter a cow. They said, Do
you make fun of us? He said, I take Allâh's Refuge from being among
Al-Jâhilûn (the ignorants or the foolish.
Et rappelez-vous,) lorsque Moïse dit à son peuple: .67
Certes Allah vous ordonne d'immoler une vache***

Ils dirent:Nous prends-tu en moquerie?*
dit-il. .Qu'Allah me garde d'être du nombre des ignorants.

**{قَالُوا أَدْعُنَا رَبَّنَا يَجِدْ لَنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِضٌ وَلَا بِكْرٌ عَوَانٌ بَيْنَ ذَلِكَ فَافْعَلُوا مَا
تُؤْمَرُونَ} .68 They said, Call upon your Lord for us that He may make plain
to us what it is! He said, He says, `Verily, it is a cow neither too old nor
too young, but (it is) between the two conditions', so do what you are
commanded.**

Ils dirent: Demande pour nous à ton Seigneur qu'Il nous précise ce ⁶⁸

Il dit: – qu'elle doit être

**Certes Allah dit que c'est bien une vache, ni vieille ni vierge, d'un âge ⁶⁹
moyen, entre les deux. Faites donc ce qu'on vous commande.**

**{قَالُوا أَذْغُ لَنَا رَبِّكَ يُبَيِّنْ لَنَا مَا لَوْثُهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءُ فَاقِعٌ لَوْثُهَا تَسُرُّ النَّاسَ مِنْ} 69 . They
said, Call upon your Lord for us to make plain to us its colour. He said,
He says, `It is a yellow cow, bright in its colour, pleasing to the
. beholders.**

Ils dirent: Demande donc pour nous à ton Seigneur qu'Il nous ⁶⁹

Il dit: – précise sa couleur

Allah dit que c'est une vache jaune, de couleur vive et plaisante à voir. ⁷⁰

**{قَالُوا أَذْغُ لَنَا رَبِّكَ يُبَيِّنْ لَنَا مَا هِيَ إِنَّ الْبَقَرَ تَشَابَهُ عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ} 70 . They said, Call
upon your Lord for us to make plain to us what it is. Verily to us all
cows are alike, And surely, if Allâh wills, we will be guided.**

**Ils dirent: Demande pour nous à ton Seigneur qu'Il nous précise ce ⁷⁰
qu'elle est car pour nous, les vaches se confondent. Mais, nous y serions
certainement bien guidés, si Allah le veut.**

**{قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولَ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا شِيَةَ فِيهَا قَالُوا الْآنَ جِئْتَ بِالْحَقِّ} 71 . He Musa (Moses) said, He says, `It is a cow neither
fَذَبَحُوهَا وَمَا كَادُوا يَفْعَلُونَ**

**trained to till the soil nor water the fields, sound, having no other
colour except bright yellow.' They said, Now you have brought the
truth. So they slaughtered it though they were near to not doing it.**

**Il dit: Allah dit que c'est bien une vache qui n'a pas été asservie à ⁷¹
labourer la terre ni à arroser le champ, idemne d'infirmité et dont la
couleur est unie**

Ils dirent:

Te voilà enfin, tu nous as apporté la vérité.

Ils l'immolèrent alors mais il s'en fallut qu'ils ne l'eussent pas fait.

{وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا وَاللَّهُ مُخْرِجٌ مَّا كُنْتُمْ تَكْتُمُونَ} 72 . And (remember) when you killed a man and fell into dispute among yourselves as to the crime. But Allâh brought forth that which you were hiding. Et quand vous aviez tué un homme et que chacun de vous cherchait à se disculper!... Mais Allah démasque ce que vous dissimuliez.

{فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَىٰ وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ} 73 . So We said: Strike him (the dead man) with a piece of it (the cow). Thus Allâh brings the dead to life and shows you His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) so that you may understand. Nous dîmes donc: Frappez le tué avec une partie de la vache. 73 Ainsi Allah ressuscite les morts et vous montre les signes (de Sa puissance) afin que vous raisonniez.

{ثُمَّ قَسَتْ قُلُوبُكُم مِّن بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِن مِّنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ أَلْهَارٌ وَإِن مِنْهَا لَمَا يَشْفَقُ فَيَخْرُجُ مِنْهُ أَلْمَاءٌ وَإِن مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ} 74 . Then, after that, your hearts were hardened and became as stones or even worse in hardness. And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them (stones) which fall down for fear of Allâh. And Allâh is not unaware of what you do. Puis, et en dépit de tout cela, vos coeurs se sont endurcis; ils sont devenus comme des pierres ou même plus durs encore; car il y a des pierres d'où jaillissent les ruisseaux, d'autres se fendent pour qu'en surgisse l'eau, d'autres s'affaissent par crainte d'Allah. Et Allah n'est certainement jamais inattentif à ce que vous faites.

{أَفَتَطْمَعُونَ أَن يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِن بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ} 75 . Do you (faithful believers) covet that they will believe in your religion inspite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allâh (The Taurât (Torah).) then they used to change it knowingly after they understood it? Eh bien, espérez-vous (Musulmans) que des pareils gens (les Juifs) – vous partageront la foi? alors qu'un groupe d'entre eux, après avoir entendu et compris la parole d'Allah, la falsifièrent sciemment.

{وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَا بِغُسْطِهِمْ إِلَىٰ بَعْضٍ قَالُوا أَتُحَدِّثُونَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ أَفَلَا تَعْقِلُونَ} 76. And when they (Jews) meet those who believe

(Muslims), they say, We believe, but when they meet one another in private, they say, Shall you (Jews) tell them (Muslims) what Allâh has revealed to you (Jews), about the description and the qualities of Prophet Muhammad صلى الله عليه وسلم,

that which are written in the Taurât (Torah)), that they (Muslims) may argue with you (Jews) about it before your Lord? Have you (Jews) then no understanding?

Et quand ils rencontrent des croyants, ils disent:et, Nous croyons. 76 une fois seuls entre eux, ils disent:Allez-vous confier aux musulmans ce qu'Allah vous a révélé pour leur fournir, ainsi, un argument contre vous devant votre Seigneur! Etes-vous donc dépourvus de raison?

{أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ} 77. Know they (Jews) not that Allâh

knows what they conceal and what they reveal?

Ne savent-ils pas qu'en vérité Allah sait ce qu'ils cachent et ce – 77 qu'ils divulguent?

{وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِيَّ وَإِنْ هُمْ إِلَّا يَظُنُّونَ} 78. And there are among them

(Jews) unlettered people, who know not the Book, but they trust upon false desires and they but guess.

Et il y a parmi eux des illettrés qui ne savent rien du Livre hormis 78 des prétentions et ils ne font que des conjectures.

{فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَٰذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا فَوَيْلٌ لَهُمْ مِّمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِّمَّا يَكْسِبُونَ} 79. Then woe to those who write the Book with their own hands and then say, This is from Allâh, to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn thereby.

Malheur, donc, à ceux qui de leurs propres mains composent un 79 livre puis le présentent comme venant d'Allah pour en tirer un vil

profit! - Malheur à eux, donc, à cause de ce que leurs mains ont écrit, et malheur à eux à cause de ce qu'ils en profitent.

{وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّاماً مَّعْدُودَةً قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا

تَعْلَمُونَ} 80. And they (Jews) say, The Fire (i.e. Hell-fire on the Day of

Resurrection) shall not touch us but for a few numbered days. Say (O

Muhammad صلى الله عليه وسلم

to them): Have you taken a covenant from Allâh, so that Allâh will not break His Covenant? Or is it that you say of Allâh what you know not?

Et ils ont dit:Le Feu ne nous touchera que pour quelques jours 80

comptés.

Dis:Auriez-vous pris un engagement avec Allah - car Allah ne manque

jamais à Son engagement; - non, mais vous dites sur Allah ce que vous

ne savez pas.

{بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ} 81. Yes!

Whosoever earns evil and his sin has surrounded him, they are dwellers of the Fire (i.e. Hell); they will dwell therein forever.

Bien au contraire! Ceux qui font le mal et qui se font cerner par 81

leurs péchés, ceux-là sont les gens du Feu où ils demeureront

.éternellement

{وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ} 82. And those who

Islâmic Monotheism) and do – believe (in the Oneness of Allâh

righteous good deeds, they are dwellers of Paradise, they will dwell

therein forever. (See V.2:257.

Et ceux qui croient et pratiquent les bonnes oeuvres, ceux-là sont les 82

gens du Paradis où il demeureront éternellement.

{وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَٰئِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَقُولُوا

لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ مُّعْرِضُونَ} 83. And

(remember) when We took a covenant from the Children of Israel,

(saying): Worship none but Allâh (Alone) and be dutiful and good to

parents, and to kindred, and to orphans and Al-Masâkin (the poor), and speak good to people [i.e. enjoin righteousness and forbid evil, and and perform As-Salât صلى الله عليه وسلم], say the truth about Muhammad (Iqâmat-as-Salât), and give Zakât. Then you slid back, except a few of you, while you are backsliders. (Tafsir Al-Qurtubi, Vol. 2, Page 392. Et (rappelle-toi), lorsque Nous avons pris l'engagement des enfants d'Israël de n'adorer qu'Allah, de faire le bien envers les pères, les mères, les proches parents, les orphelins et les nécessiteux, d'avoir de bonnes paroles avec les gens; d'accomplir régulièrement la Salat et d'acquitter la Zakat! - Mais à l'exception d'un petit nombre de vous, vous manquiez à vos engagements en vous détournant de Nos commandements.

{وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَسْهَوْنَ} .84 And (remember) when We took your covenant (saying): Shed not the blood of your people, nor turn out your own people from their dwellings. Then, (this) you ratified and (to this) you bear witness. Et rappelez-vous, lorsque Nous obtinmes de vous l'engagement de ne pas vous verser le sang, (par le meurtre) de ne pas vous expulser les uns les autres de vos maisons. Puis vous y avez souscrit avec votre propre témoignage.

{ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِنْكُمْ مِنْ دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِمْ بِالْإِثْمِ وَالْعُدْوَانِ وَإِنْ يَأْتُواكُمْ أُسَارَىٰ فَفَادُوهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ} .85 After this, it is you who kill one another and drive out a party of you from their homes, assist (their enemies) against them, in sin and transgression. And if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allâh is not unaware of what you do. Quoique ainsi engagés, voilà que vous vous entretenez, que vous expulsez de leurs maisons une partie d'entre vous contre qui vous

prêtez main forte par péché et agression. Mais quelle contradiction! Si vos coreligionnaires vous viennent captifs vous les rançonnez alors qu'il vous était interdit de les expulser (de chez eux). Croyez-vous donc en une partie du Livre et rejetez-vous le reste? Ceux d'entre vous qui agissent de la sorte ne méritent que l'ignominie dans cette vie, et au Jour de la Résurrection ils seront refoulés au plus dur châtement, et Allah n'est pas inattentif à ce que vous faites.

Those are .86 {أُولَٰئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ فَلَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ} they who have bought the life of this world at the price of the Hereafter. Their torment shall not be lightened nor shall they be helped. Voilà ceux qui échangent la vie présente contre la vie future. Eh .86 bien, leur châtement ne sera pas diminué. Et ils ne seront point secourus.

{وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ} .87 And indeed, We gave

Musa (Moses) the Book and followed him up with a succession of Messengers. And We gave 'Iesa (Jesus), the son of Maryam (Mary), clear signs and supported him with Rûh-ul-Qudus [Jibrael (Gabriel.

Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant? Some, you disbelieved and some, you killed.

Certes, Nous avons donné le Livre à Moïse; Nous avons envoyé .87 après lui des prophètes successifs. Et Nous avons donné des preuves à Jésus fils de Marie, et Nous l'avons renforcé du Saint-Esprit. Est-ce qu'à chaque fois, qu'un Messager vous apportait des vérités contraires à vos souhaits vous vous enfliez d'orgueil? Vous traitiez les uns d'imposteurs et vous tuiez les autres.

And they say, Our hearts are .88 {وَقَالُوا قُلُوبُنَا غُلْفٌ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ} wrapped (i.e. do not hear or understand Allâh's Word). Nay, Allâh has cursed them for their disbelief, so little is that which they believe.

Et ils dirent: Nos coeurs sont enveloppés et impénétrables. 88

Non mais Allah les a maudits à cause de leur infidélité, leur foi est donc médiocre.

{وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ} 89. **And when there came to them (the Jews), a**

Book (this Qur'ân) from Allâh confirming what is with them [the Taurât (Torah) and the Injeel (Gospel)], although aforetime they had invoked Allâh (for coming of Muhammad

in order to gain victory over those who disbelieved, then صلى الله عليه وسلم) when there came to them that which they had recognised, they disbelieved in it. So let the Curse of Allâh be on the disbelievers.

Et quant leur vint d'Allah un Livre confirmant celui qu'ils avaient 89 déjà, - alors qu'au paravant ils cherchaient la suprématie sur les mécréants, - quand donc leur vint cela même qu'ils reconnaissaient, ils refusèrent d'y croire. Que la malédiction d'Allah soit sur les mécréants.

{بِئْسَمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَن يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَعِثْنَا أَن نُّنَزِّلُ اللَّهُ مِنْ فَضْلِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ فَبَاءُوا بِغَضَبٍ عَلَىٰ غَضَبٍ وَلِلْكَافِرِينَ عَذَابٌ مُّهِينٌ} 90. **How bad is that for which they have sold their**
ownelves, that they should disbelieve in that which Allâh has revealed (the Qur'ân), grudging that Allâh should reveal of His Grace unto whom He will of His slaves. So they have drawn on themselves wrath upon wrath. And for the disbelievers, there is disgracing torment.

Comme est vil ce contre quoi ils ont troqué leurs âmes! Ils ne croient 90 pas en ce qu'Allah a fait descendre, révoltés à l'idée qu'Allah, de par Sa grâce, fasse descendre la révélation sur ceux de Ses serviteurs qu'Il veut. Ils ont donc acquis colère sur colère, car un châtiment avilissant attend les infidèles.

{وَإِذَا قِيلَ لَهُمْ آمِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا تَنُؤِمُونَ بِنَا وَأَنزَلَ عَلَيْنَا وَكَفَرُوا بِمَا وَرَّاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِن قَبْلُ إِن كُنْتُمْ مُّؤْمِنِينَ} 91. **And when it is said to them (the Jews),**
Believe in what Allâh has sent down, they say, We believe in what was

sent down to us. And they disbelieve in that which came after it, while it is the truth confirming what is with them. Say (O Muhammad to them): Why then have you killed the Prophets of Allâh صلى الله عليه وسلم aforetime, if you indeed have been believers?

Et quand on leur dit: Croyez à ce qu'Allah a fait descendre. 91

ils disent:

Nous croyons à ce qu'on a fait descendre à nous.

Et ils rejettent le reste, alors qu'il est la vérité confirmant ce qu'il y avait déjà avec eux. –

Dis: Pourquoi donc avez-vous tué auparavant les prophètes d'Allah, si vous étiez croyants?

{قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِّنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ} 94. Say to

(them): If the home of the Hereafter with Allâh is indeed for you specially and not for others, of mankind, then long for death if you are truthful.

Dis: Si l'Ultime demeure auprès d'Allah est pour vous seuls, à 94 l'exclusion des autres gens, souhaitez donc la mort (immédiate) si vous êtes véridiques.

{وَلَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ} 95. But they will never long for it because of what their hands have sent before them (i.e. what they have done). And Allâh is All-Aware of the Zâlimûn (polytheists and wrong-doers).

Or, ils ne la souhaiteront jamais, sachant tout le mal qu'ils ont 95 perpétré de leurs mains. Et Allah connaît bien les injustes.

{وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاةٍ وَمِنَ الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُزَحِّزٍ مِنَ الْعَذَابِ} 96. And verily, you will find them (the Jews) the

greediest of mankind for life and (even greedier) than those who ascribe partners to Allâh (and do not believe in Resurrection Magians, pagans, and idolaters, etc.). Everyone of them wishes that he could be given a

life of a thousand years. But the grant of such life will not save him even a little from (due) punishment. And Allâh is All-Seer of what they do.

Et certes tu les trouveras les plus attachés à la vie (d'ici-bas), pire en cela que les Associateurs. Tel d'entre eux aimerait vivre mille ans, Mais une pareille longévité ne le sauvera pas du châtement! Et Allah voit bien leurs actions.

{قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ} 97. Say (O Muhammad صلى الله عليه وسلم):

Whoever is an enemy to Jibrael (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'ân) down to your heart by Allâh's Permission, confirming what came before it [i.e. the Taurât (Torah) and the Injeel (Gospel)] and guidance and glad tidings for the believers.

Dis: Quiconque est ennemi de Gabriel doit connaître que c'est lui⁹⁷ qui, avec la permission d'Allah, a fait descendre sur ton cœur cette révélation qui déclare véridiques les messages antérieurs et qui sert aux croyants de guide et d'heureuse annonc.

{مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ} 98. Whoever is an enemy to Allâh, His Angels, His Messengers, Jibrael (Gabriel) and Mikael (Michael), then verily, Allâh is an enemy to the disbelievers.

Dis : Quiconque est ennemi d'Allah, de Ses anges, de Ses messagers,⁹⁸ de Gabriel et de Michaël... (Allah sera son ennemi) car Allah est l'ennemi des infidèle.

{وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ} 99. And indeed We have sent down to you manifest Ayât (these Verses of the Qur'ân which inform in detail about the news of the Jews and their secret intentions, etc.), and none disbelieve in them but Fâsiqûn (those who rebel against Allâh's Command.

**Et très certainement Nous avons fait descendre vers toi des signes 99
évidents. Et seuls les pervers n'y croient pas.**

**{أَوَكُلَّمَا عَاهَدُوا عَهْدًا نَبَذَهُ فَرِيقٌ مِّنْهُمْ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ} 100. Is it not (the case) that every
time they make a covenant, some party among them throw it aside?
Nay! (the truth is) most of them believe not.**

**100. Faudrait-il chaque fois qu'ils concluent un pacte, qu'une partie
d'entre eux le dénonce? C'est que plutôt la plupart d'entre eux ne sont
pas croyants.**

**{وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ
لَا يَعْلَمُونَ} 101. And when there came to them a Messenger from Allâh (i.e. Muhammad صلى الله عليه وسلم)
confirming what was with them, a party of those who were given the**

**Scripture threw away the Book of Allâh behind their backs as if they
!did not know**

**101. Et quand leur vint d'Allah un messenger confirmant ce qu'il y avait
déjà avec eux, certains à qui le Livre avait été donné, jetèrent derrière
leur dos le Livre d'Allah comme s'ils ne savaient pas.**

**{وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ وَمَا كَفَرَ سُلَيْمَانُ وَلَٰكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا
أَنْزَلَ عَلَى الْمَلَائِكَةِ بِبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا
يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا
لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ} 102. They followed
what the ShayâtIn (devils) gave out (falsely of the magic) in the lifetime
of Sulaimân (Solomon). Sulaimân did not disbelieve, but the ShayâtIn
(devils) disbelieved, teaching men magic and such things that came
down at Babylon to the two angels, Hârût and Mârût, but neither of
these two (angels) taught anyone (such things) till they had said, We are
only for trial, so disbelieve not (by learning this magic from us). And
from these (angels) people learn that by which they cause separation**

between man and his wife, but they could not thus harm anyone except by Allâh's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their ownelves, if they but knew.

Et ils suivirent ce que les diables racontent contre le règne de .102 Solayman. Alors que Solayman n'a jamais été mécréant mais bien les diables: ils enseignent aux gens la magie ainsi que ce qui est descendu aux deux anges Harout et Marout, à Babylone; mais ceux-ci n'enseignaient rien à personne, qui'ils n'aient dit d'abord:

Nous ne sommes rien qu'une tentation: ne sois pas mécréant.*

ils apprennent auprès d'eux ce qui sème la désunion entre l'homme et son épouse. Or ils ne sont capables de nuire à personne qu'avec la permission d'Allah. Et les gens aprennent ce qui leur nuit et ne leur est pas profitable. Et ils savent, très certainement, que celui qui acquiert (ce pouvoir) n'aura aucune part dans l'au-delà. Certes, quelle détestable marchandise pour laquelle ils ont vendu leurs âmes! Si seulement ils savaient.

And if they had believed, .103 {وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِندِ اللَّهِ خَيْرٌ لَّوْ كَانُوا يَعْلَمُونَ} and guarded themselves from evil and kept their duty to Allâh, far better would have been the reward from their Lord, if they but knew.

Et s'ils croyaient et vivaient en piété, une récompense de la part .103 d'Allah serait certes meilleure. Si seulement ils savaient.

O you who .104 {يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا وَاسْمَعُوا وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ} believe! Say not (to the Messenger

Râ'ina but say Unzurna (Do make us understand) and صلى الله عليه وسلم hear. And for the disbelievers there is a painful torment. (See Verse 4:46.

O vous qui croyez! Ne dites pas:favorise-nous) mais dites:) Raaina.* 104

regarde-nous); et écoutez! Un châtement douloureux sera) Onzurna*
pour les infidèles.

{مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ} 105. Neither those who disbelieve among the people of the Scripture (Jews and Christians) nor Al-Mushrikûn (the idolaters, polytheists, disbelievers in the Oneness of Allâh, pagans, etc.) like that there should be sent down unto you any good from your Lord. But Allâh chooses for His Mercy whom He wills. And Allâh is the Owner of Great Bounty.

105. Ni les mécréants parmi les gens du Livre, ni les Associateurs n'aiment qu'on fasse descendre sur vous un bienfait de la part de votre Seigneur, alors qu'Allah réserve à qui Il veut sa Miséricorde. Et c'est Allah le Détenteur de l'abondante grâce.

{مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَا أَوْ مِثْلَهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ} 106. Whatever a Verse (revelation) do We abrogate or cause to be forgotten, We bring a better one or similar to it. Know you not that Allâh is able to do all things?

106. Si Nous abrogeons un verset quelconque ou que Nous le fassions oublier, Nous en apportons un meilleur, ou un semblable. Ne sais-tu pas qu'Allah est Omnipotent?

{أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ} 107. Know you not that it is Allâh to Whom belongs the dominion of the heavens and the earth? And besides Allâh you have neither any Wali (protector or guardian) nor any helper.

107. Ne sais-tu pas qu'à Allah, appartient le royaume des cieux et de la terre, et qu'en dehors d'Allah vous n'avez ni protecteur ni secoureur?

{أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سُئِلَ مُوسَىٰ مِنْ قَبْلُ وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ} 108. Or do you want to ask your Messenger (Muhammad. صلى الله عليه وسلم) as Musâ (Moses) was asked before (i.e. show us openly our Lord?) And he who changes Faith for disbelief, verily, he has gone astray from the Right Way.

Voudriez-vous interroger votre Messenger comme auparavant on interrogea Moïse? Quiconque substitue la mécréance à la foi s'égare certes du droit chemin.

{وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّوكُم مِّنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِندِ أَنْفُسِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ} 109. Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed, out of envy from their own selves, even, after the truth (that Muhammad is Allâh's Messenger) has become manifest unto them. But صلى الله عليه وسلم forgive and overlook, till Allâh brings His Command. Verily, Allâh is Able to do all things.

Nombre de gens du Livre aimeraient par jalousie de leur part, pouvoir vous rendre mécréants après que vous ayez cru. Et après que la vérité s'est manifestée à eux! Pardonnez et oubliez jusqu'à ce qu'Allah fasse venir Son commandement. Allah est très certainement Omnipotent.

{وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ} 110. And perform As-Salât (Iqâmat-as-Salât), and give Zakât, and whatever of good (deeds that Allâh loves) you send forth for yourselves before you, you shall find it with Allâh. Certainly, Allâh is All-Seer of what you do. Et accomplissez la Salat et acquittez la Zakat. Et tout ce que vous avancez de bien pour vous-mêmes, vous le retrouverez auprès d'Allah, car Allah voit parfaitement ce que vous faites.

And .111 {وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَىٰ تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنتُمْ صَادِقِينَ}

they say, None shall enter Paradise unless he be a Jew or a Christian.

These are their own desires. Say (O Muhammad

Produce your proof if you are truthful. صلى الله عليه وسلم),

Et ils ont dit:Nul n'entrera au Paradis que Juifs ou Chrétiens. 111

Voilà leurs chimères. Dis: Donnez votre preuve, si vous êtes véridiques?

Yes, but .112 {بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ}
whoever submits his face (himself) to Allâh (i.e. follows Allâh's Religion
of Islâmic Monotheism) and he is a Muhsin (good-doer i.e. performs
good deeds totally for Allâh's sake only without any show off or to gain
praise or fame, etc., and in accordance with the Sunnah of Allâh's

Messenger Muhammad صلى الله عليه وسلم)

then his reward is with his Lord (Allâh), on such shall be no fear, nor
shall they grieve. (See Tafsir Ibn Kathîr, Vol.1, Page 154.

Non, mais quiconque soumet à Allah son être tout en faisant le .112
bien, aura sa rétribution auprès de son Seigneur. Pour eux, nulle
crainte, et ils ne seront point attristés.

{وَقَالَتِ الْيَهُودُ لَيْسَتْ النَّصَارَىٰ عَلَىٰ شَيْءٍ وَقَالَتِ النَّصَارَىٰ لَيْسَتْ الْيَهُودُ عَلَىٰ شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ كَذَلِكَ قَالَ
الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ} .113 **The Jews said**

that the Christians follow nothing (i.e. are not on the right religion);
and the Christians said that the Jews follow nothing (i.e. are not on the
right religion); though they both recite the Scripture. Like unto their
word, said (the pagans) who know not. Allâh will judge between them
on the Day of Resurrection about that wherein they have been differing.

Et les Juifs disent:Les Chrétiens ne tiennent sur rien 113

et les Chrétiens disent:Les Juifs ne tiennent sur rien,

alors qu'ils lisent le Livre! De même ceux qui ne savent rien tiennent un
langage semblable au leur. Eh bien, Allah jugera sur ce quoi ils
s'opposent, au Jour de la Résurrection.

{وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ} 114. **And who is more unjust than those**

who forbid that Allâh's Name be glorified and mentioned much (i.e. prayers and invocations, etc.) in Allâh's Mosques and strive for their ruin? It was not fitting that such should themselves enter them (Allâh's Mosques) except in fear. For them there is disgrace in this world, and they will have a great torment in the Hereafter.

Qui est plus injuste que celui qui empêche que dans les mosquées 114 **d'Allah, on mentionne Son Nom, et qui s'efforce à les détruire? De tels gens ne devraient y entrer qu'apeurés. Pour eux, ignominie ici-bas, et dans l'au-delà un énorme châtiment.**

{وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ} 115. **And to Allâh belong the**
east and the west, so wherever you turn yourselves or your faces there is the Face of Allâh (and He is High above, over His Throne). Surely! Allâh is All-Sufficient for His creatures' needs, All-Knowing.

A Allah seul appartiennent l'Est et l'Ouest. Où que vous vous 115 **tourniez, la Face (direction) d'Allah est donc là, car Allah a la grâce immense; Il est Omniscient.**

{وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَانَهُ بَلْ لَّهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ كُلُّ لَّهُ قَانُونٌ} 116. **And they (Jews,**
Christians and pagans) say: Allâh has begotten a son (children or offspring). Glory be to Him (Exalted be He above all that they associate with Him). Nay, to Him belongs all that is in the heavens and on earth, and all surrender with obedience (in worship) to Him.

Et ils ont dit: Allah s'est donné un fils. 116

Gloire à Lui! Non! mais c'est à Lui qu'appartient ce qui est dans les
cieux et la terre et c'est à Lui que tous obéissent.

The Originator of the .117 {بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ}
**heavens and the earth. When He decrees a matter, He only says to it :
Be! and it is.**

**Il est le Créateur des cieux et de la terre à partir du néant. .117
Lorsqu’Il décide une chose, Il dit seulement
Soi. “ et elle est aussi tôt.**

{وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ تَشَابَهَتْ قُلُوبُهُمْ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ} .118
**And those who have no knowledge say: Why does not Allâh speak to us (face to face) or why does not a sign come to us?
So said the people before them words of similar import. Their hearts are alike, We have indeed made plain the signs for people who believe with certainty.**

**Et ceux qui ne savent pas ont dit: Pourquoi Allah ne nous parle- 118
t-Il pas (directement), ou pourquoi un signe ne nous vient-il pas
De même, ceux d'avant eux disaient une parole semblable. ?
Leurs coeurs se ressemblent. Nous avons clairement exposé les
signes pour des gens qui ont la foi ferme.**

Verily, We have sent you .119 {إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْحَجِيمِ}
(O Muhammad صلى الله عليه وسلم)

**with the truth (Islâm), a bringer of glad tidings (for those who believe in what you brought, that they will enter Paradise) and a warner (for those who disbelieve in what you brought, they will enter the Hell-fire)
And you will not be asked about the dwellers of the blazing Fire.**

**Certes, Nous t’avons envoyé avec la vérité, en annonciateur et .119
avertisseur; et on ne te demande pas compte des gens de l’Enfer.**

{وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَىٰ وَلَئِنَّ آتِيتَهُمْ بِعَدَاةٍ لِّذِي حَآءِكَ مِنْ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ} .120
Never will the Jews nor the Christians be pleased with you (O Muhammad

till you follow their religion. Say: Verily, the Guidance of صلى الله عليه وسلم (O Muhammad
Allâh (i.e. Islâmic Monotheism) that is the (only) Guidance. And if you
صلى الله عليه وسلم)

were to follow their (Jews and Christians) desires after what you have
received of Knowledge (i.e. the Qur'ân), then you would have against
Allâh neither any Wall (protector or guardian) nor any helper.

Ni les Juifs, ni les Chrétiens ne seront jamais satisfaits de toi, .120
jusqu'à ce que tu suives leur religion.

Certes, c'est la direction d'Allah qui est la vraie direction.*

Dis: Mais si tu suis leurs passions après ce que tu as reçu de science, tu
n'auras contre Allah ni protecteur ni secourer.

{الَّذِينَ آمَنُوا مِنْ بَنِي إِسْرَآءِيلَ يَتْلُوا كِتَابَ رَبِّهِمْ وَالَّذِينَ كَفَرُوا مِنْهُمْ أُولَٰئِكَ نَسُفُكُنْهُمْ أَهْلَ أَرْضِهِمْ}

Those (who embraced Islâm from BanI Israel) to whom We .121 {الْحَاسِرُونَ}
gave the Book (the Taurât (Torah)) (or those (Muhammad's

companions) to whom We have given the Book (the صلى الله عليه وسلم
Qur'ân)) recite it (i.e. obey its orders and follow its teachings) as it
should be recited (i.e. followed), they are the ones who believe therein.

And whoso disbelieve in it (the Qur'ân), those are they who are the
losers. (Tafsir Al-Qurtubi. Vol. 2, Page 95.

Ceux à qui Nous avons donné le Livre, qui le récitent comme il se .121
doit, ceux-là y croient. Et ceux qui n'y croient pas sont les perdants.

O Children of .122 {يَا بَنِي إِسْرَآءِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ}

Israel! Remember My Favour which I bestowed upon you and that I
preferred you to the 'AlamIn (mankind and jinns) (of your time-period,
in the past.

O enfants d'Israël, rappelez-vous Mon bienfait dont Je vous ai .122
comblés et que Je vous ai favorisés par dessus le reste du monde (de
leur époque.

And {وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَاعَةٌ وَلَا هُمْ يُنصَرُونَ} 123 .

fear the Day (of Judgement) when no person shall avail another, nor shall compensation be accepted from him, nor shall intercession be of use to him, nor shall they be helped.

Et redoutez le jour où nulle âme ne bénéficiera à une autre, où l'on n'acceptera d'elle aucune compensation, et où aucune intercession ne lui sera utile. Et ils ne seront point secourus.

{وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي

الظَّالِمِينَ} 124 . (i.e., And (remember) when the Lord of Ibrâhim (Abraham)

Allâh) tried him with (certain) Commands, which he fulfilled. He (Allâh) said (to him), Verily, I am going to make you an Imam (a leader) for mankind (to follow you). (Ibrâhim (Abraham)) said, And of my offspring (to make leaders). (Allâh) said, My Covenant (Prophethood, etc.) includes not Zâlimûn (polytheists and wrong-doers.

Et rappelle-toi,) quand ton Seigneur eut éprouvé Abraham par) 124 :certains commandements, et qu'il les eut accomplis, le Seigneur lui dit Je vais faire de toi un exemple à suivre pour les gens.

Et parmi ma descendance.?"

demanda-t-il.

Mon engagement, dit Allah, ne s'applique pas aux injustes..

{وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنَاً وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنَّ طَهِّرَا بَيْتِيَ

لِّلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ} 125 . And (remember) when We made the House

(the Ka`bah at Makkah) a place of resort for mankind and a place of safety. And take you (people) the Maqâm (place) of Ibrâhim (Abraham) (or the stone on which Ibrâhim (Abraham

stood while he was building the Ka`bah) as a place of prayer عليه السلام

(for some of your prayers, e.g. two Rak`at after the Tawâf of the Ka`bah at Makkah), and We commanded Ibrâhim (Abraham) and Ismâ`il (Ishmael) that they should purify My House (the Ka`bah at

Makkah) for those who are circumambulating it, or staying (I`tikâf), or bowing or prostrating themselves (there, in prayer. Et rappelle-toi,) quand nous fîmes de la Maison un lieu de visite et) .125 un asile pour les gens - Adoptez donc pour lieu de prière, ce lieu où Abraham se tint debout – Et Nous confiâmes à Abraham et à Ismaël ceci: Purifiez Ma Maison pour ceux qui tournent autour, y font retraite * pieuse, s'y inclinent et s'y prosternent.

{وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ} .126 And (remember) when

Ibrâhim (Abraham) said, My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allâh and the Last Day. He (Allâh) answered: As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination.

Et quand Abraham supplia: .126

O mon Seigneur, fais de cette cité un lieu de sécurité, et fais attribution * des fruits à ceux qui parmi ses habitants auront cru en Allah et au Jour dernier le Seigneur dit: ,

Et quiconque n'y aura pas cru, alors Je lui concèderai une courte jouissance (ici-bas), puis Je le contraindrai au châtiment du Feu (dans l'au-delà). Et quelle mauvaise destination.

{وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ} .127 And (remember) when Ibrâhim (Abraham) and (his son) Ismâ'il (Ishmael) were raising the foundations of the House (the Ka`bah at Makkah), (saying), Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower.

O *:Et quand Abraham et Ismaël élevaient les assises de la Maison .127 notre Seigneur, accepte ceci de notre part! Car c'est Toi l'Audient, l'Omniscient.

{رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمَنْ ذُرِّيَّتَنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ

Our Lord! And make us submissive unto You and of our 128. {الرَّحِيمُ}
offspring a nation submissive unto You, and show us our Manâsik (all the ceremonies of pilgrimage Hajj and `Umrah, etc.), and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful.

Notre Seigneur! Fais de nous Tes Soumis, et de notre descendance 128
une communauté soumise à Toi. Et montre nous nos rites et accepte de nous le repentir. Car c'est Toi certes l'Accueillant au repentir, le Miséricordieux.

{رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ

Our Lord! Send amongst them a Messenger of their own (and 129. {الْحَكِيمُ}
indeed Allâh answered their invocation by sending Muhammad صلى الله عليه وسلم), who shall recite unto them Your Verses and instruct them in the Book (this Qur'ân) and Al-Hikmah (full knowledge of the Islâmic laws and jurisprudence or wisdom or Prophethood, etc.), and sanctify them. Verily! You are the All-Mighty, the All-Wise.

Notre Seigneur! Envoie l'un de leurs comme messenger parmi eux, 129
pour leur réciter Tes versets, leur enseigner le Livre et la Sagesse, et les purifier. Car c'est Toi certes le Puissant, le Sage.

{وَمَنْ يَرْغَبْ عَنِ مِّلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنْ

الصَّالِحِينَ} 130. And who turns away from the religion of Ibrâhim (Abraham) (i.e. Islâmic Monotheism) except him who befools himself? Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous.

Qui donc aura en aversion la religion d'Abraham, sinon celui qui 130
sème son âme dans la sottise? Car très certainement Nous l'avons choisi en ce monde; et, dans l'au-delà, il est certes du nombre des gens de bien.

When his Lord said to him, Submit 131. {إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمِ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ}
(i.e. be a Muslim)! He said, I have submitted myself (as a Muslim) to the Lord of the `AlamIn (mankind, jinns and all that exists).

Quand son Seigneur lui avait dit: .131

il dit: ,Soumets-to[»]

Je me soumets au Seigneur de l'Univers.[»]

And .132 {وَوَصَّىٰ بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَابَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ}

this (submission to Allâh, Islâm) was enjoined by Ibrâhim (Abraham) upon his sons and by Ya`qûb (Jacob), (saying), O my sons! Allâh has chosen for you the (true) religion, then die not except in the Faith of Islâm (as Muslims Islâmic Monotheism.

Et c'est ce qu'Abraham recommanda à ses fils, de même que Jacob .132

O mes fils, certes Allah vous a choisi la religion: ne mourrez point, [»]

**donc, autrement qu'en Soumis
à Allah .**

{أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِي قَالُوا نَعْبُدُ إِلَٰهَكَ وَإِلَٰهَ آبَائِكَ إِبْرَاهِيمَ

Or were you witnesses when death .133 {وِإِسْمَاعِيلَ وَإِسْحَاقَ إِلَٰهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ}

approached Ya`qûb (Jacob)? When he said unto his sons, What will you worship after me? They said, We shall worship your Ilâh (God Allâh) the Ilâh (God) of your fathers, Ibrâhim (Abraham), Ismâ'il (Ishmael), Ishâque (Isaac), One Ilâh (God), and to Him we submit (in Islâm.

Etiez-vous témoins quand la mort se présenta à Jacob et qu'il dit à .133

[»]ses fils:

Qu'adorerez-vous après mo?

**Ils répondirent:Nous adorerons ta divinité et la divinité de tes pères,
Abraham, Ismaël et Isaac, Divinité Unique et à laquelle nous sommes
Soumi.**

{تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ} .134

nation who has passed away. They shall receive the reward of what they earned and you of what you earn. And you will not be asked of what they used to do.

Voilà une génération bel et bien révolue. A elle ce qu'elle a acquis, .134 et à vous ce que vous avez acquis. On ne vous demandera pas compte de ce qu'ils faisaient.

And they say, .135 {وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَىٰ تَهْتَدُوا قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ} .135
Be Jews or Christians, then you will be guided. Say (to them, O Muhammad صلى الله عليه وسلم),

RNay, (We follow) only the religion of Ibrâhim (Abraham), Hanifa (Islâmic Monotheism, i.e. to worship none but Allâh (Alone)), and he was not of Al-Mushrikûn (those who worshipped others along with Allâh see V.2:105.

Ils ont dit:Soyez Juifs ou Chrétiens, vous serez donc sur la bonne * 135 voie. Dis:Non, mais nous suivons la religion d'Abraham, le modèle même de la droiture et qui ne fut point parmi les Associateurs.

{قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ} .136
Say (O Muslims), We believe in Allâh and that which has been sent down to us and that which has been sent down to Ibrâhim (Abraham), Ismâ'il (Ishmael), Ishâque (Isaac), Ya'qûb (Jacob), and to Al-Asbât (the offspring of the twelve sons of Ya'qûb (Jacob)), and that which has been given to Musa (Moses) and 'Iesâ (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islâm.

Dites:Nous croyons en Allah et en ce qu'on nous a révélé, et en ce * 136 qu'on a fait descendre vers Abraham et Ismaël et Isaac et Jacob et les Tribus, et en ce qui a été donné à Moïse et à Jésus, et en ce qui a été donné aux prophètes, venant de leur Seigneur: nous ne faisons aucune distinction entre eux. Et à Lui nous sommes Soumis.

{فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ} .137
So if they believe in the like of that which you believe, then they

are rightly guided, but if they turn away, then they are only in opposition. So Allâh will suffice you against them. And He is the All-Hearer, the All-Knower.

Alors, s'ils croient à cela même à quoi vous croyez, ils seront certainement sur la bonne voie. Et s'ils s'en détournent, ils seront certes dans le schisme! Alors Allah te suffira contre eux. Il est l'Audient, l'Omniscient.

Our Sibghah (religion) is the {صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عَابِدُونَ}.138 Sibghah (Religion) of Allâh (Islâm) and which Sibghah (religion) can be better than Allâh's? And we are His worshippers. (Tafsir Ibn KathIr.

Nous suivons la religion d'Allah! Et qui est meilleur qu'Allah en Sa religion? C'est Lui que nous adorons.

Say (O {قُلْ أَتَحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ}.139

Muhammad صلى الله عليه وسلم

to the Jews and Christians), Dispute you with us about Allâh while He is our Lord and your Lord? And we are to be rewarded for our deeds and you for your deeds. And we are sincere to Him in worship and obedience (i.e. we worship Him Alone and none else, and we obey His Orders.

Dis:Discutez vous avec nous au sujet d'Allah, alors qu'Il est notre Seigneur et le vôtre? A nous nos actions et à vous les vôtres! C'est à Lui que nous sommes dévoués

{أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَى قُلْ أَأَنْتُمْ أَعْلَمُ أَمْ اللَّهُ وَمَنْ

Or say you that Ibrâhim .140 {أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةَ عِنْدَهُ مِنَ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ} (Abraham), Ismâ'il (Ishmael), Ishâque (Isaac), Ya'qûb (Jacob) and Al-Asbât (the offspring of the twelve sons of Ya'qûb (Jacob)) were Jews or Christians? Say, Do you know better or does Allâh (knows better that they all were Muslims)? And who is more unjust than he who conceals the testimony (i.e. to believe in Prophet Muhammad

when he comes, as is written in their Books. (See Verse صلى الله عليه وسلم 7:157)) he has from Allâh? And Allâh is not unaware of what you do.

Ou dites-vous qu'Abraham, Ismaël, Isaac et Jacob et les tribus .140
étaient Juifs ou Chrétiens.

Dis: Qui est plus injuste que – Est-ce vous les plus savants, ou Allah?^{*}
celui qui cache un témoignage qu'il détient d'Allah? Et Allah n'est pas
inattentif à ce que vous faites.

That was a .141 {تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ}
nation who has passed away. They shall receive the reward of what they
earned, and you of what you earn. And you will not be asked of what
they used to do.

Voilà une génération bel et bien révolue. A elle ce qu'elle a acquis, .141
et à vous ce que vous avez acquis. Et on ne vous demandera pas compte
de ce qu'ils faisaient.

{سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّاهُمْ عَنْ قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَىٰ

صِرَاطٍ مُسْتَقِيمٍ} .142 The fools (pagans, hypocrites, and Jews) among the
people will say, What has turned them (Muslims) from their Qiblah
(prayer direction (towards Jerusalem)) to which they were used to face
in prayer. Say, (O Muhammad

RT To Allâh belong both, east and the west. He guides صلى الله عليه وسلم
whom He wills to the Straight Way.

Qui les a détournés^{*} : Les faibles d'esprit parmi les gens vont dire .142
de la direction (Qibla) vers laquelle ils s'orientaient auparavant?

Dis: C'est à Allah qu'appartiennent le Levant et le Couchant. 142
guide , qui Il veut vers un droit chemin.

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ {143}

Thus We have made you (true Muslims real believers of Islâmic Monotheism, true followers of Prophet Muhammad and his Sunnah (legal ways)), a just (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad be a witness over you. And We made the Qiblah (prayer direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Muhammad

from those who would turn on their heels (i.e. disobey the Messenger). Indeed it was great (heavy) except for those whom Allâh guided. And Allâh would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem). Truly, Allâh is full of Kindness, the Most Merciful towards mankind.

Et aussi Nous avons fait de vous une communauté de justes pour que vous soyez témoins aux gens, comme le Messenger sera témoin à vous. Et Nous n'avions établi la direction (Qibla) vers laquelle tu te tournais que pour savoir qui suit le Messenger (Muhammad) et qui s'en retourne sur ses talons. C'était un changement difficile, mais pas pour ceux qu'Allah guide. Et ce n'est pas Allah qui vous fera perdre (la récompense de) votre foi, car Allah, certes est Compatissant et Miséricordieux pour les hommes.

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ {144} **Verily!**

We have seen the turning of your (Muhammad's face towards the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that shall please you, so turn your face in the direction of Al-Masjid-al-Harâm (at Makkah). And wheresoever you people are, turn your faces (in prayer) in that direction. Certainly, the people who were given the Scriptures (i.e. Jews and the Christians) know well that, that (your turning towards the direction of the Ka'bah at Makkah in prayers) is the truth from their Lord. And Allâh is not unaware of what they do.

Certes nous te voyons tourner le visage en tous sens dans le ciel. .144

Nous te faisons donc orienter vers une direction qui te plaît. Tourne donc ton visage vers la Mosquée sacrée. Où que vous soyez, tournez-y vos visages. Certes, ceux à qui le Livre a été donné savent bien que c'est la vérité venue de leur Seigneur. Et Allah n'est pas inattentif à ce qu'ils font.

{وَلَئِنْ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَّا تَبِعُوا قِبْلَتَكَ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتَهُمْ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ وَلَئِنْ أَتَيْتَ أَهْوَاءَهُمْ مِّنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ إِذَا لَمِنَ الظَّالِمِينَ}

And even if you were to bring .145 to the people of the Scripture (Jews and Christians) all the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), they would not follow your Qiblah (prayer direction), nor are you going to follow their Qiblah (prayer direction). And they will not follow each other's Qiblah (prayer direction). Verily, if you follow their desires after that which you have received of knowledge (from Allâh), then indeed you will be one of the Zâlimûn (polytheists, wrong-doers, etc.

Certes si tu apportais toutes les preuves à ceux à qui le Livre a été .145 donné, ils ne suivraient pas ta direction (Qibla)! Et tu ne suivras pas la leur; et entre eux, les uns ne suivent pas la direction des autres. Et si tu suivais leurs passions après ce que tu as reçu de science, tu serais, certes, du nombre des injustes.

{الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ} .146

Those to whom We gave the Scripture (Jews and Christians) recognise him or the Ka'bah at Makkah) as they recognise (Muhammad صلى الله عليه وسلم) their sons. But verily, a party of them conceal the truth while they know it (i.e. the qualities of Muhammad

which are written in the Taurât (Torah) and the Injeel صلى الله عليه وسلم (Gospel.

Ceux à qui Nous avons donné le Livre, le reconnaissent comme ils .146 reconnaissent leurs enfants. Or une partie d'entre eux cache la vérité, alors qu'ils la savent.

This is) the truth from your Lord. So be you not one of those who doubt.

La vérité vient de ton Seigneur. Ne sois donc pas de ceux qui doutent. .147

وَلِكُلِّ وِجْهَةٌ هُوَ مُوَلِّيهَا فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ

قَدِيرٌ} .148 For every nation there is a direction to which they face (in their prayers). So hasten towards all that is good. Wheresoever you may be, Allâh will bring you together (on the Day of Resurrection). Truly, Allâh is Able to do all things.

A chacun une orientation vers laquelle il se tourne. Rivalisez donc dans les bonnes oeuvres. Où que vous soyez, Allah vous ramènera tous vers Lui, car Allah est, certes Omnipotent. .148

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لِلْحَقِّ مِنْ رَبِّكَ وَمَا اللَّهُ بِغَافِلٍ عَمَّا

تَعْمَلُونَ} .149 And from wheresoever you start forth (for prayers), turn your face in the direction of Al-Masjid-al-Harâm (at Makkah), that is indeed the truth from your Lord. And Allâh is not unaware of what you do.

Et d'où que tu sortes, tourne ton visage vers la Mosquée sacrée. Qui voilà bien la vérité venant de ton Seigneur. Et Allah n'est pas inattentif à ce que vous faites. .149

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ لِئَلَّا يَكُونَ لِلنَّاسِ

عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي وَلَا تَمْنَعُ نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ} .150 And from wheresoever you start forth (for prayers), turn your face in the direction of Al-Masjid-al-Harâm (at Makkah), and wheresoever you are, turn your faces towards, it (when you pray) so that men may have no argument against you except those of them that are wrong-doers, so fear them not, but fear Me! And so that I may complete My Blessings on you and that you may be guided.

Et d'où que tu sortes, tourne ton visage vers la Mosquée sacrée. Et où que vous soyez, tournez-y vos visages, afin que les gens n'aient pas d'argument contre vous, sauf ceux d'entre eux qui sont de vrais injustes. .150

Ne les craignez donc pas; mais craignez-Moi pour que Je parachève Mon bienfait à votre égard, et que vous soyez bien guidés.

{كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُوا عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ}

Similarly (to complete My Blessings on you) We have sent .151 among you a Messenger (Muhammad of your own, reciting to you Our Verses (the Qur'ân) صلى الله عليه وسلم and sanctifying you, and teaching you the Book (the Qur'ân) and the Hikmah (i.e. Sunnah, Islâmic laws and Fiqh jurisprudence), and teaching you that which you used not to know.

.151 Ainsi, Nous avons envoyé parmi vous un messager de chez vous qui vous récite Nos versets, vous purifie, vous enseigne le Livre et la Sagesse et vous enseigne ce que vous ne saviez pas.

{فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ} .152 **Therefore remember Me (by praying, glorifying, etc.). I will remember you, and be grateful to Me (for My countless Favours on you) and never be ungrateful to Me.**

.152 Souvenez-vous de Mois donc, Je vous récompenserai. Remerciez-Moi et ne soyez pas ingrats envers Moi.

{يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ} .153 **O you who believe! Seek help in patience and As-Salât (the prayer). Truly! Allâh is with As-SâbirIn (the patient ones etc.**

.153 **O les croyants! Cherchez secours dans l'endurance et la Salat. Car Allah est avec ceux qui sont endurants.**

{وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ} .154 **And say not of those who are killed in the Way of Allâh, They are dead. Nay, they are living, but you perceive (it) not.**

.154 **Et ne dites pas de ceux qui sont tués dans le sentier d'Allah qu'ils sont morts. Au contraire ils sont vivants, mais vous en êtes inconscients.**

And .155 {وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ}

certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-SâbirIn (the patient ones etc.

**Très certainement, Nous vous éprouverons par un peu de peur, de .155
faim et de diminution de biens, de personnes et de fruits. Et fais la
bonne annonce aux endurants.**

Who, when afflicted with .156 {الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِلَيْهِ رَاجِعُونَ}
**calamity, say: Truly! To Allâh we belong and truly, to Him we shall
return.**

qui disent, quand un malheur les atteint: .156

Certes nous sommes à Allah, et c'est à Lui que nous retournerons.*

They are those on .157 {أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ}
**whom are the Salawât (i.e. blessings, etc.) (i.e. who are blessed and will
be forgiven) from their Lord, and (they are those who) receive His
Mercy, and it is they who are the guided ones.**

**Ceux-là reçoivent des bénédictions de leur Seigneur, ainsi que la .157
miséricorde; et ceux-là sont les biens guidés.**

**{إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا وَمَن تَطَوَّعَ خَيْرًا فَإِنَّ
Verily! As-Safâ and Al-Marwah (two mountains in Makkah) .158 {اللَّهُ شَاكِرٌ عَلِيمٌ}**

**are of the Symbols of Allâh. So it is not a sin on him who perform Hajj or
`Umrah (pilgrimage) of the House (the Ka`bah at Makkah) to perform the
going (Tawâf) between them (As-Safâ and Al-Marwa). And whoever does
good voluntarily, then verily, Allâh is All-Recogniser, All-Knower.**

As Safa et Al Marwah sont vraiment parmi les lieux sacrés d'Allah. .158

**Donc, quiconque fait pèlerinage à la Maison ou fait l'Umra ne commet pas
de péché en faisant le va-et-vient entre ces deux monts. Et quiconque fait de
son propre gré une bonne oeuvre, alors Allah est Reconnaissant,
Omniscient.**

{إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ

Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allâh and cursed by the cursers.

Certes ceux qui cachent ce que Nous avons fait descendre en fait de preuves et de guide après l'exposé que Nous en avons fait aux gens, dans le Livre, voilà ceux qu'Allah maudit et que les maudisseurs maudissent

{إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا فَأُولَٰئِكَ أَثُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ} .160 **Except those who**

repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful.

sauf ceux qui se sont repentis, corrigés et déclarés: d'eux Je reçois le repentir. Car c'est Moi, l'Accueillant au repentir, le Miséricordieux.

Verily, those who disbelieve, and die while they are disbelievers, it is they on whom is the Curse of Allâh and of the angels and of mankind, combined.

Ceux qui ne croient pas et meurent mécréants, recevront la malédiction d'Allah, des Anges et de tous les hommes.

{خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ} .162 **They will abide therein (under the curse in Hell), their punishment will neither be lightened, nor will they be reprieved.**

Ils y demeureront éternellement; le châtiment ne leur sera pas allégé, et on ne leur accordera pas de répit.

And your Ilâh (God) is One .163 {وَاللَّهُمَّ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ} Ilâh (God Allâh), Lâ ilâha illa Huwa (there is none who has the right ..to be worshipped but He), the Most Gracious, the Most Merciful

Et votre Divinité est une divinité unique. Pas de divinité à part Lui, le 163.
Tout Miséricordieux, le Très Miséricordieux.

{إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَّاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ} 164. **Verily! In the creation of the heavens**

and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allâh sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed Ayât (proofs, evidences, signs, etc.) for people of understanding.

Certes dans la création des cieux et de la terre, dans l'alternance de la 164.
nuit et du jour, dans le navire qui vogue en mer chargé de choses profitables aux gens, dans l'eau qu'Allah fait descendre du ciel, par laquelle Il rend la vie à la terre une fois morte et y répand des bêtes de toute espèce, dans la variation des vents, et dans les nuages soumis entre le ciel et la terre, en tout cela il y a des signes, pour un peuple qui raisonne.

{وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ} 165. **And of mankind are some who take (for worship) others besides Allâh as rivals (to Allâh). They love them as they love Allâh. But those who believe, love Allâh more (than anything else). If only, those who do wrong could see, when they will see the torment, that all power belongs to Allâh and that Allâh is Severe in punishment.**

Parmi les hommes, il en est qui prennent, en dehors d'Allah, des 165.
égaux à Lui, en les aimant comme on aime Allah. Or les croyants sont les plus ardents en l'amour d'Allah. Quand les injustes verront le châtiment, ils sauront que la force tout entière est à Allah et qu'Allah est dur en châtiment.

When those who {إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ} .166 **were followed, disown (declare themselves innocent of) those who followed (them), and they see the torment, then all their relations will be cut off from them.**

Quand les meneurs désavoueront les suiveurs à la vue du .166 **châtiment, les liens entre eux seront bien brisés.**

{وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنْ لَنَا كَرَّةٌ فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ} .167 **And those who followed will say: If only we had one more chance to return (to the worldly life), we would disown (declare ourselves as innocent from) them as they have disowned (declared themselves as innocent from) us. Thus Allâh will show them their deeds as regrets for them. And they will never get out of the Fire.**
Et les suiveurs diront: .167

Ah! Si un retour nous était possible! Alors nous les désavouerions * **comme ils nous ont désavoués.**
Ainsi Allah leur montra leurs actions; source de remords pour eux; –
mais ils ne pourront pas sortir du Feu.

O {يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ} .168 **O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of Shaitan (Satan). Verily, he is to you an open enemy.**

O gens! De ce qui existe sur la terre, mangez le licite et le pur; ne .168 suivez point les pas du Diable car il est vraiment pour vous, un ennemi déclaré.

{إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ} .169 **He (Shaitân (Satan)) commands you only what is evil and Fahshâ (sinful), and that you should say against Allâh what you know not.**

Il ne vous commande que le mal et la turpitude et de dire contre Allah .169 ce que vous ne savez pas.

{وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ} 170.

When it is said to them: Follow what Allâh has sent down. They say: Nay! We shall follow what we found our fathers following. (Would they do that!) Even though their fathers did not understand anything nor were they guided?

Et quand on leur dit: Suivez ce qu'Allah a fait descendre. 170

ils disent: Non, mais nous suivrons les coutumes de nos ancêtres.

Quoi! et si leurs ancêtres n'avaient rien raisonné et s'ils n'avaient pas été – dans la bonne direction?

{وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً صُمُّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَعْقِلُونَ} 171. **And**

the example of those who disbelieve, is as that of him who shouts to the (flock of sheep) that hears nothing but calls and cries. (They are) deaf, dumb and blind. So they do not understand. (Tafsir Al-Qurtubi, Vol. 2, page 214.

Les mécréants ressemblent à (du bétail) auquel on crie et qui entend 171. seulement appel et voix confus. Sourds, muets, aveugles, ils ne raisonnent point.

{يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ} 172. **O you who**

believe (in the Oneness of Allâh Islâmic Monotheism)! Eat of the lawful things that We have provided you with, and be grateful to Allâh, if it is indeed He Whom you worship.

O les croyants! Mangez des (nourritures) licites que Nous vous avons 172. attribuées. Et remerciez Allah, si c'est Lui que vous adorez.

{إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخَيْزِرِ وَمَا أَهْلَ بِهِ لغيرِ اللَّهِ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ} 173. **He has forbidden you only the Maytatah (dead**

animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for others than Allâh (or has been slaughtered for idols, etc., on which Allâh's Name has not been mentioned while slaughtering). But if one is forced by necessity

without wilful disobedience nor transgressing due limits, then there is no sin on him. Truly, Allâh is Oft-Forgiving, Most Merciful.

Certes, Il vous interdit la chair d'une bête morte, le sang, la viande de porc et ce sur quoi on a invoqué un autre qu'Allah. Il n'y a pas de péché sur celui qui est contraint sans toutefois abuser ni transgresser, car Allah est Pardonneur et Miséricordieux.

{إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا أُولَٰئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ} 174. **Verily, those who conceal what**

Allâh has sent down of the Book, and purchase a small gain therewith (of worldly things), they eat into their bellies nothing but fire. Allâh will not speak to them on the Day of Resurrection, nor purify them, and theirs will be a painful torment.

Ceux qui cachent ce qu'Allah a fait descendre du Livre et le vendent à vil prix, ceux-là ne s'emplissent le ventre que de Feu. Allah ne leur adressera pas la parole, au Jour de la Résurrection, et ne les purifiera pas. Et il y aura pour eux un douloureux châtement.

{أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَىٰ وَالْعَذَابَ بِالْمَغْفِرَةِ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ} 175. **Those are they who have purchased error at the price of Guidance, and torment at the price of Forgiveness. So how bold they are (for evil deeds which will push them) to the Fire.**

Ceux-là ont échangé la bonne direction contre l'égarement et le pardon contre de châtement. Qu'est-ce qui leur fera supporter le Feu?

{ذَٰلِكَ بِأَنَّ اللَّهَ نَزَلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ} 176. **That is because Allâh has sent down the Book (the Qur'ân) in truth. And verily, those who disputed as regards the Book are far away in opposition.**

C'est ainsi, car c'est avec la vérité qu'Allah a fait descendre le Livre; et ceux qui s'opposent au sujet du Livre sont dans une profonde divergence.

{لَيْسَ الْبِرُّ أَنْ تُولُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَٰئِكَ الَّذِينَ صَدَقُوا وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ} 177.

It is not Al-Birr (piety, righteousness, .177

and each and every act of obedience to Allâh, etc.) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allâh, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to Al-Masâkin (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs As-Salât (Iqâmat-as-Salât), and gives the Zakât, and who fulfil their covenant when they make it, and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are AlMuttaqûn (pious See V.2:2.

La bonté pieuse ne consiste pas à tourner vos visages vers le Levant .177

ou le Couchant. Mais la bonté pieuse est de croire en Allah, au Jour dernier, aux Anges, au Livre et aux prophètes, de donner de son bien, quelque amour qu'on en ait, aux proches, aux orphelins, aux nécessiteux, aux voyageurs indigents et à ceux qui demandent l'aide et pour délier les jougs, d'accomplir la Salat et d'acquitter la Zakat. Et ceux qui remplissent leurs engagements lorsqu'ils se sont engagés, ceux qui sont endurants dans la misère, la maladie et quand les combats font rage, les voilà les véridiques et les voilà les vrais pieux.

{يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلَى الْقَاتِلُ بِالْحُرِّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنْثَىٰ بِالْأُنْثَىٰ فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبَاعْ بِالْمَعْرُوفِ وَأَدَاءٍ إِلَيْهِ بِإِحْسَانٍ ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ

أليم} 178. Al-Qisâs (the Law of Equality in .178

punishment) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female. But if the killer is forgiven by the brother (or the relatives, etc.) of the killed against blood-money then adhering to it with fairness and payment of the blood-money to the heir should be made in fairness. This is an alleviation and a mercy from your Lord. So after this whoever transgresses the limits (i.e. kills the killer after taking the blood-money), he shall have a painful torment.

O les croyants! On vous a prescrit le talion au sujet des tués: 178
homme libre pour homme libre, esclave pour esclave, femme pour
femme. Mais celui à qui son frère aura pardonné en quelque façon doit
faire face à une requête convenable et doit payer des dommages de
bonne grâce. Ceci est un allègement de la part de votre Seigneur, et une
miséricorde. Donc, quiconque après cela transgresse, aura un châtiment
douloureux.

And there is (a saving of) life for 179 {وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ}
you in Al-Qisâs (the Law of Equality in punishment), O men of
understanding, that you may become Al-Muttaqûn (the pious See V.2:2.
C'est dans le talion que vous aurez la préservation de la vie, ô vous 179
doués d'intelligence, ainsi atteindrez-vous la piété.

{كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدُكُمْ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى
الْمُتَّقِينَ} 180. It is prescribed for you, when death approaches any of you, if
he leaves wealth, that he make a bequest to parents and next of kin,
according to reasonable manners. (This is) a duty upon Al-Muttaqûn
(the pious See V.2:2.
On vous a prescrit, quand la mort est proche de l'un de vous et s'il 180
laisse des biens, de faire un testament en règle en faveur de ses père et
mère et de ses plus proches. C'est un devoir pour les pieux.

{فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ} 181. Then whoever
changes the bequest after hearing it, the sin shall be on those who make
the change. Truly, Allâh is All-Hearer, All-Knower.
Quiconque l'altère après l'avoir entendu, le péché ne reposera que 181
sur ceux qui l'on altéré; certes, Allah est Audient et Omiscient.

{فَمَنْ خَافَ مِنْ مُوَسِّعٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ} 182. But he who
fears from a testator some unjust act or wrong-doing, and thereupon he
makes peace between the parties concerned, there shall be no sin on
him. Certainly, Allâh is Oft-Forgiving, Most Merciful.

Mais quiconque craint d'un testateur quelque partialité (volontaire .182 ou involontaire), et les réconcilie, alors, pas de péché sur lui car Allah est certes Pardonneur et Miséricordieux.

O you who .183 {يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ} believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqûn (the pious See V.2:2.

O les croyants! On vous a prescrit as-Siyam comme on l'a prescrit .183 à ceux d'avant vous, ainsi atteindrez-vous la piété.

{أَيَّامًا مَّعْدُودَاتٍ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ

فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَن تَصُومُواْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ} .184 Observing Saum

((fasts)) for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty, (e.g. an old man, etc.), they have (a choice either to fast or) to feed a MiskIn (poor person) (for every day). But whoever does good of his own accord, it is better for him. And that you fast, it is better for you if only you know.

Pendant un nombre déterminé de jours. Quiconque d'entre vous .184 est malade ou en voyage, devra jeûner un nombre égal d'autres jours.

Mais pour ceux qui ne pourraient le supporter qu'(avec grande difficulté), il y a une compensation: nourrir un pauvre. Et si quelqu'un fait plus de son propre gré, c'est pour lui; mais il est mieux pour vous de jeûner; si vous saviez.

{شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ فَمَن شَهِدَ مِنكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُواْ الْعِدَّةَ

وَلِتُكَبِّرُواْ اللَّهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ} .185 The month of Ramadan in which was

revealed the Qur'ân, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fasts) that month, and whoever is ill or on a journey, the same number (of days which one did not observe Saum (fasts) must be made up) from other days. Allâh intends for you ease, and He does not want to make things difficult for

you. (He wants that you) must complete the same number (of days), and that you must magnify Allâh (i.e. to say Takbîr (Allâhu-Akbar; Allâh is the Most Great) on seeing the crescent of the months of Ramadan and Shawwâl) for having guided you so that you may be grateful to Him.

Ces jours sont) le mois de Ramadan au cours duquel le Coran a été descendu comme guide pour les gens, et preuves claires de la bonne direction et du discernement. Donc, quiconque d'entre vous est présent en ce mois, qu'il jeûne! Et quiconque est malade ou en voyage, alors qu'il jeûne un nombre égal d'autres jours. - Allah veut pour vous la facilité, Il ne veut pas la difficulté pour vous, afin que vous en complétiez le nombre et que vous proclamiez la grandeur d'Allah pour vous avoir guidés, et afin que vous soyez reconnaissants.

{وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ}

And when My slaves ask you (O Muhammad.186

concerning Me, then (answer them), I am indeed near (to صلى الله عليه وسلم) them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright.

Et quand Mes serviteurs t'interrogent sur Moi.. alors Je suis tout .186 proche: Je réponds à l'appel de celui qui Me prie quand il Me prie. Qu'ils répondent à Mon appel, et qu'ils croient en Moi, afin qu'ils soient bien guidés.

{أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ}

It is made lawful for you to have .187

sexual relations with your wives on the night of As-Saum (the fasts). They are Libas (i.e. body cover, or screen, or Sakan, (i.e. you enjoy the pleasure of living with her as in Verse 7:189) Tafsir At-Tabarî), for you and you are the same for them. Allâh knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So now have sexual relations with them and seek that which Allâh has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread

(darkness of night), then complete your Saum (fast) till the nightfall. And do not have sexual relations with them (your wives) while you are in I'tikâf (i.e. confining oneself in a mosque for prayers and invocations leaving the worldly activities) in the mosques. These are the limits (set) by Allâh, so approach them not. Thus does Allâh make clear His Ayât (proofs, evidences, lessons, signs, revelations, verses, laws, legal and illegal things, Allâh's set limits, orders, etc.) to mankind that they may become Al-Muttaqûn (the pious See V.2:2.

On vous a permis, la nuit d'as-Siyam, d'avoir des rapports avec vos .187 femmes; elles sont un vêtement pour vous et vous êtes un vêtement pour elles. Allah sait que vous aviez clandestinement des rapports avec vos femmes. Il vous a pardonné et vous a grâciés. Cohabitez donc avec elles, maintenant, et cherchez ce qu'Allah a prescrit en votre faveur; mangez et buvez jusqu'à ce que se distingue, pour vous, le fil blanc de l'aube du fil noir de la nuit. Puis accomplissez le jeûne jusqu'à la nuit. Mais ne cohabitez pas avec elles pendant que vous êtes en retraite rituelle dans les mosquées. Voilà les lois d'Allah: ne vous en approchez donc pas (Pour les transgresser). C'est ainsi qu'Allah expose aux hommes Ses enseignements. afin qu'ils deviennent pieux.

{وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنتُمْ تَعْلَمُونَ}

And eat up not one another's property unjustly (in any illegal .188 way e.g. stealing, robbing, deceiving, etc.), nor give bribery to the rulers (judges before presenting your cases) that you may knowingly eat up a part of the property of others sinfully.

Et ne dévorez pas mutuellement et illicitement vos biens, et ne vous .188 en servez pas pour corrompre des juges pour vous permettre de dévorer une partie des biens des gens, injustement et sciemment.

{يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَىٰ وَأَتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ}

They ask you (O Muhammad .189 صلى الله عليه وسلم) about the new moons. Say: These are signs to mark fixed periods of time for mankind and for the pilgrimage. It is not Al-Birr (piety, righteousness, etc.) that you enter the houses from the back but Al-Birr (is the quality of the one) who fears Allâh. So enter houses through their proper doors, and fear Allâh that you may be successful.

Ils t'interrogent sur les nouvelles lunes Dis: .189

Elles servent aux gens pour compter le temps, et aussi pour le Hajj^{*} (pèlerinage.) Et ce n'est pas un acte de bienfaisance que de rentrer chez vous par l'arrière des maisons. Mais la bonté pieuse consiste à craindre Allah. Entrez donc dans les maisons par leurs portes. Et craignez Allah, afin que vous réussissiez.

And fight in the .190 {وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ}

Way of Allâh those who fight you, but transgress not the limits. Truly, Allâh likes not the transgressors. (This Verse is the first one that was revealed in connection with Jihâd, but it was supplemented by another (9:36.

Combattez dans le sentier d'Allah ceux qui vous combattent, et ne .190 transgressez pas. Certes, Allah n'aime pas les transgresseurs.

{وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُمُ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ

And kill them .191 {الْحَرَامِ حَتَّىٰ يُقَاتِلُوكُمْ فِيهِ فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ} wherever you find them, and turn them out from where they have turned you out. And Al-Fitnah is worse than killing. And fight not with them at Al-Masjid-al-Harâm (the sanctuary at Makkah), unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers.

Et tuez-les, où que vous les rencontriez; et chassez-les d'où ils vous .191 ont chassés: l'association est plus grave que le meurtre. Mais ne les combattez pas près de la Mosquée sacrée avant qu'ils ne vous y aient combattus. S'ils vous y combattent, tuez-les donc. Telle est la rétribution des mécréants.

But if they cease, then Allâh is Oft-Forgiving, .192 {فَإِنْ أَنْتَهُوا فَبِإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ} Most Merciful.

S'il cessent, Allah est, certes, Pardonneur et Miséricordieux. .192

And fight .193 {وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ لِلَّهِ فَإِنْ أَنْتَهُوا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ} them until there is no more Fitnah (disbelief and worshipping of others along with Allâh) and (all and every kind of) worship is for Allâh

(Alone). But if they cease, let there be no transgression except against Az-Zâlimûn (the polytheists, and wrong-doers, etc. Et combattez-les jusqu'à ce qu'il n'y ait plus d'association, et que la religion soit entièrement à Allah seul. S'ils cessent, donc plus d'hostilités, sauf contre les injustes. 193

{الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَاتُ قِصَاصٌ فَمَنْ أَعْتَدَى عَلَيْكُمْ فَأَعْتَدُوا عَلَيْهِ بِمِثْلِ مَا أَعْتَدَى عَلَيْكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ} 194. The sacred month is for the sacred month, and for the prohibited things, there is the Law of Equality (Qisâs). Then whoever transgresses the prohibition against you, you transgress likewise against him. And fear Allâh, and know that Allâh is with Al-Muttaqûn (the pious See V.2:2.

Le Mois sacré pour le mois sacré! - Le talion s'applique à toutes choses sacrées -. Donc, quiconque transgresse contre vous, transgressez contre lui, à transgression égale. Et craignez Allah. Et sachez qu'Allah est avec les pieux. 194

{وَأَنْفَقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ} 195. And spend in the Cause of Allâh (i.e. Jihâd of all kinds, etc.) and do not throw yourselves into destruction (by not spending your wealth in the Cause of Allâh), and do good. Truly, Allâh loves Al-Muhsinûn (the good-doers See V.2:112.

Et dépensez dans le sentier d'Allah. Et ne vous jetez pas par vos propres mains dans la destruction. Et faites le bien. Car Allah aime les bienfaisants. 195

{وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهَ أَذًى مِّن رَّأْسِهِ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسْكِ فَإِذَا أَمِنْتُمْ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَّمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ ذَلِكَ لِمَنْ لَّمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ} 196. And perform properly (i.e. all the ceremonies according to the ways of Prophet the Hajj and `Umrah (i.e. the pilgrimage to Muhammad صلى الله عليه وسلم), Makkah) for Allâh. But if you are prevented (from completing them), sacrifice a Hady (animal, i.e. a sheep, a cow, or a camel, etc.) such as you can afford, and do not shave your heads until the Hady reaches the

place of sacrifice. And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a Fidyah (ransom) of either observing Saum (fasts) (three days) or giving Sadaqah (charity feeding six poor persons) or offering sacrifice (one sheep). Then if you are in safety and whosoever performs the `Umrah in the months of Hajj, before (performing) the Hajj, (i.e. Hajj-at-Tamattu` and Al-Qirân), he must slaughter a Hady such as he can afford, but if he cannot afford it, he should observe Saum (fasts) three days during the Hajj and seven days after his return (to his home), making ten days in all. This is for him whose family is not present at Al-Masjid-al-Harâm (i.e. non-resident of Makkah). And fear Allâh much and know that Allâh is Severe in punishment.

Et accomplissez pour Allah le pèlerinage et l'Umra. Si vous en êtes .196

empêchés, alors faites un sacrifice qui vous soit facile. Et ne rasez pas vos têtes avant que l'offrande (l'animal à sacrifier) n'ait atteint son lieu d'immolation. Si l'un d'entre vous est malade ou souffre d'une affection de la tête (et doit se raser), qu'il se rachète alors par un Siyam ou par une aumône ou par un sacrifice. Quand vous retrouverez ensuite la paix, quiconque a joui d'une vie normale après avoir fait l'Umra en attendant le pèlerinage, doit faire un sacrifice qui lui soit facile. S'il n'a pas les moyens, qu'il jeûne trois jours pendant le pèlerinage et sept jours une fois rentré chez lui, soit en tout dix jours. Cela est prescrit pour celui dont la famille n'habite pas auprès de la Mosquée sacrée. Et craignez Allah. Et sachez qu'Allah est dur en punition.

{الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ

اللَّهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ } .197 The Hajj (pilgrimage) is (in)

the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islâmic calendar, i.e. two months and ten days). So whosoever intends to perform Hajj therein by assuming Ihrâm), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj.

And whatever good you do, (be sure) Allâh knows it. And take a provision (with you) for the journey, but the best provision is At-Taqwa (piety, righteousness, etc.). So fear Me, O men of understanding.

Le pèlerinage a lieu dans des mois connus. Si l'on se décide de .197 l'accomplir, alors point de rapport sexuel, point de perversité, point de

dispute pendant le pèlerinage. Et le bien que vous faites, Allah le sait. Et prenez vos provisions; mais vraiment la meilleure provision est la piété. Et redoutez-Moi, ô doués d'intelligence.

{لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ فَإِذَا أَفَضْتُمْ مِّنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ

كَمَا هَدَاكُمْ وَإِنْ كُنْتُمْ مِّن قَبْلِهِ لَمِنَ الضَّالِّينَ} 198. There is no sin on you if you seek the

Bounty of your Lord (during pilgrimage by trading, etc.). Then when you leave `Arafât, remember Allâh (by glorifying His Praises, i.e. prayers and invocations, etc.) at the Mash`ar-il-Harâm. And remember Him (by invoking Allâh for all good, etc.) as He has guided you, and verily, you were, before, of those who were astray.

Ce n'est pas un péché que d'aller en quête de quelque grâce de votre Seigneur. Puis, quand vous déferlez depuis AArafat, invoquez Allah, à al-Mashar-al-Haram (Al-Musdalifa). Et invoquez-Le comme Il vous a montré la bonne voie, quoiqu'auparavant vous étiez du nombre des égarés

{ثُمَّ أَفِضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ} 199. Then depart from the

place whence all the people depart and ask Allâh for His Forgiveness.

Truly, Allâh is Oft-Forgiving, Most-Merciful. Ensuite déferlez par où les gens déferlèrent, et demandez pardon à Allah. Car Allah est Pardonneur et Miséricordieux.

{فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا

لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ} 200. So when you have accomplished your Manasik ((i.e.

Ihrâm, Tawâf of the Ka`bah and As-Safâ and Al-Marwah), stay at `Arafât, Muzdalifah and Mina, Ramy of Jamarât, (stoning of the specified pillars in Mina) slaughtering of Hady (animal, etc.)). Remember Allâh as you remember your forefathers or with a far more remembrance. But of mankind there are some who say: Our Lord! Give us (Your Bounties) in this world! and for such there will be no portion in the Hereafter.

Et quand vous aurez achevé vos rites, alors invoquez Allah comme vous invoquez vos pères, et plus ardemment encore. Mais il est des gens qui disent seulement: Seigneur! Accorde nous (le bien) ici-bas. Pour ceux-là, nulle part dans l'au-delà.

And of them .201 {وَمِنْهُمْ مَّنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ}
there are some who say: Our Lord! Give us in this world that which is
good and in the Hereafter that which is good, and save us from the
torment of the Fire.

Et il est des gens qui disent:201
Seigneur! Accorde nous belle par ici-bas, et belle part aussi dans l'au-
delà; et protège-nous du châtiment du Feu.

For them there will be allotted a .202 {أُولَٰئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ}
share for what they have earned. And Allâh is Swift at reckoning.
Ceux-là auront une part de ce qu'ils auront acquis. Et Allah est .202
prompt à faire rendre compte.

{وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ وَاتَّقُوا اللَّهَ
وَأَعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ} .203 **And remember Allâh during the appointed**
Days. But whosoever hastens to leave in two days, there is no sin on him
and whosoever stays on, there is no sin on him, if his aim is to do good
and obey Allâh (fear Him), and know that you will surely be gathered
unto Him.

Et invoquez Allah pendant un nombre de jours déterminés. .203
Ensuite, il n'y a pas de péché, pour qui se comporte en piété, à partir au
bout de deux jours, à s'attarder non plus. Et craignez Allah. Et sachez
que c'est vers Lui que vous serez rassemblés.

And of .204 {وَمِنَ النَّاسِ مَن يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَىٰ مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ}
mankind there is he whose speech may please you (O Muhammad
in this worldly life, and he calls Allâh to witness as to that صلى الله عليه وسلم),
which is in his heart, yet he is the most quarrelsome of the opponents.
Il y a parmi les gens celui dont la parole sur la vie présente te plaît, et .204
qui prend Allah à témoin de ce qu'il a dans le coeur, tandis que c'est le
plus acharné disputeur.

And when .205 {وَإِذَا تَوَلَّىٰ سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ أَلْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ}
he turns away (from you O Muhammad

his effort in the land is to make mischief therein and to صلى الله عليه وسلم
destroy the crops and the cattle, and Allâh likes not mischief.

Dès qu'il tourne le dos, il parcourt la terre pour y semer le désordre et .205
saccager culture et bétail. Et Allah n'aime pas le désordre.

And when it is said to {وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُهُ جَهَنَّمُ وَلَبِئْسَ الْمِهَادُ} .206
him, Fear Allâh, he is led by arrogance to (more) crime. So enough
for him is Hell, and worst indeed is that place to rest.

Et quand on lui dit: Redoute Alla, .206
l'orgueil criminel s'empare de lui. L'Enfer lui suffira, et quel mauvais lit,
certes.

And of mankind is he {وَمِنْ النَّاسِ مَنْ يَشْرِي نَفْسَهُ أُتْبَعَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَؤُوفٌ بِالْعِبَادِ} .207
who would sell himself, seeking the Pleasure of Allâh. And Allâh is
full of Kindness to (His) slaves.

Et il y a parmi les gens celui qui se sacrifie pour la recherche de .207
l'agrément d'Allah. Et Allah est Compatissant envers Ses serviteurs.

O you {يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ} .208
who believe! Enter perfectly in Islâm (by obeying all the rules and
regulations of the Islâmic religion) and follow not the footsteps of
Shaitan (Satan). Verily! He is to you a plain enemy.

O les croyants! Entrez en plein dans l'Islam, et ne suivez point les pas .208
du diable, car il est certes pour vous un ennemi déclaré.

Then if you slide back {فَإِنْ زُلْزَلْتُمْ مِنْ بَعْدِ مَا جَاءَتْكُمْ الْبَيِّنَاتُ فَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ} .209
after the clear signs (Prophet Muhammad
and this Qur'ân, and Islâm) have come to you, then صلى الله عليه وسلم
know that Allâh is All-Mighty, All-Wise.

Puis, si vous brochez, après que les preuves vous soient venues, .209
sachez alors qu'Allah est Puissant et Sage.

Do 210 { هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِّنَ الْعَمَامِ وَالْمَلَائِكَةِ وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ }
they then wait for anything other than that Allâh should come to them in the shadows of the clouds and the angels? (Then) the case would be already judged. And to Allâh return all matters (for decision.

210. Qu'attendent-ils sinon qu'Allah leur vienne à l'ombre des nuées de même que les Anges et que leur sort soit réglé? Et c'est à Allah que toute chose est ramenée.

{ سَلِّ بَنِي إِسْرَءِيلَ كَمْ آتَيْنَاهُم مِّنْ آيَةٍ بَيِّنَةٍ وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ } 211
Ask the Children of Israel how many clear Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) We gave them. And whoever changes Allâh's Favour after it had come to him, (e.g. renounces the Religion of Allâh (Islâm) and accepts Kufr (disbelief)) then surely, Allâh is Severe in punishment.

211. Demande aux enfants d'Israël combien de miracles évidents Nous leur avons apportés! Or, quiconque altère le bienfait d'Allah après qu'il lui soit parvenu... alors, Allah vraiment est dur en punition.

{ زَيْنَ لِلَّذِينَ كَفَرُوا الْحَيَاةَ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ آمَنُوا وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَامَةِ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ } 212
Beautified is the life of this world for those who disbelieve, and they mock at those who believe. But those who obey Allâh's Orders and keep away from what He has forbidden, will be above them on the Day of Resurrection. And Allâh gives (of His Bounty, Blessings, Favours, Honours, etc. on the Day of Resurrection) to whom He wills without limit.

212. On a enjolivé la vie présente à ceux qui ne croient pas, et ils se moquent de ceux qui croient. Mais les pieux seront au-dessus d'eux, au Jour de la Résurrection. Et Allah accorde Ses bienfaits à qui Il veut, sans compter.

{ كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا

Mankind were one .213 {أَخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ}
community and Allâh sent Prophets with glad tidings and warnings,
and with them He sent the Scripture in truth to judge between
people in matters wherein they differed. And only those to whom
(the Scripture) was given differed concerning it after clear proofs
had come unto them through hatred, one to another. Then Allâh by
His Leave guided those who believed to the truth of that wherein
they differed. And Allâh guides whom He wills to the Straight Path.

Les gens formaient (à l'origine) une seule communauté (croyante.) .213

Puis, (après leurs divergences,) Allah envoya des prophètes comme
annonciateurs et avertisseurs; et Il fit descendre avec eux le Livre
contenant la vérité, pour régler parmi les gens leurs divergences. Mais,
ce sont ceux-là mêmes à qui il avait été apporté, qui se mirent à en
disputer, après que les preuves leur furent venues, par esprit de rivalité!
Puis Allah, de par Sa Grâce, guida ceux qui crurent vers cette Vérité sur
laquelle les autres disputaient. Et Allah guide qui Il veut vers le chemin
droit.

{أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسْتَهْمُ الْبِئْسَاءُ وَالضَّرَّاءُ وَرُزِلُوا حَتَّى يَقُولَ
الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ} .214
Or think you that you
will enter Paradise without such (trials) as came to those who passed
away before you? They were afflicted with severe poverty and
ailments and were so shaken that even the Messenger and those who
believed along with him said, When (will come) the Help of Allâh?
Yes! Certainly, the Help of Allâh is near.

214. Pensez-vous entrer au Paradis alors que vous n'avez pas encore
subi des épreuves semblables à celles que subirent ceux qui vécurent
avant vous? Misère et maladie les avaient touchés; et ils furent
secoués jusqu'à ce que le Messenger, et avec lui, ceux qui avaient cru,
se fussent écriés:

Quand viendra le secours d'Allah?*

O uoi! Le secours d'allah est sûrement proche.

{يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُ مِنْ خَيْرٍ فَلِلَّهِ الدِّينُ وَالْأَقْرَبِينَ وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ وَمَا تَفْعَلُوا مِنْ
خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ} .215 **They ask you (O Muhammad صلى الله عليه وسلم)**

what they should spend. Say: Whatever you spend of good must be for parents and kindred and orphans and AlMasâkin (the poor) and the wayfarers, and whatever you do of good deeds, truly, Allâh knows it well.

Ils t'interrogent: Qu'est-ce qu'on doit dépenser? 215

Dis : Ce que vous dépensez de bien devrait être pour les père et mère, les proches, les orphelins, les pauvres et les voyageurs indigents. Et tout ce que vous faites de bien, vraiment Allah le sait.

{كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ وَعَسَىٰ أَن تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَن تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ

وَاللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ} 216. Jihâd (holy fighting in Allâh's cause) is

ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allâh knows but you do not know.

Le combat vous a été prescrit alors qu'il vous est désagréable. Or, 216

il se peut que vous ayez de l'aversion pour une chose alors qu'elle vous est un bien. Et il se peut que vous aimiez une chose alors qu'elle vous est mauvaise. C'est Allah qui sait, alors que vous ne savez pas.

{يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَنْ سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّىٰ يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنِ اسْتَطَاعُوا وَمَن يَرْتَدِدْ مِنكُم عَن دِينِهِ فَمَا لِهِي فِيمَتٍ وَهُوَ كَافِرٌ فَأُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ} 217. They ask you concerning fighting in the Sacred

Months (i.e. 1st, 7th, 11th and 12th months of the Islâmic calendar).

Say, Fighting therein is a great (transgression) but a greater (transgression) with Allâh is to prevent mankind from following the Way of Allâh, to disbelieve in Him, to prevent access to Al-Masjid-al-Harâm (at Makkah), and to drive out its inhabitants, and Al-Fitnah is worse than killing. And they will never cease fighting you until they turn you back from your religion (Islâmic Monotheism) if they can. And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever.

Ils t'interrogent sur le fait de faire la guerre pendant les mois – 217 sacrés.

Dis combattre est un péché grave, mais plus grave encore auprès d'Allah est de faire obstacle au sentier d'Allah, d'être impie envers Clui-ci et la Mosquée sacrée, et d'expulser de là ses habitants. Or, Ils ne cesseront de . L'association est plus grave que le meurtre vous combattre jusqu'à, s'ils peuvent, vous détourner de votre religion. Et ceux qui parmi vous abjureront leur religion et mourront infidèles, vaines seront pour eux leurs actions dans la vie immédiate et la vie future. Voilà les gens du Feu: ils y demeureront éternellement.

{إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَٰئِكَ يَرْجُونَ رَحْمَةَ اللَّهِ وَاللَّهُ غَفُورٌ

Verily, those who have believed, and those who have 218. {رَّحِيمٌ} emigrated (for Allâh's Religion) and have striven hard in the Way of Allâh, all these hope for Allâh's Mercy. And Allâh is Oft-Forgiving, Most-Merciful.

Certes, ceux qui ont cru, émigré et lutté dans le sentier d'Allah, 218. ceux-là espèrent la miséricorde d'Allah. Et Allah est Pardonneur et Miséricordieux.

{يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِن نَّفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْغَفْوُ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَتَفَكَّرُونَ} 219. They ask you (O Muhammad

concerning alcoholic drink and gambling. Say: In صلى الله عليه وسلم) them is a great sin, and (some) benefits for men, but the sin of them is greater than their benefit. And they ask you what they ought to spend. Say: That which is beyond your needs. Thus Allâh makes clear to you His Laws in order that you may give thought.

Ils t'interrogent sur le vin et les jeux de hasard. Dis: – 219.

Dans les deux il y a un grand péché et quelques avantages pour les * gens; mais dans les deux, le péché est plus grand que l'utilite. Et ils t'interrogent:

Que doit-on dépenser (en charité?

Dis:L'excédent de vos biens.

Ainsi, Allah vous explique Ses versets afin que vous méditiez.

{فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ

المُصْلِحِ وَلَوْ شَاءَ اللَّهُ لَأَعْتَبَكُمْ إِنْ أَلَّهَ عَزِيزٌ حَكِيمٌ} 220 . In (to) this worldly life and in

the Hereafter. And they ask you concerning orphans. Say: The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers. And Allâh knows him who means mischief (e.g. to swallow their property) from him who means good (e.g. to save their property). And if Allâh had wished, He could have put you into difficulties. Truly, Allâh is All-Mighty, All-Wise.

sur ce monde et sur l'au-delà! Et ils t'interrogent au sujet des 220 .

orphelins. Dis:

Leur faire du bien est la meilleure action. Si vous vous mêlez à eux, ce Allah distingue celui qui sème le .) sont alors vos frères (en religion désordre de celui qui fait le bien. Et si Allah avait voulu, Il vous aurait accablés. Certes Allah est Puissant et Sage.

{وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّىٰ يُؤْمَنَّ وَلَأَمَةٌ مُّؤَمَّةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ وَلَا تُنْكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ

بِإِذْنِهِ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ} 221 . And do not marry Al-Mushrikât

(idolatresses, etc.) till they believe (worship Allâh Alone). And indeed a slave woman who believes is better than a (free) Mushrikah (idolatress, etc.), even though she pleases you. And give not (your daughters) in marriage to AlMushrikûn till they believe (in Allâh Alone) and verily, a believing slave is better than a (free) Mushrik (idolater, etc.), even though he pleases you. Those (Al-Mushrikûn) invite you to the Fire, but Allâh invites (you) to Paradise and Forgiveness by His Leave, and makes His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to mankind that they may remember.

Et n'épousez pas les femmes associatrices tant qu'elles n'auront 221 .

pas la foi, et certes, une esclave croyante vaut mieux qu'une associatrice, même si elle vous enchante. Et ne donnez pas d'épouses aux associateurs tant qu'ils n'auront pas la foi, et certes, un esclave croyant vaut mieux qu'un associateur, même s'il vous enchante. Car ceux-là (les associateurs) invitent au Feu; tandis qu'Allah invite, de

par Sa Grâce, au Paradis et au pardon. Et Il expose aux gens Ses enseignements afin qu'ils se souviennent.

{وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَى فَأَعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ حَتَّى يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ} 222. **They ask you concerning menstruation. Say: that is an Adha (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore keep away from women during menses and go not unto them till they have purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allâh has ordained for you (go in unto them in any manner as long as it is in their vagina). Truly, Allâh loves those who turn unto Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts, bodies, for their prayers, etc.**

Et ils t'interrogent sur la menstruation des femmes. Dis: 222 C'est un mal. Eloignez-vous donc des femmes pendant les menstrues, et ne les approchez que quand elles sont pures. Quand elles se sont purifiées, alors cohabitez avec elles suivant les prescriptions d'Allah car Allah aime ceux qui se repentent, et Il aime ceux qui se purifient.

{نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ وَقَدِّمُوا لَأَنفُسِكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُلاقُوهُ وَبَشِّرِ الْمُؤْمِنِينَ} 223. **Your wives are a tilth for you, so go to your tilth (have sexual relations with your wives in any manner as long as it is in the vagina and not in the anus), when or how you will, and send (good deeds, or ask Allâh to bestow upon you pious offspring) for your own selves beforehand. And fear Allâh, and know that you are to meet Him (in the Hereafter), and give good tidings to the believers (O Muhammad صلى الله عليه وسلم).**

223 Vos épouses sont pour vous un champ de labour; allez à votre champ comme (et quand) vous le voulez et oeuvrez pour vous-mêmes à l'avance. Craignez Allah et sachez que vous Le rencontrerez. Et fais gracieuse annonce aux croyants.

{وَلَا تَجْعَلُوا اللَّهَ عُرْصَةً لِّإِيمَانِكُمْ أَنْ تَبْرُوا وَتَقْتُلُوا وَتُضِلُّوا بَيْنَ النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ} 224. **And make not Allâh's (Name) an excuse in your oaths against your doing good**

and acting piously, and making peace among mankind. And Allâh is All-Hearer, All-Knower (i.e. do not swear much and if you have sworn against doing something good then give an expiation for the oath and do good.

Et n'usez pas du nom d'Allah, dans vos serments, pour vous .224 dispenser de faire le bien, d'être pieux et de réconcilier les gens. Et Allah est Audient et Omniscient.

{لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ وَاللَّهُ غَفُورٌ حَلِيمٌ} .225 Allâh will not call you to account for that which is unintentional in your oaths, but He will call you to account for that which your hearts have earned. And Allâh is Oft-Forgiving, Most-Forbearing.

Ce n'est pas pour les expressions gratuites dans vos serments .225 qu'Allah vous saisis: Il vous saisis pour ce que vos coeurs ont acquis. Et Allah est Pardonneur et Patient.

{لِّلَّذِينَ يُؤْلُونَ مِن نِّسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ} .226 Those who take an oath not to have sexual relation with their wives must wait for four months, then if they return (change their idea in this period), verily, Allâh is Oft-Forgiving, Most Merciful.

Pour ceux qui font le serment de se priver de leurs femmes, il y a .226 un délai d'attente de quatre mois. Et s'ils reviennent (de leur serment) celui-ci sera annulé, car Allah est certes Pardonneur et Miséricordieux.

{وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ} .227 And if they decide upon divorce, then Allâh is All-Hearer, All-Knower.

Mais s'ils se décident au divorce, (celui-ci devient exécutoire) car .227 Allah est certes Audient et Omniscient.

{وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنَنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَبَعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ} .228 And divorced women shall wait (as regards their marriage) for three menstrual periods, and it is not lawful for them to conceal what Allâh has created in their wombs, if they

believe in Allâh and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And they (women) have rights (over their husbands as regards living expenses, etc.) similar (to those of their husbands) over them (as regards obedience and respect, etc.) to what is reasonable, but men have a degree (of responsibility) over them. And Allâh is All-Mighty, All-Wise.

Et les femmes divorcées doivent observer un délai d'attente de trois .228

menstrues; et il ne leur est pas permis de taire ce qu'Allah a créé dans leurs ventres, si elles croient en Allah et au Jour dernier. Et leurs époux seront plus en droit de les reprendre pendant cette période, s'ils veulent la réconciliation. Quant à elles, elles ont des droits équivalents à leurs obligations, conformément à la bienséance. Mais les hommes ont cependant une prédominance sur elles. Et Allah est Puissant et Sage.

{الطَّلَاقُ مَرَّتَانٍ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ وَلَا يَحِلُّ لَكُمُ أَنْ تَأْخُذُوا بِمَا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ} .229

The divorce is twice, after that, .229 either you retain her on reasonable terms or release her with kindness. And it is not lawful for you (men) to take back (from your wives) any of your Mahr (bridal-money given by the husband to his wife at the time of marriage) which you have given them, except when both parties fear that they would be unable to keep the limits ordained by Allâh (e.g. to deal with each other on a fair basis). Then if you fear that they would not be able to keep the limits ordained by Allâh, then there is no sin on either of them if she gives back (the Mahr or a part of it) for her Al-Khul' (divorce). These are the limits ordained by Allâh, so do not transgress them. And whoever transgresses the limits ordained by Allâh, then such are the Zâlimûn (wrong-doers, etc.

Le divorce est permis pour seulement deux fois. Alors, c'est soit la .229

reprise conformément à la bienséance, ou la libération avec gentillesse. Et il ne vous est pas permis de reprendre quoi que ce soit de ce que vous leur aviez donné, - à moins que tous deux ne craignent de ne point pouvoir se conformer aux ordres imposés par Allah. Si donc vous craignez que tous deux

ne puissent se conformer aux ordres d'Allah, alors ils ne commettent aucun péché si la femme se rachète avec quelque bien. Voilà les ordres d'Allah. Ne les transgressez donc pas. Et ceux qui transgressent les ordres d'Allah ceux-là sont les injustes.

{فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتَّىٰ تَنْكِحَ زَوْجًا غَيْرَهُ فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا

And if he has divorced her (the third time), then she is not lawful unto him thereafter until she has married another husband. Then, if the other husband divorces her, it is no sin on both of them that they reunite, provided they feel that they can keep the limits ordained by Allâh. These are the Limits of Allâh, which He makes plain for the people who have knowledge.

S'il divorce avec elle (la troisième fois) alors elle ne lui sera plus .230

licite tant qu'elle n'aura pas épousé un autre. Et si ce (dernier) la répudie alors les deux ne commettent aucun péché en reprenant la vie commune, pourvu qu'ils pensent pouvoir tous deux se conformer aux ordres d'Allah. Voilà les ordres d'Allah, qu'Il expose aux gens qui comprennent.

{وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِّتَعْتَدُوا وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ

وَالْحِكْمَةِ يَعِظُكُمْ بِهِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ} .231

divorced women and they have fulfilled the term of their prescribed period, either take them back on reasonable basis or set them free on reasonable basis. But do not take them back to hurt them, and whoever does that, then he has wronged himself. And treat not the Verses (Laws) of Allâh as a jest, but remember Allâh's Favours on you (i.e. Islâm), and that which He has sent down to you of the Book (i.e. the Qur'ân) and Al-Hikmah (the Prophet's Sunnah legal ways Islâmic jurisprudence, etc.) whereby He instructs you. And fear Allâh, and know that Allâh is All-Aware of everything.

Et quand vous divorcez d'avec vos épouses, et que leur délai .231 expire, alors, reprenez-les conformément à la bienséance, ou libérez-les conformément à la bienséance. Mais ne les retenez pas pour leur faire du tort: vous transgresseriez alors et quiconque agit ainsi se fait du tort à lui-même. Ne prenez pas en moquerie les versets d'Allah.

Et rappelez-vous le bienfait d'Allah envers vous, ainsi que le Livre et la Sagesse qu'Il vous a fait descendre, par lesquels Il vous exhorte. Et craignez Allah et sachez qu'Allah est Omniscient.

{وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاصُوا بَيْنَهُمْ بِالْمَعْرُوفِ ذَلِكَ يُوعَظُ بِهِ

And 232. {مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَكُمْ أَزْوَاجُكُمْ وَأَطْهَرُ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ}

when you have divorced women and they have fulfilled the term of their prescribed period, do not prevent them from marrying their (former) husbands, if they mutually agree on reasonable basis. This (instruction) is an admonition for him among you who believes in Allâh and the Last Day. That is more virtuous and purer for you.

Allâh knows and you know not.

232. Et quand vous divorcez d'avec vos épouses, et que leur délai

expire, alors ne les empêchez pas de renouer avec leurs époux, s'ils s'accordent l'un l'autre, et conformément à la bienséance. Voilà à quoi est exhorté celui d'entre vous qui croit en Allah et au Jour dernier.

Ceci est plus décent et plus pur pour vous. Et Allah sait, alors que vous ne savez pas.

{وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ وَالِدَةٌ بَوْلِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوهُمَا أُولَادُكُمْ فَلَا جُنَاحَ عَلَيْكُمْ

إِذَا سَلَّمْتُمْ مَا آتَيْتُم بِالْمَعْرُوفِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ} 233. The mothers

shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling, but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis. No person shall have a burden laid on him greater than he can bear. No mother shall be treated unfairly on account of her child, nor father on account of his child. And on the (father's) heir is incumbent the like of that (which was incumbent on the father). If they both decide on weaning, by mutual consent, and after due consultation, there is no sin on them. And if you decide on a foster suckling-mother for your children, there is no sin on you, provided you pay (the mother) what you agreed (to give her) on reasonable basis. And fear Allâh and know that Allâh is All-Seer of what you do.

Et les mères, qui veulent donner un allaitement complet, .233
allaieront leurs bébés deux ans complets. Au père de l'enfant de les
nourrir et vêtir de manière convenable. Nul ne doit supporter plus
que ses moyens. La mère n'a pas à subir de dommage à cause de son
enfant, ni le père, à cause de son enfant. Même obligation pour
l'héritier. Et si, après s'être consultés, tous deux tombent d'accord
pour décider le sevrage, nul grief à leur faire Et si vous voulez
mettre vos enfants en nourrice, nul grief à vous faire non plus, à
condition que vous acquittiez la rétribution convenue, conformément
à l'usage. Et craignez Allah, et sachez qu'Allah observe ce que vous
faites.

{وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ
 فِيْمَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ} .234 And those of you who die
 and leave wives behind them, they (the wives) shall wait (as regards
 their marriage) for four months and ten days, then when they have
 fulfilled their term, there is no sin on you if they (the wives) dispose
 of themselves in a just and honourable manner (i.e. they can marry).

And Allâh is Well-Acquainted with what you do.

Ceux des vôtres que la mort frappe et qui laissent des épouses: .234
celles-ci doivent observer une période d'attente de quatre mois et dix
jours. Passé ce délai, on ne vous reprochera pas la façon dont elles
disposeront d'elles-mêmes d'une manière convenable. Allah est
Parfaitement Connaisseur de ce que vous faites.

{وَلَا جُنَاحَ عَلَيْكُمْ فِيْمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ عَلِيمَ اللَّهِ أَنَّكُمْ سَتَذْكُرُوهُنَّ وَلَكِنْ لَا
 تُوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا وَلَا تَعْزِمُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ وَاعْلَمُوا أَنَّ اللَّهَ
 يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ وَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ} .235 And there is no sin on you
 if you make a hint of betrothal or conceal it in yourself, Allâh knows
 that you will remember them, but do not make a promise of contract
 with them in secret except that you speak an honourable saying
 according to the Islâmic law (e.g. you can say to her, If one finds a
 wife like you, he will be happy). And do not consummate the
 marriage until the term prescribed is fulfilled. And know that Allâh
 knows what is in your minds, so fear Him. And know that Allâh is
Oft-Forgiving, Most Forbearing.

235. Et on ne vous reprochera pas de faire, aux femmes, allusion à une proposition de mariage, ou d'en garder secrète l'intention. Allah sait que vous allez songer à ces femmes. Mais ne leur promettez rien secrètement sauf à leur dire des paroles convenables. Et ne vous décidez au contrat de mariage qu'à l'expiration du délai prescrit. Et sachez qu'Allah sait ce qu'il y a dans vos âmes. Prenez donc garde à Lui, et sachez aussi qu'Allah est Pardonneur et Plein de mansuétude.

{لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمَتَّعُوهُنَّ عَلَى الْمَوْسِعِ قَدْرُهُ وَعَلَى الْمُقْتَرِ قَدْرُهُ مَتَاعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ} 236.

There is no sin on you, if you divorce women while yet you have not touched (had sexual relation with) them, nor appointed unto them their Mahr (bridal-money given by the husband to his wife at the time of marriage). But bestow on them (a suitable gift), the rich according to his means, and the poor according to his means, a gift of reasonable amount is a duty on the doers of good.

236. Vous ne faites point de péché en divorçant d'avec des épouses que vous n'avez pas touchées, et à qui vous n'avez pas fixé leur mahr.

Donnez-leurs toutefois –

l'homme aisé selon sa capacité, l'indigent selon sa capacité quelque bien convenable dont elles puissent jouir. C'est un devoir pour les bienfaisants.

{وَإِنْ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنَصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُونَ أَوْ يَعْفُوَ الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ} 237.

And if you divorce them before you have touched (had a sexual relation with) them, and you have appointed unto them the Mahr (bridal-money given by the husbands to his wife at the time of marriage), then pay half of that (Mahr), unless they (the women) agree to forego it, or he (the husband), in whose hands is the marriage tie, agrees to forego and give her full appointed Mahr. And to forego and give (her the full Mahr) is nearer to At-Taqla (piety, righteousness, etc.). And do not forget liberality between yourselves.

Truly, Allâh is All-Seer of what you do.

237. Et si vous divorcez d'avec elles sans les avoir touchées, mais après fixation de leur mahr, versez-leur alors la moitié de ce que vous avez

fixé, à moins qu'elles ne s'en désistent, ou que ne se désiste celui entre les mains de qui est la conclusion du mariage. Le désistement est plus proche de la piété. Et n'oubliez pas votre faveur mutuelle. Car Allah voit parfaitement ce que vous faites.

Guard strictly the (five .238 {حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ} obligatory) AsSalawât (the prayers) especially the middle Salât (i.e. the best prayer `Asr). And stand before Allâh with obedience (and do not speak to others during the Salât (prayers. Soyez assidus aux Salats et surtout la Salat médiane; et tenez-vous .238 debout devant Allah, avec humilité.

And if you .239 {فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ} fear (an enemy), perfrom Salât (pray) on foot or riding. And when you are in safety, offer the Salât (prayer) in the manner He has taught you, which you knew not (before. Mais si vous craignez (un grand danger), alors priez en marchant .239 ou sur vos montures. Puis quand vous êtes en sécurité, invoquez Allah comme Il vous a enseigné ce que vous ne saviez pas.

{وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَّتَاعًا إِلَى الْحَوْلِ غَيْرِ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَّعْرُوفٍ وَاللَّهُ عَزِيزٌ حَكِيمٌ} .240 And those of you who die and leave behind wives should bequeath for their wives a year's maintenance and residence without turning them out, but if they (wives) leave, there is no sin on you for that which they do of themselves, provided it is honourable (e.g. lawful marriage). And Allâh is All-Mighty, All-Wise. (The order of this Verse has been cancelled (abrogated) by Verse 4:12.

.240 Ceux d'entre vous que la mort frappe et qui laissent des épouses, doivent laisser un testament en faveur de leurs épouses pourvoyant à un an d'entretien sans les expulser de chez elles. Si ce sont elles qui partent, alors on ne vous reprochera pas ce qu'elles font de convenable pour elles-mêmes. Allah est Puissant et Sage.

And for divorced women, 241 {وَلِلْمُطَلَّاقَاتِ مَتَاعٌ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ}
maintenance (should be provided) on reasonable (scale). This is a
duty on Al-Muttaqûn (the pious See V.2:2.
Les divorcées ont droit à la jouissance d'une allocation convenable, 241
(constituant) un devoir pour les pieux.

Thus Allâh makes clear His Ayât 242 {كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ}
(Laws) to you, in order that you may understand.
C'est ainsi qu'Allah vous explique Ses versets, afin que vous 242
raisonniez.

{أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى
النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ} 243. Did you (O Muhammad صلى الله عليه وسلم)

not think of those who went forth from their homes in thousands,
fearing death? Allâh said to them, Die. And then He restored them to
life. Truly, Allâh is full of Bounty to mankind, but most men thank not.

N'as tu pas vu ceux qui sortirent de leurs demeures, il y en avait des 243
milliers,
- par crainte de la mort? Puis Allah leur dit: Mourez,
Après quoi Il les rendit à la vie. Certes, Allah est Détenteur de la Faveur,
envers les gens; mais la plupart de gens ne sont pas reconnaissants.

And fight in the Way of Allâh 244 {وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَاعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ}
and know that Allâh is All-Hearer, All-Knower.

Et combattez dans le sentier d'Allah. Et sachez qu'Allah est Audient 244
et Omniscient.

Who 245 {مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْسُطُ وَإِلَيْهِ تُرْجَعُونَ}
is he that will lend to Allâh a goodly loan so that He may multiply it to
him many times? And it is Allâh that decreases or increases (your
provisions), and unto Him you shall return.
Quiconque prête à Allah de bonne grâce, Il le lui rendra multiplié 245
plusieurs fois. Allah restreint ou étend (Ses faveurs). Et c'est à Lui que
vous retournerez.

{أَلَمْ تَرَ إِلَى الْمَلَأِ مِنْ بَنِي إِسْرَآئِيلَ مِنْ بَعْدِ مُوسَى إِذْ قَالُوا لِنَبِيِّ لَهُمْ آتِئْنَا مَلِكًا نُقَاتِلَ فِي سَبِيلِ اللَّهِ قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَاءِنَا فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِّنْهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ} 246. **Have you not thought about the group**

of the Children of Israel after (the time of) Musâ (Moses)? When they said to a Prophet of theirs, Appoint for us a king and we will fight in Allâh's Way. He said, Would you then refrain from fighting, if fighting was prescribed for you? They said, Why should we not fight in Allâh's Way while we have been driven out of our homes and our children (families have been taken as captives)? But when fighting was ordered for them, they turned away, all except a few of them. And Allâh is All-Aware of the Zâlimûn (polytheists and wrong-doers.

N'as-tu pas su l'histoire des notables, parmi les enfants d'Israël, 246. lorsqu'après Moïse ils dirent à un prophète à eux: Désigne-nous un roi, pour que nous combattions dans le sentier d'Alla.*

Il dit:Et si vous ne combattez pas, quand le combat vous sera prescrit? Ils dirent: Et qu'aurions-nous à ne pas combattre dans le sentier d'Allah, alors qu'on nous a expulsés de nos maisons et qu'on a capturé nos enfants? Et quand le combat leur fut prescrit, ils tournèrent le dos, sauf un petit nombre d'entre eux. Et Allah connaît bien les injustes.

{وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِّنَ الْمَالِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي مُلْكَهُ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ} 247. **And their Prophet (Samuel.**

said to them, Indeed Allâh has appointed Talût (Saul) as a king over you. They said, How can he be a king over us when we are better fitted than him for the kingdom, and he has not been given enough wealth. He said: Verily, Allâh has chosen him above you and has increased him abundantly in knowledge and stature. And Allâh grants His Kingdom to whom He wills. And Allâh is All-Sufficient for His creatures' needs, All-Knower.

Et leur prophète leur dit:Voici qu'Allah vous a envoyé TaLut pour roi.247

Ils dirent: Comment régnerait-il sur nous? Nous avons plus de droit que lui à la royauté. On ne lui a même pas prodigué beaucoup de richesses. Il dit :Allah, vraiment l'a élu sur vous, et a accru sa part quant au savoir et à la condition physique. Et Allah alloue Son pouvoir à qui Il veut. Allah a la grâce immense et Il – est Omniscient.

{وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ إِنَّ فِي ذَلِكَ لَآيَةً لِّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ} 248. **And their Prophet (Samuel).**

said to them: Verily! The sign of His Kingdom is that there (عليه السلام)

shall come to you At-Tâbût (a wooden box), wherein is Sakinah (peace and reassurance) from your Lord and a remnant of that which Musâ (Moses) and Hârûn (Aaron) left behind, carried by the angels. Verily, in this is a sign for you if you are indeed believers.

Et leur prophète leur dit:Le signe de son investiture sera que le Coffre 248 va vous revenir; objet de quiétude inspiré par votre Seigneur, et contenant les reliques de ce que laissèrent la famille de Moïse et la famille d'Aaron. Les Anges le porteront. Voilà bien là un signe pour vous, si vous êtes croyants.

{فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَّمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ فَشَرَبُوا مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُّلَاقُوا اللَّهَ كَم مِّن فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ} 249.

Then when Talût (Saul) set out with the army, he said: 249. Verily! Allâh will try you by a river. So whoever drinks thereof, he is not of me, and whoever tastes it not, he is of me, except him who takes (thereof) in the hollow of his hand. Yet, they drank thereof, all, except a few of them. So when he had crossed it (the river), he and those who believed with him, they said: We have no power this day against Jalût (Goliath) and his hosts. But those who knew with certainty that they were to meet their Lord, said: How often a small group overcame a mighty host by Allâh's Leave? And Allâh is with As-SâbirIn (the patient ones etc.

Puis, au moment de partir avec les troupes, Talut dit: Voici.249 Allah va vous éprouver par une rivière: quiconque y boira ne sera plus des miens; et quiconque n'y goûtera pas sera des miens; - passe pour celui qui y puisera un coup dans le creux de sa main.

Ils en burent, sauf un petit nombre d'entre eux. Puis, lorsqu'ils l'eurent traversée, lui et ceux des croyants qui l'accompagnaient, ils dirent:

Nous voilà sans force aujourd'hui contre Goliath et ses troupes.*

Ceux qui étaient convaincus qu'ils auront à rencontrer Allah dirent: Combien de fois une troupe peu nombreuse a, par la grâce d'Allah, vaincu une troupe très nombreuse! Et Allah est avec les endurants.

{وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ

And when they advanced to meet Jalût (Goliath) and his 250. {الْكَافِرِينَ} forces, they invoked: Our Lord! Pour forth on us patience, and set firm our feet and make us victorious over the disbelieving people.

Et quand ils affrontèrent Goliath et ses troupes, ils dirent: 250. Seigneur! Déverse sur nous l'endurance, affermis nos pas et donne-nous la victoire sur ce peuple infidels.

{فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ جَالُوتَ وَآتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ

So they routed them by 251. {بِعِضِّ لَفْسَدَتِ الْأَرْضُ وَلَٰكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ} Allâh's Leave and Dawûd (David) killed Jalût (Goliath), and Allâh gave him (Dawûd (David)) the kingdom (after the death of Talût (Saul) and Samuel) and Al-Hikmah (Prophethood), and taught him of that which He willed. And if Allâh did not check one set of people by means of another, the earth would indeed be full of mischief. But Allâh is full of Bounty to the 'AlamIn (mankind, jinns and all that exists.

Ils les mirent en déroute, par la grâce d'Allah. Et David tua Goliath; 251 et Allah lui donna la royauté et la sagesse, et lui enseigna ce qu'Il voulut.

Et si Allah ne neutralisait pas une partie des hommes par une autre, la terre serait certainement corrompue. Mais Allah est Détenteur de la Faveur pour les mondes.

{تِلْكَ آيَاتُ اللَّهِ تَنْزِيلُهَا عَلَيْكَ بِالْحَقِّ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ} 252. These are the Verses of

Allâh, We recite them to you (O Muhammad in truth, and surely, you are one of the Messengers (of صلى الله عليه وسلم) Allâh.

252. Voilà les versets d'Allah, que Nous te (Muhammad) récitons avec la vérité. Et tu es, certes parmi les Envoyés.

{تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ وَلَوْ شَاءَ اللَّهُ مَا أَفْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ وَمِنْهُمْ مَنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا أَفْتَتَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ} 253. Those Messengers!

We preferred some to others; to some of them Allâh spoke (directly); others He raised to degrees (of honour); and to 'Iesa (Jesus), the son of Maryam (Mary), We gave clear proofs and evidences, and supported him with Rûh-ul-Qudus (Jibrael (Gabriel)). If Allâh had willed, succeeding generations would not have fought against each other, after clear Verses of Allâh had come to them, but they differed some of them believed and others disbelieved. If Allâh had willed, they would not have fought against one another, but Allâh does what He likes.

253. Parmi ces messagers, Nous avons favorisé certains par rapport à d'autres. Il en est à qui Allah a parlé; et Il en a élevé d'autres en grade. A Jésus fils de Marie Nous avons apporté les preuves, et l'avons fortifié par le Saint-Esprit. Et si Allah avait voulu, les gens qui vinrent après eux ne se seraient pas entretués, après que les preuves leur furent venues; mais ils se sont opposés: les uns restèrent croyants, les autres furent infidèles. Si Allah avait voulu, ils ne se seraient pas entretués; mais Allah fait ce qu'Il veut.

{يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ وَالْكَافِرُونَ هُمُ

الظَّالِمُونَ} 254. O you who believe! Spend of that with which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the Zâlimûn (wrong-doers, etc.

254. O les croyants! Dépensez de ce que Nous vous avons attribué, avant que vienne le jour où il n'y aura ni rançon ni amitié ni intercession. Et ce sont les mécréants qui sont les injustes.

{اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ} 255. Allâh! Lâ ilâha illa Huwa (none

has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists. Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursi extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. (This Verse 2:255 is called **Ayat-ul-Kursi**.)

Allah! Point de divinité à part Lui, le Vivant, Celui qui subsiste par lui-même
al-Qayyum .

Ni somnolence ni sommeil ne Le saisissent. A lui appartient tout ce qui est dans les cieux et sur la terre. Qui peut intercéder auprès de Lui sans Sa permission? Il connaît leur passé et leur futur. Et, de Sa science, ils Kursiy n'embrassent que ce qu'Il veut. Son trône déborde les cieux et la terre, dont la garde ne Lui coûte aucune peine. Et Il est le Très Haut, le Très Grand.

{لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِن بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ} 256. There is no compulsion in religion. Verily, the

Right Path has become distinct from the wrong path. Whoever disbelieves in Tâghût and believes in Allâh, then he has grasped the most trustworthy handhold that will never break. And Allâh is All-Hearer, All-Knower.

256. Nulle contrainte en religion! Car le bon chemin s'est distingué de l'égarement, Donc, quiconque mécroit au Rebelle tandis qu'il croit en Allah saisit l'anse la plus solide, qui ne peut se briser. Et Allah est Audient et Omniscient.

{اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أُولِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ} 257. **Allâh is the Wall (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their Auliyâ (supporters and helpers) are Tâghût (false deities and false leaders, etc.), they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever. (See V.2:81,82.**

257. Allah est le défenseur de ceux qui ont la foi: Il les fait sortir des ténèbres à la lumière. Quant à ceux qui ne croient pas, ils ont pour défenseurs les Tagut, qui les font sortir de la lumière aux ténèbres. Voilà les gens du Feu, où ils demeurent éternellement.

{أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ} 258. **Have you not looked at him who disputed with Ibrâhim (Abraham) about his Lord (Allâh), because Allâh had given him the kingdom? When Ibrâhim (Abraham) said (to him): My Lord (Allâh) is He Who gives life and causes death. He said, I give life and cause death. Ibrâhim (Abraham) said, Verily! Allâh causes the sun to rise from the east; then cause it you to rise from the west. So the disbeliever was utterly defeated. And Allâh guides not the people, who are Zâlimûn (wrong-doers, etc.**

258. N'as-tu pas su (l'histoire de) celui qui, parce qu'Allah l'avait fait roi, argumenta contre Abraham au sujet de son Seigneur? Abraham ayant dit "J'ai pour Seigneur Celui qui donne la vie et la mort."

"Moi aussi, dit l'autre, je donne la vie et la mort"

Alors dit Abraham:

"Puisqu'Allah fait venir le soleil du Levant, fais-le donc venir du Couchant."

Le mécréant resta alors confondu. Allah ne guide pas les gens injustes.

{أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَٰذَا اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِئَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَبِثْتُ مِئَةَ عَامٍ فَأَنْظَرُوهُ إِلَىٰ طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانْظَرُوهُ إِلَىٰ حِمَارِكَ وَلِنَجْعَلَ آيَةً لِلنَّاسِ وَانْظَرُوهُ إِلَىٰ الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ} 259.

Or like the one who passed by a town and it had tumbled over its roofs. He said: Oh! How will Allâh ever bring it to life after its death? So Allâh caused him to die for a hundred years, then raised him up (again). He said: How long did you remain (dead)? He (the man) said: (Perhaps) I remained (dead) a day or part of a day. He said: Nay, you have remained (dead) for a hundred years, look at your food and your drink, they show no change; and look at your donkey! And thus We have made of you a sign for the people. Look at the bones, how We bring them together and clothe them with flesh. When this was clearly shown to him, he said, I know (now) that Allâh is Able to do all things.

Ou comme celui qui passait par un village désert et dévasté: 259.

Comment Allah va-t-Il redonner la vie à celui-ci après sa mort?

dit-il.

Allah donc le fit mourir et le garda ainsi pendant cent ans. Puis Il le ressuscita en disant:

Combien de temps as-tu demeuré ainsi?

Je suis resté*

Non!* un jour, dit l'autre, ou une partie d'une journée.

dit Allah, tu es resté cent ans. Regarde donc ta nourriture et ta boisson: rien ne s'est gâté; mais regarde ton âne... Et pour faire de toi un signe pour les gens, et regarde ces ossements, comment Nous les assemblons et les revêtons de chait

Et devant l'évidence, il dit:

Je sais qu'Allah est Omnipotent*

{وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ أَلَمْ تَوَدَّ أَنِّي أُولَٰئِكَ تَوْفِيقِي قَالَ بَلَىٰ وَلَٰكِن لِّيُطَمِّنَنَّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ أَجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ

And (remember) when Ibrâhim (Abraham) said, My Lord! 260. {حَكِيمٌ

Show me how You give life to the dead. He (Allâh) said: Do you not

believe? He (Ibrâhim (Abraham)) said: Yes (I believe), but to be stronger in Faith. He said: Take four birds, then cause them to incline towards you (then slaughter them, cut them into pieces), and then put a portion of them on every hill, and call them, they will come to you in haste. And know that Allâh is All-Mighty, All-Wise.

Et quand Abraham dit: Seigneur! Montre-moi comment Tu ressuscites 260
les morts.

Allah dit: Ne crois-tu pas encore?

Si! dit Abraham; mais que mon coeur soit rassuré.

Prends donc, dit Allah,

quatre oiseaux, apprivoise-les (et coupe-les) puis, sur des monts séparés, mets-en un fragment ensuite appelle-les: ils viendront à toi en toute hâte. Et sache qu'Allah est Puissant et Sage.

{مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِئَةُ حَبَّةٍ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ} 261. **The likeness of those who spend their wealth in the**

way of Allâh, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allâh gives manifold increase to whom He pleases. And Allâh is All-Sufficient for His creatures' needs, All-Knower.

**Ceux qui dépensent leurs biens dans le sentier d'Allah ressemblent 261
à un grain d'où naissent sept épis, à cent grains l'épi. Car Allah multiplie la récompense à qui Il veut et la grâce d'Allah est immense, et Il est Omniscient.**

{الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبَعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذًى لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ} 262. **Those who spend their wealth in the Cause of Allâh, and do**
not follow up their gifts with reminders of their generosity or with injury, their reward is with their Lord. On them shall be no fear, nor shall they grieve.

**Ceux qui dépensent leurs biens dans le sentier d'Allah sans faire 262
suivre leurs largesses ni d'un rappel ni d'un tort, auront leur récompense auprès de leur Seigneur. Nulle crainte pour eux, et ils ne seront point affligés.**

Kind words and forgiving .263 {قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتَّبِعَهَا أَذًى وَاللَّهُ غَنِيٌّ حَلِيمٌ}

of faults are better than Sadaqah (charity) followed by injury. And Allâh is Rich (Free of all needs) and He is Most-Forbearing.

Une parole agréable et un pardon valent mieux qu'une aumône.263 suivie d'un tort. Allah n'a besoin de rien, et Il est Indulgent.

{يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي يُنْفِقُ مَالَهُ رِثَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَى شَيْءٍ مِّمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ}

O you who believe! Do not render in vain your Sadaqah (charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allâh, nor in the Last Day. His likeness is the likeness of a smooth rock on which is a little dust; on it falls heavy rain which leaves it bare. They are not able to do anything with what they have earned. And Allâh does not guide the disbelieving people.

O les croyants! N'annulez pas vous aumônes par un rappel ou un.264 tort, comme celui qui dépense son bien par ostentation devant les gens sans croire en Allah et au Jour dernier. Il ressemble à un rocher recouvert de terre qu'une averse l'atteigne, elle le laisse dénué. De pareils hommes ne tireront aucun profit de leurs actes, Et Allah ne guide pas les gens mécréants.

{وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ اتِّبَاعًا مَرْضَاتِ اللَّهِ وَتَنبِيئًا مِّنْ أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَآتَتْ أُكُلَهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِيبْهَا وَابِلٌ فَطَلَّ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ}

And the likeness of those who spend .265 their wealth seeking Allâh's Pleasure while they in their ownelves are sure and certain that Allâh will reward them (for their spending in His Cause), is the likeness of a garden on a height; heavy rain falls on it and it doubles its yield of harvest. And if it does not receive heavy rain, light rain suffices it. And Allâh is All-Seer (knows well) of what you do.

Et ceux qui dépensent leurs biens cherchant l'agrément d'Allah, et .265 bien rassurés (de Sa récompense), ils ressemblent à un jardin sur une

colline. Qu'une averse l'atteigne, il double ses fruits; à défaut d'une averse qui l'atteint, c'est la rosée. Et Allah voit parfaitement ce que vous faites.

{أَيُّدُ أَحَدِكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّحِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَاءُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَتَفَكَّرُونَ} 266. **Would any**

of you wish to have a garden with date-palms and vines, with rivers flowing underneath, and all kinds of fruits for him therein, while he is stricken with old age, and his children are weak (not able to look after themselves), then it is struck with a fiery whirlwind, so that it is burnt? Thus does Allâh make clear His Ayât (proofs, evidences, verses) to you that you may give thought.

L'un de vous aimerait-il avoir un jardin de dattiers et de vignes 266 sous lequel coulent les ruisseaux, et qui lui donne toutes espèces de fruits, que la vieillesse le rattrape, tandis que ses enfants sont encore petits, et qu'un tourbillon contenant du feu s'abatte sur son jardin et le brûle? Ainsi Allah vous explique les signes afin que vous méditiez.

{يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ} 267. **O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it, (though) you would not accept it save if you close your eyes and tolerate therein. And know that Allâh is Rich (Free of all needs), and Worthy of all praise.**

O les croyants! Dépensez des meilleures choses que vous avez 267 gagnées et des récoltes que Nous avons fait sortir de la terre pour vous. Et ne vous tournez pas vers ce qui est vil pour en faire dépense. Ne donnez pas ce que vous-mêmes n'accepteriez qu'en fermant les yeux! Et sachez qu'allah n'a besoin de rien et qu'Il est digne de louange.

{الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ} 268. **Shaitân (Satan) threatens you with poverty and orders you to commit Fahshâ (evil deeds, illegal sexual intercourse, sins etc.); whereas**

Allâh promises you Forgiveness from Himself and Bounty, and Allâh is All-Sufficient for His creatures' needs, All-Knower.

Le Diable vous fait craindre l'indigence et vous commande des actions honteuses; tandis qu'Allah vous promet pardon et faveur venant de Lui. La grâce d'Allah est immense et Il est Omniscient. 268

He - 269 {يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ} granteth wisdom to whom he pleaseth; And he to whom wisdom is granted receiveth indeed a benefit overflowing; But none will receive admonition but men of understanding.

Il donne la sagesse à qui Il veut. Et celui à qui la sagesse est donnée, vraiment, c'est un bien immense qui lui est donné. Mais les doués d'intelligence seulement s'en souviennent. 269

And whatever you spend for spendings (e.g., in Sadaqah charity, etc. for Allâh's Cause) or whatever vow you make, be sure Allâh knows it all. And for the Zâlimûn (wrong-doers, etc.) there are no helpers. 270 {وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهَا وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ} Quelles que soient les dépenses que vous avez faites, ou le vœu que vous avez voué, Allah le sait. Et pour les injustes, pas de secoureurs. 270

{إِنْ تُبْدُوا الصَّدَقَاتِ فَعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَُا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ} 271 If you disclose your Sadaqât (alms-giving), it is well; but if you conceal it and give it to the poor, that is better for you. (Allâh) will expiate you some of your sins. And Allâh is Well-Acquainted with what you do.

Si vous donnez ouvertement vos aumônes, c'est bien; c'est mieux encore, pour vous, si vous êtes discrets avec elles et vous les donniez aux indigents. Allah effacera une partie de vos méfaits. Allah est Parfaitement Connaisseur de ce que vous faites. 271

{لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَأَنْفُسِكُمْ وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ} 272 Not upon you (Muhammad صلى الله عليه وسلم) is their guidance, but Allâh guides whom He wills. And

whatever you spend in good, it is for yourselves, when you spend not except seeking Allâh's Countenance. And whatever you spend in good, it will be repaid to you in full, and you shall not be wronged

272. Ce n'est pas à toi de les guider (vers la bonne voie), mais c'est Allah qui guide qui Il veut. Et tout ce que vous dépensez de vos biens sera à votre avantage, et vous ne dépensez que pour la recherche de d'Allah. Et tout ce que vous dépensez de vos biens Wajh la Face dans les bonnes oeuvres vous sera récompensé pleinement. Et vous ne serez pas lésés.

{لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِلْحَافًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ} 273. Charity is for

Fuqarâ (the poor), who in Allâh's Cause are restricted (from travel), and cannot move about in the land (for trade or work). The one who knows them not, thinks that they are rich because of their modesty. You may know them by their mark, they do not beg of people at all. And whatever you spend in good, surely Allâh knows it well.

273. Aux nécessiteux qui se sont confinés dans le sentier d'Allah, ne pouvant pas parcourir le monde, et que l'ignorant croit riches parce qu'ils ont honte de mendier - tu les reconnaitras à leur aspect - Ils n'importunent personne en mendiant. Et tout ce que vous dépensez de vos biens, Allah le sait parfaitement.

{الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ

يَحْزَنُونَ} 274. Those who spend their wealth (in Allâh's Cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve.

274. Ceux qui, de nuit et de jour, en secret et ouvertement, dépensent leurs biens (dans les bonnes oeuvres), ont leur salaire auprès de leur Seigneur. Ils n'ont rien à craindre et ils ne seront point affligés.

{الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَاتَّقَها فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ

Those who eat Ribâ (usury) will not stand .275 {أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ}

(on the Day of Resurrection) except like the standing of a person beaten by Shaitân (Satan) leading him to insanity. That is because they say: Trading is only like Ribâ (usury), whereas Allâh has permitted trading and forbidden Ribâ (usury). So whosoever receives an admonition from his Lord and stops eating Ribâ (usury) shall not be punished for the past; his case is for Allâh (to judge); but whoever returns (to Ribâ (usury)), such are the dwellers of the Fire they will abide therein.

Ceux qui mangent (pratiquent) de l'intérêt usuraire ne se .275 tiennent (au jour du Jugement dernier) que comme se tient celui que le toucher de Satan a bouleversé. Cela, parce qu'ils disent:

Le commerce est tout à fait comme l'intérêt.*

Alors qu'Allah a rendu licite le commerce, et illicite l'intérêt. Celui, donc, qui cesse dès que lui est venue une exhortation de son Seigneur, peut conserver ce qu'il a acquis auparavant; et son affaire dépend d'Allah. Mais quiconque récidive... alors les voilà, les gens du Feu! Ils y demeureront éternellement.

Allâh will destroy Ribâ .276 {يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيلُ الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ}
(usury) and will give increase for Sadaqât (deeds of charity, alms, etc.) And Allâh likes not the disbelievers, sinners.

Allah anéantit l'intérêt usuraire et fait fructifier les aumônes. Et .276 Allah n'aime pas le mécréant pécheur.

{إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ

يَحْزَنُونَ} .277 Truly those who believe, and do deeds of righteousness, and perform As-Salât (Iqâmat-as-Salât), and give Zakât, they will have their reward with their Lord. On them shall be no fear, nor shall they grieve.

Ceux qui ont la foi, ont fait de bonnes oeuvres, accompli la Salat et .277
acquitté la Zakat, auront certes leur récompense auprès de leur Seigneur.
Pas de crainte pour eux, et ils ne seront point affligés.

O you who believe! Be .278 {يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُمْ مُّؤْمِنِينَ}
afraid of Allâh and give up what remains (due to you) from Ribâ
(usury) (from now onward), if you are (really) believers.

O les croyants! Craignez Allah; et renoncez au reliquat de l'intérêt .278
usuraire, si vous êtes croyants.

{فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ وَإِن تُبْتِغُوا فَلََكُمْ رُؤُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ} .279
And if you do not do it, then take a notice of war from
Allâh and His Messenger but if you repent, you shall have your
capital sums. Deal not unjustly (by asking more than your capital
sums), and you shall not be dealt with unjustly (by receiving less
than your capital sums.

Et si vous ne le faites pas, alors recevez l'annonce d'une guerre de la .279
part d'Allah et de Son messenger. Et si vous vous repentez, vous aurez
vos capitaux. Vous ne lèserez personne, et vous ne serez point lésés.

{وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَن تَصَدَّقُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ} .280
And if the debtor is
in a hard time (has no money), then grant him time till it is easy for him
to repay, but if you remit it by way of charity, that is better for you if you
did but know.

A celui qui est dans la gêne, accordez un sursis jusqu'à ce qu'il soit .280
dans l'aisance. Mais il est mieux pour vous de faire remise de la dette par
charité! Si vous saviez.

{وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ} .281
And be afraid
of the Day when you shall be brought back to Allâh. Then every
person shall be paid what he earned, and they shall not be dealt with
unjustly.

Et craignez le jour où vous serez ramenés vers Allah. Alors chaque .281
 âme sera pleinement rétribuée de ce qu'elle aura acquis. Et ils ne seront
 point lésés.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَى أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ
 كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيَمْلِكِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَخْسُ مِنْهُ شَيْئًا فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ
 سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ فَلْيَمْلِكْ وَلِيُّهُ بِالْعَدْلِ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا
 رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَى وَلَا يَأْبَ الشُّهَدَاءُ
 إِذَا مَا دُعُوا وَلَا تَسَاءَمُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَى أَجَلِهِ ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا
 إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ وَلَا يُضَارَّ كَاتِبٌ
 وَلَا شَهِيدٌ وَإِنْ تَفَعَّلُوا فَإِنَّهُ فَسُوقٌ بِكُمْ وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ } .282 O you who

believe! When you contract a debt for a fixed period, write it down. Let a
 scribe write it down in justice between you. Let not the scribe refuse to
 write as Allâh has taught him, so let him write. Let him (the debtor) who
 incurs the liability dictate, and he must fear Allâh, his Lord, and diminish
 not anything of what he owes. But if the debtor is of poor understanding,
 or weak, or is unable himself to dictate, then let his guardian dictate in
 justice. And get two witnesses out of your own men. And if there are not
 two men (available), then a man and two women, such as you agree for
 witnesses, so that if one of them (two women) errs, the other can remind
 her. And the witnesses should not refuse when they are called on (for
 evidence). You should not become weary to write it (your contract),
 whether it be small or big, for its fixed term, that is more just with Allâh;
 more solid as evidence, and more convenient to prevent doubts among
 yourselves, save when it is a present trade which you carry out on the
 spot among yourselves, then there is no sin on you if you do not write it
 down. But take witnesses whenever you make a commercial contract.
 Let neither scribe nor witness suffer any harm, but if you do (such harm),
 it would be wickedness in you. So be afraid of Allâh; and Allâh teaches
 you. And Allâh is the All-Knower of each and everything.

O les croyants! Quand vous contractez une dette à échéance .282
 déterminée, mettez-la en écrit; et qu'un scribe l'écrive, entre vous, en
 toute justice; un scribe n'a pas à refuser d'écrire selon ce qu'Allah lui a
 enseigné; qu'il écrive donc, et que dicte le débiteur: qu'i craigne Allah
 son Seigneur, et se garde d'en rien diminuer; Si le débiteur est gaspilleur
 ou faible, ou incapable de dicter lui-même, que son représentant dicte

alors en toute justice. Faites-en témoigner par deux témoins d'entre vos hommes; et à défaut de deux hommes, un homme et deux femmes d'entre ceux que vous agréez comme témoins, en sorte que si l'une d'elles s'égare, l'autre puisse lui rappeler. Et que les témoins ne refusent pas quand ils sont appelés. Ne vous laissez pas d'écrire la dette, ainsi que son terme, qu'elle soit petite ou grande: c'est plus équitable auprès d'Allah, et plus droit pour le témoignage, et plus susceptible d'écarter les doutes. Mais s'il s'agit d'une marchandise présente que vous négociez entre vous: dans ce cas, il n'y a pas de péché à ne pas l'écrire. Mais prenez des témoins lorsque vous faites une transaction entre vous; et qu'on ne fasse aucun tort à aucun scribe ni à aucun témoin. Si vous le faiseiz, cela serait une perversité en vous. Et craignez Allah. Alors Allah vous enseigne et Allah est Omniscient.

{وَإِنْ كُنْتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَانٌ مَّقْبُوضَةٌ فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ أَمَانَتَهُ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آتَمٌ قَلْبُهُ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ} 283.

And if you are on a journey and cannot find a scribe, then let there be a pledge taken (mortgaging); then if one of you entrust the other, let the one who is entrusted discharge his trust (faithfully), and let him be afraid of Allâh, his Lord. And conceal not the evidence for he, who hides it, surely his heart is sinful. And Allâh is All-Knower of what you do. Mais si vous êtes en voyage et ne trouvez pas de scribe, un gage reçu 283 suffit. S'il y a entre vous une confiance réciproque, que celui à qui on a confié quelque chose la restitue; et qu'il craigne Allah son Seigneur. Et ne cachez pas le témoignage: quiconque le cache a, certes, un coeur pécheur. Allah, de ce que vous faites, est Omniscient.

{لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبِكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ} 284.

To Allâh belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in your own selves or conceal it, Allâh will call you to account for it. Then He forgives whom He wills and punishes whom He wills. And Allâh is Able to do all things.

C'est à Allah qu'appartient tout ce qui est dans les cieux et sur la terre. 284 Que vous manifestiez ce qui est en vous ou que vous le cachiez,

Allah vous en demandera compte. Puis Il pardonnera à qui Il veut, et châtierra qui Il veut. Et Allah est Omnipotent.

{أَمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا تُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ} 285 **The Messenger (Muhammad) صلى الله**

believes in what has been sent down to him from his Lord, (عليه وسلم) and (so do) the believers. Each one believes in Allâh, His Angels, His Books, and His Messengers. They say, We make no distinction between one another of His Messengers and they say, We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all.

Le Messenger a cru en ce qu'on a fait descendre vers lui venant de son .285
Seigneur, et aussi les croyants: tous ont cru en Allah, en Ses anges, à Ses
livres et en Ses messagers; (en disant:
Nous ne faisons aucune distinction entre Ses messagers.*

Et ils ont dit:Nous avons entendu et obéi. Seigneur, nous implorons Ton
pardon. C'est à Toi que sera le retour.

{لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ} 286 **Allâh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our Maulâ (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people.**

Allah n'impose à aucune âme une charge supérieure à sa capacité. .286

Elle sera récompensée du bien qu'elle aura fait, punie du mal qu'elle aura fait. Seigneur, ne nous châtie pas s'il nous arrive d'oublier ou de commettre une erreur. Seigneur! Ne nous charge pas d'un fardeau lourd comme Tu as chargé ceux qui vécurent avant nous. Seigneur! Ne nous

impose pas ce que nous ne pouvons supporter, efface nos fautes, pardonne-nous et fais nous miséricorde. Tu es Notre Maître, accorde-nous donc la victoire sur les peuples infidèles.

.Sûrat Al-`Imrân(The Family of Imran) III

AL-`IMRRAN (LA FAMILLE D'IMRAN

سورة آل عمران 2 Sourate

AlifLâmMIm. (These letters are one of the miracles of the Qur'ân, 1. {آلَمْ} and none but Allâh (Alone) knows their meanings.

Alif, Lam, Mim. 1

{اَللّٰهُ لَا اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ} 2. Allâh! Lâ ilahâ illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists.

Allah! Pas de divinité à part Lui, le Vivant, Celui qui subsiste par Lui- 2. Al-Qayyum * même

{نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَالْإِنْجِيلَ} 3. It is He Who has sent down the Book (the Qur'ân) to you (Muhammad truth, confirming what came before it. And he sent down the Taurât (Torah) and the Injeel (Gospel).

Il a fait descendre sur toi le Livre avec la vérité, confirmant les Livres 3. descendus avant lui. Et Il fit descendre la Thora et l'Évangile.

{مِّن قَبْلُ هُدًى لِّلنَّاسِ وَأَنزَلَ الْفُرْقَانَ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ} 4. Aforetime, as a guidance to mankind. And He sent down the criterion (of judgement between right and wrong (this Qur'ân)). Truly, those who disbelieve in the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, for them there is a severe torment; and Allâh is All-Mighty, All-Able of Retribution.

auparavant, en tant que guide pour les gens. Et Il a fait descendre le 4. Discernement. Ceux qui ne croient pas aux Révélations d'Allah auront,

certain, un dur châtement! Et, Allah est Puissant, Détenteur du pouvoir de punir.

Truly, nothing is hidden from .5 {إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ}
Allâh, in the earth or in the heavens.

Rien, Vraiment, ne se cache d'Allah de ce qui existe sur la terre ou dans .5
le ciel.

He it is Who shapes .6 {هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ}
you in the wombs as He wills. Lâ ilâha illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise.

C'est Lui qui vous donne forme dans les matrices, comme Il veut. Point .6
de divinité à part Lui, le Puissant, le Sage.

{هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِّنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ} .7
(Muhammad صلى الله عليه وسلم)

the Book (this Qur'ân). In it are Verses that are entirely clear, they are the foundations of the Book (and those are the Verses of Al-Ahkâm (commandments, etc.), Al-Fara'id (obligatory duties) and Al-Hudud (legal laws for the punishment of thieves, adulterers, etc.)); and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking Al-Fitnah (polytheism and trials, etc.), and seeking for its hidden meanings, but none knows its hidden meanings save Allâh. And those who are firmly grounded in knowledge say: We believe in it; the whole of it (clear and unclear Verses) are from our Lord. And none receive admonition except men of understanding. (Tafsir At-Tabari.

C'est Lui qui a fait descendre sur toi le Livre: il s'y trouve des versets .7
sans équivoque, qui sont la base du Livre, et d'autres versets qui peuvent prêter à d'interprétation diverses. Les gens, donc, qui ont au coeur une inclination vers l'égarement, mettent l'accent sur les versets à équivoque,

cherchant la dissension en essayant de leur trouver une interprétation, alors que nul n'en connaît l'interprétation, à part Allah. Mais ceux qui sont bien enracinés dans la science disent:
 Nous y croyons: tout est de la part de notre Seigneur.
 Mais, seuls les doués d'intelligence s'en rappellent.

They say): Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower.

Seigneur! Ne laisse pas dévier nos cœurs après que Tu nous aies guidés; et accorde-nous Ta miséricorde. C'est Toi, certes, le Grand Donateur.

Our Lord! Verily, it is You Who will gather mankind together on the Day about which there is no doubt. Verily, Allâh never breaks His Promise.

Seigneur! C'est Toi qui rassembleras les gens, un jour - en quoi il n'y a point de doute - Allah, vraiment, ne manque jamais à Sa promesse.

Verily, those who disbelieve, neither their properties nor their offspring will avail them whatsoever against Allâh; and it is they who will be fuel of the Fire.

Ceux qui ne croient pas, ni leurs biens ni leurs enfants ne les mettront aucunement à l'abri de la punition d'Allah. Ils seront du combustible pour le Feu.

Like the behaviour of the people of Fir'aun (Pharaoh) and those before them; they belied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.). So Allâh seized (destroyed) them for their sins. And Allâh is Severe in punishment.

comme les gens de Pharaon et ceux qui vécurent avant eux. Ils avaient .11
traité de mensonges Nos preuves. Allah les saisit donc, pour leurs
péchés. Et Allah est dur en punition.

{قُلْ لِلَّذِينَ كَفَرُوا سَعْلَبُونَ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ وَبِئْسَ الْمِهَادُ} .12 Say (O Muhammad صلى الله
to those who disbelieve: You will be defeated and gathered عليه وسلم)
together to Hell, and worst indeed is that place to rest.

Dis à ceux qui ne croient pas: .12
Vous serez vaincus bientôt; et vous serez rassemblés vers l'Enfer. Et quel
mauvais endroit pour se reposer.

{قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُمْ مِّثْلَهُمْ رَأْيَ الْعَيْنِ وَاللَّهُ يُؤَيِّدُ بِنَصَرِهِ
مَنْ يَشَاءُ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ} .13 (O
There has already been a sign for you (O
Jews) in the two armies that met (in combat i.e. the battle of Badr): One
was fighting in the Cause of Allâh, and as for the other, (they) were
disbelievers. They (the believers) saw them (the disbelievers) with their
own eyes twice their number (although they were thrice their number).
And Allâh supports with His Victory whom He pleases. Verily, in this is
a lesson for those who understand. (See Verse 8:44). (Tafsir At-Tabari.
Il y eut déjà pour vous un signe dans ces deux troupes qui s'affrontèrent: .13
l'une combattait dans le sentier d'Allah; et l'autre, était mécréante. Ces
derniers voyaient (les croyants) de leurs propres yeux, deux fois plus
nombreux qu'eux-mêmes. Or
Allah secourt qui Il veut de Son aider.
Voilà bien là un exemple pour les doués de clairvoyance.

{زَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ
وَالْأَحْرَثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَاَبِ} .14 Beautified for men is the love
of things they covet; women, children, much of gold and silver (wealth),
branded beautiful horses, cattle and well-tilled land. This is the pleasure
of the present world's life; but Allâh has the excellent return (Paradise
with flowing rivers, etc.) with Him.

On a enjolivé aux gens l'amour des choses qu'ils désirent: femmes, .14
enfants trésors thésaurisés d'or et d'argent, chevaux marqués, bétail et

champs; tout cela est l'objet de jouissance pour la vie présente, alors que c'est près d'Allah qu'il y a bon retour.

{قُلْ أُوذِيكُمْ بِخَيْرٍ مِّنْ ذَٰلِكُمْ لِلَّذِينَ اتَّقَوْا عِندَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ

Say: Shall I inform you of things far better 15. {وَرِضْوَانٌ مِّنَ اللَّهِ وَاللَّهُ بِصِيرٍ بِالْعِبَادِ} than those? For Al-Muttaqûn (the pious See V.2:2) there are Gardens (Paradise) with their Lord, underneath which rivers flow. Therein (is their) eternal (home) and Azwâjun Mutahharatun (purified mates or wives) (i.e. they will have no menses, urine, or stool, etc.), And Allâh will be pleased with them. And Allâh is All-Seer of the (His) slaves.

Dis:Puis-je vous apprendre quelque chose de meilleur que tout cela? 15

Pour les pieux, il y a, auprès de leur Seigneur, des jardins sous lesquels coulent les ruisseaux, pour y demeurer éternellement, et aussi, des épouses purifiées, et l'agrément d'Allah.

.Et Allah est Clairvoyant sur (Ses) serviteur.

{الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا آمَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ} 16. Those who say: Our Lord! We

have indeed believed, so forgive us our sins and save us from the punishment of the Fire.

qui disent:O notre Seigneur, nous avons la foi; pardonne-nous donc nos 16 péchés, et protège-nous du châtiment du Feu.

{الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ} 17. They are) those who are patient ones, those who are true (in Faith, words, and deeds), and obedient with sincere devotion in worship to Allâh. Those who spend (give the Zakât and alms in the Way of Allâh) and those who pray and beg Allâh's Pardon in the last hours of the night.

ce sont, les endurants, les véridiques, les obéissants, ceux qui dépensent 17 (dans le sentier d'Allah) et ceux qui implorent pardon juste avant l'aube.

{شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ} 18. Allâh

bears witness that Lâ ilâha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He is always) maintaining His creation in Justice. Lâ

ilâh illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise.

Allah atteste, et aussi les Anges et les doués de science, qu'il n'y a .18
point de divinité à part Lui, le Mainteneur de la justice. Point de
divinité à part Lui, le Puissant, le Sage.

{إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ وَمَنْ

Truly, the religion with Allâh is .19 {يَكْفُرُ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ}
Islâm. Those who were given the Scripture (Jews and Christians)
did not differ except, out of mutual jealousy, after knowledge had
come to them. And whoever disbelieves in the Ayât (proofs,
evidences, verses, signs, revelations, etc.) of Allâh, then surely,
Allâh is Swift in calling to account.

Certes, la religion acceptée d'allah, c'est l'Islam. Ceux auxquels le .19

Livre a été apporté ne se sont disputés, par agressivité entre eux,
qu'après avoir reçu la science. Et quiconque ne croit pas aux signes
d'Allah... alors Allah est prompt à demanderr compte.

{فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ أَسْلَمْتُمْ فَإِنْ أَسْلَمُوا فَقَدِ

So if they dispute with you .20 {أَهْتَدُوا وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ}
(Muhammad صلى الله عليه وسلم)

say: I have submitted myself to Allâh (in Islâm), and (so have)
those who follow me. And say to those who were given the
Scripture (Jews and Christians) and to those who are illiterates
(Arab pagans): Do you (also) submit yourselves (to Allâh in
Islâm)? If they do, they are rightly guided; but if they turn away,
your duty is only to convey the Message; and Allâh is All-Seer of
(His) slaves.

S'ils te contredisent, dis leur: .20

.Je me suis entièrement soumis à Allah, moi et ceux qui m'ont suiv^{*}

Et dis à ceux à qui le Livre a été donné, ainsi qu'aux illettrés:

Avez-vous embrassé l'Islam?^{*}

S'ils embrassent l'Islam, ils seront bien

guidés. Mais, s'ils tournent le dos... Ton devoir n'est que la transmission (du message). Allah, sur (Ses) serviteurs est Clairvoyant.

{إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ

Verily! Those who disbelieve in the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh and kill the Prophets without right, and kill those men who order just dealings, announce to them a painful torment.

21. Ceux qui ne croient pas aux signes d'Allah, tuent sans droit les prophètes et tuent les gens qui commandent la justice, annonce-leur un châtement douloureux.

{أُولَئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ} 22. **They are those whose works will be lost in this world and in the Hereafter, and they will have no helpers.**

22. Ce sont eux dont les oeuvres sont devenues vaines, ici-bas comme dans l'au-delà. Et pour eux, pas de secoureurs.

{أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّى فَرِيقٌ مِّنْهُمْ وَهُمْ

مُعْرِضُونَ} 23. Have you not seen those who have been given a portion of the Scripture? They are being invited to the Book of Allâh to settle their dispute, then a party of them turn away, and they are averse.

23. N'as-tu pas vu comment agissent ceux qui ont reçu une part du Livre, et qui sont maintenant invités au Livre d'Allah pour trancher leurs différends; comment un groupe des leurs tourne le dos et s'esquive?

{ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَاتٍ وَغَرَّبَهُمْ فِي دِينِهِمْ مَا كَانُوا يَفْتَرُونَ} 24. **This is**

because they say: The Fire shall not touch us but for a number of days. And that which they used to invent regarding their religion has deceived them.

C'est parce qu'ils disent: Le Feu ne nous touchera que pour un ²⁴ nombre de jours déterminés. Et leurs mensonges les trompent en religion.

How (will it be) when We gather them together on the Day about which there is no doubt (i.e. the Day of Resurrection). And each person will be paid in full what he has earned? And they will not be dealt with unjustly.

Eh bien comment seront-ils, quand Nous les aurons rassemblés, en un ²⁵ jour sur quoi il n'y a point de doute, et que chaque âme sera pleinement retribuée selon ce qu'elle aura acquis? Et ils ne seront point lésés.

{قُلِ اللَّهُمَّ مَالِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ} ²⁶. Say (O Muhammad صلى الله عليه وسلم):

RO Allâh! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honour whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are Able to do all things.

Dis : O Allah, Maître de l'autorité absolue. Tu donnes l'autorité à qui ²⁶ Tu veux, et Tu arraches l'autorité à qui Tu veux; et Tu donnes la puissance à qui Tu veux, et tu humilies qui Tu veux. Le bien est en Ta main et Tu es Omnipotent.

{تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ} ²⁷. **You make the night to enter into the day, and You make the day to enter into the night (i.e. increase and decrease in the hours of the night and the day during winter and summer), You bring the living out of the dead, and You bring the dead out of the living. And You give wealth and sustenance to whom You will, without limit (measure or account.**

Tu fais pénétrer la nuit dans le jour, et Tu fais pénétrer le jour dans la .27
nuit, et Tu fais sortir le vivant du mort, et Tu fais sortir le mort du
vivant. Et Tu accordes attribution à qui Tu veux, sans compter.

{لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَإِلَى اللَّهِ الْمَصِيرُ} .28

Let not the believers take the disbelievers as Auliyâ (supporters, helpers, etc.) instead of the believers, and whoever does that will never be helped by Allâh in any way, except if you indeed fear a danger from them. And Allâh warns you against Himself (His Punishment), and to Allâh is the final return.

Que les croyants ne prennent pas, pour alliés, des infidèles, au lieu de .28
croyants. Quiconque le fait contredit la religion d'Allah, à moins que
vous ne cherchiez à vous protéger d'eux. Allah vous met en garde à
l'égard de Lui-même. Et c'est à Allah le retour.

{قُلْ إِنْ تُخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمُهُ اللَّهُ وَيَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ} .29 **Say (O Muhammad) صلى الله عليه وسلم:**

SWhether you hide what is in your breasts or reveal it, Allâh knows it, and He knows what is in the heavens and what is in the earth. And Allâh is Able to do all things.

Dis:Que vous cachiez ce qui est dans vos poitrines ou bien vous le .29
divulguiez, Allah le sait. Il connaît tout ce qui est dans les cieux et sur
la terre. Et Allah est Omnipotent.

{يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَاللَّهُ رَؤُوفٌ بِالْعِبَادِ} .30

On the Day when every person will be confronted with all the good he has done, and all the evil he has done, he will wish that there were a great distance between him and his evil. And Allâh warns you against Himself (His Punishment) and Allâh is full of Kindness to the (His) slaves.

Le jour où chaque âme se trouvera confrontée avec ce qu'elle aura .30
fait de bien et ce qu'elle aura fait de mal; elle souhaitera qu'il y ait

entre elle et ce mal une longue distance! Allah vous met en garde à l'égard de Lui-même. Allah est Compatissant envers (Ses) serviteurs.

{قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ} 31.

Say (O Muhammad. صلى الله عليه وسلم

**to mankind): If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you of your sins. And Allâh is Oft-
..Forgiving, Most Merciful**

**Dis: Si vous aimez vraiment Allah, suivez-moi, Allah vous³¹
aimera alors et vous pardonnera vos péchés. Allah est
Pardonneur est Miséricordieux.**

{قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ} 32. Say (O Muhammad. صلى

الله عليه وسلم): **RObey Allâh and the Messenger (Muhammad**

**S But if they turn away, then Allâh does not like the
disbelievers.**

**Dis: Obéissez à Allah et au Messenger. Et si vous tournez le dos³².
alors Allah n'aime pas les infidèles.**

{إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ} 33. **Allâh chose Adam,**

**Nûh (Noah), the family of Ibrâhim (Abraham) and the family of
'Imrân above the 'AlamIn (mankind and jinns) (of their times.**

**Certes, Allah a élu Adam, Noé, la famille d'Abraham et la³³
famille d'Imran au-dessus de tout le monde.**

Offspring, one of the other, and Allâh is³⁴. {ذُرِّيَّةٌ بَعْضُهَا مِنْ بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ}
the All-Hearer, All-Knower.

En tant que descendants les uns des autres, et Allah est Audient et .34
Omniscient.

{إِذْ قَالَتِ امْرَأَةُ عِمْرَانَ رَبِّ إِنِّي نَدَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ
الْعَلِيمُ} .35 (Remember) when the wife of ‘Imrân said: O my Lord! I

have vowed to You what (the child that) is in my womb to be dedicated for Your services (free from all worldly work; to serve Your Place of worship), so accept this, from me. Verily, You are the All-Hearer, the All-Knowing.

Rappelle-toi) quand la femme d’Imran dit:).35
Seigneur, je T’ai voué en toute exclusivité ce qui est dans mon ventre. *
Accepte-le donc, de moi. C’est Toi certes l’Audient et l’Omniscient.

{فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ
وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ} .36 Then when she gave birth to her

(child Maryam (Mary)), she said: O my Lord! I have given birth to a female child, and Allâh knew better what she brought forth,
And the male is not like the female, and I have named her Maryam (Mary), and I seek refuge with You (Allâh) for her and for her offspring from Shaitân (Satan), the outcast.

Puis, Lorsqu’elle en eut accouché, elle dit: .36
Seigneur, voilà que j’ai accouché d’une fille *
or Allah savait mieux ce dont elle avait accouché! Le garçon n’est pas comme la fille.
Je l’ai nommée Marie, et je la place, ainsi que sa descendance, sous Ta *
protection contre le Diable, le bann.

{فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا
رِزْقًا قَالَ يَمْرِئُ أُنْثَىٰ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ} .37 So her

Lord (Allâh) accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of Zakariyâ (Zachariya). Every time he entered Al-Mihrâb to (visit) her , he found her supplied with sustenance. He said: O Maryam (Mary)!

**From where have you got this? She said, This is from Allâh.
Verily, Allâh provides sustenance to whom He wills, without limit**

Son Seigneur l'agréa alors du bon agrément, la fit croître en belle .37
croissance. Et Il en confia la garde à Zacharie. Chaque fois que celui-
ci entra près d'elle dans le Sanctuaire, il trouvait près d'elle de la
nourriture. Il dit: O Marie, d'où te vient cette nourriture? *

Cela me vient d'Allah Elle dit:

Il donne certes la nourriture à qui Il veut sans compter.

At that time .38 {هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ}

**Zakariyâ (Zachariya) invoked his Lord, saying: O my Lord!
Grant me from You, a good offspring. You are indeed the All-
Hearer of invocation.**

Alors, Zacharie pria son Seigneur, et dit: .38

O mon Seigneur, donne-moi, venant de Toi, une excellente *
descendance. Car Tu es Celui qui entend bien la prière.

{فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللَّهِ وَسَيِّدًا

Then the angels called him, while he was .39 {وَحَصُورًا وَنَبِيًّا مِّنَ الصَّالِحِينَ}
**standing in prayer in Al-Mihirâb (a praying place or a private
room), (saying): Allâh gives you glad tidings of Yahya (John),
confirming (believing in) the word from Allâh (i.e. the creation of
'Iesa (Jesus عليه السلام,**

the Word from Allâh (Be! and he was!)),

**noble, keeping away from sexual relations with women, a
Prophet, from among the righteous.**

Alors, les Anges l'appelèrent pendant que, debout, il priait dans le .39

Sanctuaire:

Voilà qu'Allah t'annonce la naissance de Yahya, confirmateur d'une *
parole d'Allah. Il sera un chef, un chaste, un prophète et du nombre
des gens de bien.

He { قَالَ رَبِّ اَتَىٰ لِىْ غُلَامٌ وَقَدْ بَلَغَنِى الْكِبَرُ وَامْرَأَتِي عَاقِرٌ قَالَ كَذٰلِكَ اَللّٰهُ يَفْعَلُ مَا يَشَآءُ } 40.
said: O my Lord! How can I have a son when I am very old, and my wife is barren? Allâh said: Thus Allâh does what He wills.

Il dit: O mon Seigneur, comment aurais-je un garçon maintenant que^{*} 40.
la vieillesse m'a atteint et que ma femme est stérile?
Comme cela.^{*} Allah dit: Allah fait ce qu'Il veut.

{ قَالَ رَبِّ اجْعَلْ لِّى آيَةً قَالَ اٰتٰىكَ اَلَا تُكَلِّمُ النَّاسَ ثَلَاثَةَ اَيَّامٍ اِلَّا رَمَزًا وَاذْكُرْ رَبَّكَ كَثِيْرًا وَسَبِّحْ بِالْعَشِيِّ وَالْاِبْكَارِ } 41.
He said: O my Lord! Make a sign for me. Allâh said:
Your sign is that you shall not speak to mankind for three days except with signals. And remember your Lord much (by praising Him again and again), and glorify (Him) in the afternoon and in the morning.

Seigneur, dit Zacharie, donne-moi un signe.^{*} - 41
Ton signe, dit Allah, c'est que pendant trois jours tu ne pourras parler^{*} -
aux gens que geste. Invoque beaucoup Ton Seigneur; et, glorifie-Le,
en fin et en débu de journée.

{ وَاِذْ قَالَتِ الْمَلٰٓئِكَةُ يٰمَرْيَمُ اِنَّ اَللّٰهَ اصْطَفٰكِ وَطَهَّرَكِ وَاصْطَفٰكِ عَلٰى نِسَآءِ الْعٰلَمِيْنَ } 42.
And
(remember) when the angels said: O Maryam (Mary)! Verily, Allâh has chosen you, purified you (from polytheism and disbelief), and chosen you above the women of the 'AlamIn (mankind and jinns) (of her lifetime.

Rappelle-toi) quand les Anges dirent: 42
O Marie, certes Allah t'a élue et purifiée; et Il t'a élue au-dessus des^{*}
femmes des mondes.

{ يٰمَرْيَمُ اقْنُتِي لِرَبِّكِ وَاَسْجُدِيْ وَارْكَعِيْ مَعَ الرَّاكِعِيْنَ } 43.
O Mary! Submit yourself
with obedience to your Lord (Allâh, by worshipping none but Him Alone) and prostrate yourself, and Irkâi (bow down etc.) along with Ar-Râkâ'un (those who bow down etc.

O Marie, obéis à Ton Seigneur, prosterne-toi, et incline-toi avec ceux .43
qui s'inclinent.

{ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُتْلَىٰ أُولَٰئِكَ الْأَنبَاءُ يُكْفَلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ

**This is a part of the news of the Ghaib (unseen, i.e. the .44 {يَخْتَصِمُونَ} news of the past nations of which you have no knowledge) which
We inspire you with (O Muhammad صلى الله عليه وسلم).**

**You were not with them, when they cast lots with their pens as to
which of them should be charged with the care of Maryam
(Mary); nor were you with them when they disputed.**

Ce sont là des nouvelles de l'Inconnaissable que Nous te révélons. -.44
Car tu n'étais pas là lorsqu'ils jetaient leurs calames pour décider qui
se chargerait de Marie! Tu n'étais pas là non plus lorsqu'ils se
disputaient.

{إِذْ قَالَتِ الْمَلَائِكَةُ لِمَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ

**Remember) when the angels said: O Maryam .45 {وَمِنَ الْمُفَرِّينَ} (Mary)! Verily, Allâh gives you the glad tidings of a Word (Be!
and he was! i.e. 'Iesa (Jesus) the son of Maryam (Mary)) from
Him, his name will be the Messiah 'Iesa (Jesus), the son of
Maryam (Mary), held in honour in this world and in the
Hereafter, and will be one of those who are near to Allâh.**

Rappelle-toi,) quand les Anges dirent:.45

O Marie, voilà qu'Allah t'annonce une parole de Sa part: son nom sera^{*}
fils de Marie, illustre ici-bas comme dans l'au-delà, et Issa^{*} al-MasIh
l'un des rapprochés d'Allah.

He will speak to the people in .46 {وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ} the cradle and in manhood, and he will be one of the righteous.

Il parlera aux gens, dans le berceau et en son âge mûr et il sera du .46
nombre des gens de bien.

{قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ قَالَ كَذَلِكَ أَلَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ} 47.

She said: O my Lord! How shall I have a son when no

man has touched me. He said: So (it will be) for Allâh creates what He wills. When He has decreed something, He says to it only: Be! and it is.

Elle dit:Seigneur! Comment aurais-je un enfant, alors qu'aucun 47

C'est ainsi. – homme ne m'a touchée?

dit-Il. Allah crée ce qu'Il veut. Quand Il décide d'une chose, Il lui dit seulement:Sois, et elle est aussitôt.

And He (Allâh) will teach him .48 {وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ}
(‘Iesa (Jesus)) the Book and Al-Hikmah (i.e. the Sunnah, the faultless speech of the Prophets, wisdom, etc.), (and) the Taurât (Torah) and the Injeel (Gospel).

Et (Allah) lui enseignera l'écriture, la sagesse, la Thora et l'Evangile..48

{وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ مِّنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَأُنَبِّئُكُم بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَٰلِكَ لَآيَةً لَّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ} 49.

And will make him (‘Iesa .49

(Jesus)) a Messenger to the Children of Israel (saying): I have come to you with a sign from your Lord, that I design for you out of clay, a figure like that of a bird, and breathe into it, and it becomes a bird by Allâh's Leave; and I heal him who was born blind, and the leper, and I bring the dead to life by Allâh's Leave.

And I inform you of what you eat, and what you store in your houses. Surely, therein is a sign for you, if you believe.

et Il sera le messager aux enfants d'Israël, (et leur dira: 49

En vérité, je viens à vous avec un signe de la part de votre Seigneur. *

Pour vous, je forme de la glaise comme la figure d'un oiseau, puis je souffle dedans:

et, par la permission d'Allah, cela devient un oiseau . Et je guéris l'aveugle-né et le lépreux, et je ressuscite les morts, par la permission d'Allah. Et je vous apprends ce que vous mangez et ce que vous amassez

dans vos maisons. Voilà bien là un signe, pour vous, si vous êtes croyants.

{وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَلَأَجَلٍ لَّكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ وَجِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ فَاتَّقُوا اللَّهَ وَأَطِيعُوا} 50. **And I have come confirming that which was before me of the Taurât (Torah), and to make lawful to you part of what was forbidden to you, and I have come to you with a proof from your Lord. So fear Allâh and obey me.**

Et je confirme ce qu'il y a dans la Thora révélée avant moi, et je vous rends licite une partie de ce qui vous était interdit. Et j'ai certes apporté un signe de votre Seigneur. Craignez Allah donc, et obéissez-moi.

{إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ} 51. **Truly! Allâh is my Lord and ..your Lord, so worship Him (Alone). This is the Straight Path**

Allah est mon Seigneur et votre Seigneur. Adorez-Le donc: 51
voilà le chemin droit.*

{فَلَمَّا أَحَسَّ عِيسَىٰ مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْخَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ آمَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ} 52. **Then when 'Iesa (Jesus) came to know of their disbelief, he said: Who will be my helpers in Allâh's Cause? Al-Hawâriûn (the disciples) said: We are the helpers of Allâh; we believe in Allâh, and bear witness that we are Muslims (i.e. we submit to Allâh.**

Puis, quand Jésus ressentit de l'incrédulité de leur part, il dit: 52
Qui sont mes alliés dans la voie d'Allah?*

Les apôtres dirent:
Nous sommes les alliés d'Allah. Nous croyons en Allah. Et sois témoin que nous Lui sommes soumis.

{رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ} 53. **Our Lord! We believe in what You have sent down, and we follow the Messenger ('Iesa (Jesus)); so write us down among those who bear witness (to the**

truth i.e. Lâ ilâha ill-Allâh none has the right to be worshipped but Allâh.

Seigneur! Nous avons cru à ce que Tu as fait descendre et suivi le .53
messager. Inscris-nous donc parmi ceux qui témoignent.

And they (disbelievers) plotted (to .54 {وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ} kill ‘Iesa (Jesus and Allâh planned too. And Allâh is the [عليه السلام], Best of the planners.

Et ils (les autres) se mirent à comploter. Allah a fait échouer leur .54
complot. Et c’est Allah qui sait le mieux leur machination.

{إِذْ قَالَ اللَّهُ لِيَسَىٰ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ
كَفَرُوا إِلَىٰ يَوْمِ الْقِيَامَةِ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ} .55 And

**(remember) when Allâh said: O ‘Iesa (Jesus)! I will take you and
raise you to Myself and clear you (of the forged statement that
‘Iesa (Jesus) is Allâh’s son) of those who disbelieve, and I will
make those who follow you (Monotheists, who worship none but
Allâh) superior to those who disbelieve (in the Oneness of Allâh,
or disbelieve in some of His Messengers, e.g. Muhammad**

**Iesa (Jesus), Musa (Moses), etc., or in His Holy صلى الله عليه وسلم, لله
Books, e.g. the Taurât (Torah), the Injeel (Gospel), the Qur’ân)
till the Day of Resurrection. Then you will return to Me and I will
judge between you in the matters in which you used to dispute.**

Rappelle-toi) quand Allah dit.55

O Jésus, certes, Je vais mettre fin à ta vie terrestre t’élève vers Moi, te^{*}
débarrasser de ceux qui n’ont pas cru et mettre jusqu’au Jour de la
Résurrection, ceux qui te suivent au-dessus de ceux qui ne croient
pas. Puis, c’est vers Moi que sera votre retour, et Je jugerai, entre
vous, ce sur quoi vous vous opposiez.

**As to those .56 {فَأَمَّا الَّذِينَ كَفَرُوا فَعَذَّبُهُمْ عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِّن نَّاصِرِينَ} who disbelieve, I will punish them with a severe torment in this
world and in the Hereafter, and they will have no helpers.**

Quant à ceux qui n'ont pas cru, Je les châtierai d'un dur châtiment, ici-.56
bas tout comme dans l'au-delà; et pour eux, pas de secoueurs.

And as for .57 {وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ}
**those who believe (in the Oneness of Allâh) and do righteous good
deeds, Allâh will pay them their reward in full. And Allâh does
not like the Zalimun (polytheists and wrong-doers).**

Et quant à ceux qui ont la foi et font de bonnes oeuvres, Il leur .57
donnera leurs récompenses. Et Allah n'aime pas les injustes.

This is what We recite to you (O .58 {ذَلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ}
of the Verses and the Wise Reminder صلى الله عليه وسلم **Muhammad
(i.e. the Qur'ân.**

Voilà ce que Nous te récitons des versets et de la révélation précise..58

Verily, the .59 {إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ}
**likeness of 'Iesa (Jesus) before Allâh is the likeness of Adam. He
created him from dust, then (He) said to him: Be! and he was.**
Pour Allah, Jésus est comme Adam qu'Il créa de poussière, puis Il lui .59
dit: Sois: et il fut.

This is) the truth from your Lord, so .60 {الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُمْتَرِينَ}
. .be not of those who doubt

La vérité vient de ton Seigneur. Ne sois donc pas du nombre des .60
sceptiques.

{فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا
وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَةَ اللَّهِ عَلَى الْكَاذِبِينَ} .61
Then whoever disputes with
**you concerning him ('Iesa (Jesus)) after (all this) knowledge that
has come to you (i.e. 'Iesa (Jesus) being a slave of Allâh, and
having no share in Divinity), say: (O Muhammad**

RCome, let us call our sons and your sons, our صلى الله عليه وسلم
women and your women, ourselves and yourselves then we pray
. and invoke (sincerely) the Curse of Allâh upon those who lie

A ceux qui te contredisent à son propos, maintenant que tu en es bien .61
informé, tu n'as qu'à dire:

Venez, appelons nos fils et les vôtres, nos femmes et les vôtres, nos
propres personnes et les vôtres, puis proférons exécution réciproque
en appelant la malédiction d'Allah sur les menteurs.

Verily! This {إِنْ هَٰذَا لَهُوَ الْقَصَصُ الْحَقُّ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ} .62

is the true narrative (about the story of 'Iesa (Jesus)), and, Lâ
ilâha ill-Allâh (none has the right to be worshipped but Allâh, the
One and the Only True God, Who has neither a wife nor a son).
And indeed, Allâh is the All-Mighty, the All-Wise.

Voilà, certes, le récit véridique, Et il n'y a pas de divinité à part Allah. .62
En vérité, c'est Allah qui est le Puissant, le Sage

And if they turn away (and do not {إِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ} .63
accept these true proofs and evidences), then surely, Allâh is All-
Aware of those who do mischief.

Si donc ils tournent le dos... alors Allah connaît bien les semeurs de .63
corruption.

{قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا
بَعْضًا أَرْبَابًا مِّن دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ} .64 **Say (O Muhammad** صلى

الله عليه وسلم): **SO people of the Scripture (Jews and Christians):**
Come to a word that is just between us and you, that we worship
none but Allâh (Alone), and that we associate no partners with
Him, and that none of us shall take others as lords besides Allâh.
Then, if they turn away, say: Bear witness that we are Muslims.

Dis: O gens du Livre, venez à une parole commune entre nous et .64

vous: que nous n'adorions qu'Allah, sans rien Lui associer, et que nous ne prenions point les uns les autres pour seigneurs en dehors d'Allah.

Puis, s'ils tournent le dos, dites:

Soyez témoins que nous, nous sommes soumis.

{يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنْزِلَتِ التَّوْرَةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ أَفَلَا تَعْقِلُونَ} 65. O

people of the Scripture (Jews and Christians)! Why do you dispute about Ibrâhim (Abraham), while the Taurât (Torah) and the Injeel (Gospel) were not revealed till after him? Have you then no sense?

O gens du Livre, pourquoi disputez-vous au sujet d'Abraham, alors 65. que la Thora et l'Evangile ne sont descendus qu'après lui? Ne raisonnez-vous donc pas?

{هَآأَنْتُمْ هَؤُلَاءِ حَآجَجْتُمْ فِيمَا لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَآجُّونَ فِيمَا كُنْتُمْ لَكُمْ بِهِ عِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ} 66. Verily,

you are those who have disputed about that of which you have knowledge. Why do you then dispute concerning that which you have no knowledge? It is Allâh Who knows, and you know not.

Vous avez bel et bien disputé à propos d'une chose dont vous avez 66. connaissance. Mais pourquoi disputez-vous des choses dont vous n'avez pas connaissance? Or Allah sait, tandis que vous ne savez pas.

{مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ} 67. Ibrâhim

(Abraham) was neither a Jew nor a Christian, but he was a true Muslim Hanifa (Islâmic Monotheism to worship none but Allâh Alone) and he was not of the Al-Mushrikûn (See V.2:105.

Abraham n'était ni Juif ni Chrétien. Il était entièrement soumis à 67. Allah (Musulman). Et il n'était point du nombre des Associateurs.

{إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَٰذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ} 68. Verily, among mankind who have the best claim to Ibrâhim (Abraham) are those who followed him, and this Prophet (Muhammad صلى الله

and those who have believed (Muslims). And Allâh is the عليه وسلم
Wall (Protector and Helper) of the believers.

Certes les hommes les plus dignes de se réclamer d'Abraham, .68
sont ceux qui l'ont suivi, ainsi que ce Prophète-ci, et ceux qui ont
la foi. Et Allah est l'allié des croyants.

A party of {وَدَّتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّوكُمْ وَمَا يُضِلُّونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ} .69
the people of the Scripture (Jews and Christians) wish to lead you
astray. But they shall not lead astray anyone except themselves,
and they perceive not.

Une partie des gens du Livre aurait bien voulu vous égarer. Or ils .69
n'égarent qu'eux-mêmes; et ils n'en sont pas conscients.

O people of the Scripture! {يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنتُمْ تَشْهَدُونَ} .70
(Jews and Christians): Why do you disbelieve in the Ayât of
Allâh, (the Verses about Prophet Muhammad
present in the Taurât (Torah) and the Injeel صلى الله عليه وسلم
(Gospel)) while you (yourselves) bear witness (to their truth).

O gens du Livre, pourquoi ne croyez vous pas aux versets d'Allah (le .70
Coran) cependant que vous en êtes témoins?

O people of the {يَا أَهْلَ الْكِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنتُمْ تَعْلَمُونَ} .71
Scripture (Jews and Christians): Why do you mix truth with
falsehood and conceal the truth while you know?

O gens du Livre, pourquoi mêlez-vous le faux au vrai et cachez-vous .71
sciemment la vérité?

{وَقَالَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ آمِنُوا بِالَّذِي أُنْزِلَ عَلَى الَّذِينَ آمَنُوا وَجَهَ النَّهَارِ وَكُفُّوا أَعْيُنَهُمْ لَعَلَّهُمْ
يَرْجِعُونَ} .72
And a party of the people of the Scripture say: Believe in
the morning in that which is revealed to the believers (Muslims),
and reject it at the end of the day, so that they may turn back.

Au début du jour, croyez à ce *: Ainsi dit une partie des gens du Livre.72
qui a été révélé aux Musulmans, mais, à la fin du jour, rejetez-le, afin
qu'ils retournent (à leur ancienne religion.

{وَلَا تُؤْمِنُوا إِلَّا لِمَن تَبَعَ دِينَكُمْ قُلْ إِنَّ الْهُدَىٰ هُدَىٰ اللَّهِ أَن يُؤْتَىٰ أَحَدٌ مِّثْلَ مَا أُوتِيتُمْ أَوْ يُحَاجُّوكُمْ عِنْدَ رَبِّكُمْ

قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ}73. **And believe no one except**

the one who follows your religion. Say (O Muhammad

وسلم): **Verily! Right guidance is the Guidance of Allâh and do not**

believe that anyone can receive like that which you have received (of Revelation) except when he follows your religion, otherwise they would engage you in argument before your Lord. Say (O

Sall the bounty is in the Hand of **Muhammad** صلى الله عليه وسلم):

Allâh; He grants to whom He wills. And Allâh is All-Sufficient for His creatures' needs, the All-Knower.

Et les gens du Livre disent à leurs coreligionnaires:73

Ne croyez que ceux qui suivent votre religion.*

Dis:La vraie direction est la direction d'Alla,

et ils disent encore: Vous ne devez ni approuver ni reconnaître) que) –
quelqu'un d'autre que vous puisse recevoir comme ce que vous avez
reçu de sorte qu'ils (les musulmans) ne puissent argumenter contre
vous auprès de votre Seigneur. Dis-(leur): En vérité la grâce est en la
main d'Allah. Il la donne à qui Il veut. La grâce d'Allah est immense
et Il est Omniscient.

{يَخْتَصُّ بِرَحْمَتِهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ}74. **He selects for His Mercy (Islâm**

and the Qur'ân with Prophethood) whom He wills and Allâh is the Owner of Great Bounty.

Il réserve à qui Il veut sa miséricorde. Et Allah est Détenteur d'une 74
grâce immense.

{وَمِنَ أَهْلِ الْكِتَابِ مَنٍ إِن تَأْمَنَهُ بِقِنطَارٍ يُؤَدُّ إِلَيْكَ وَمِنْهُمْ مَّنٍ إِن تَأْمَنَهُ بدينارٍ لَا يُؤَدُّ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ

فَإِمَّا ذَلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبُ وَهُمْ يَعْلَمُونَ}75. **Among**

the people of the Scripture (Jews and Christians) is he who, if entrusted with a Cantar (a great amount of wealth, etc.), will

readily pay it back; and among them there is he who, if entrusted with a single silver coin, will not repay it unless you constantly stand demanding, because they say: There is no blame on us to betray and take the properties of the illiterates (Arabs). But they tell a lie against Allâh while they know it.

Et parmi les gens du Livre, il y en a qui, si tu lui confies un quintar, te le rend. Mais il y en a aussi qui, si tu lui confies un dinar, ne te le rendra que si tu l'y contrains sans relâche. Tout cela parce qu'ils disent: Ces (arabes) qui n'ont pas de livre n'ont aucun chemin pour nous contraindre.
Ils profèrent des mensonges contre Allah alors qu'ils savent.

Yes, whoever fulfils his pledge .76 {بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ} and fears Allâh much; verily, then Allâh loves those who are Al-Muttaqûn (the pious See V.2:2.

Au contraire, quiconque remplit sa promesse et craint Allah... Allah .76 aime les pieux.

{إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ} .77 Verily, those who purchase a small gain at the cost of Allâh's Covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allâh speak to them, nor look at them on the Day of Resurrection, nor will He purify them, and they shall have a painful torment.

Ceux qui vendent à vil prix leur engagement avec Allah ainsi que .77 leurs serments n'auront aucune part dans l'au-delà, et Allah ne leur parlera pas, ni les regardera, au Jour de la Résurrection, ni ne les purifiera; et ils auront un châtiment douloureux.

{وَإِنْ مِنْهُمْ لَفَرِيقٌ يَلُونُ أَلْسِنَتَهُم بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنَ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ} .78 And verily, among them is a party who distort the Book with their tongues (as they read), so that you may think it is from the Book, but it is not from

the Book, and they say: This is from Allâh, but it is not from Allâh; and they speak a lie against Allâh while they know it.

Et il y a parmi eux certains qui roulent leurs langues en lisant le Livre .78 pour vous faire croire que cela provient du Livre, alors qu'il n'est point du Livre; et ils disent:Ceci vient d'Allah, alors qu'il ne vient point d'Allah. Ils disent sciemment des mensonges contre Allah.

{مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنَّبُوءَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّانِيِّينَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ} .79 **It is not (possible) for any human being to whom Allâh has given the Book and Al-Hukma (the knowledge and understanding of the laws of religion, etc.) and Prophethood to say to the people: Be my worshippers rather than Allâh's. On the contrary (he would say): Be you Rabbaniyun (learned men of religion who practise what they know and also preach others), because you are teaching the Book, and you are studying it.**

Il ne conviendrait pas à un être humain à qui Allah a donné le Livre, .79 la Compréhension et la Prophétie, de dire ensuite aux gens: Soyez mes adorateurs, à l'exclusion d'Allah; mais au contraire; (il devra dire:Devenez des savants, obéissant au Seigneur, puisque vous enseignez le Livre et vous l'étudiez.

{وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ} .80 **Nor would he order you to take angels and Prophets for lords (gods). Would he order you to disbelieve after you have submitted to Allâh's Will? (Tafsir At-Tabari.**

Et il ne va pas vous commander de prendre pour seigneur anges et .80 prophètes. Vous commanderait-il de rejeter la foi, vous qui êtes Musulmans?

{وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْنَاكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ} .81 **And (remember) when Allâh took the Covenant of the**

Prophets, saying: Take whatever I gave you from the Book and Hikmah (understanding of the Laws of Allâh, etc.), and afterwards there will come to you a Messenger (Muhammad صلى الله عليه وسلم) confirming what is with you; you must, then, believe in him and help him. Allâh said: Do you agree (to it) and will you take up My Covenant (which I conclude with you)? They said: We agree. He said: Then bear witness; and I am with you among the witnesses (for this).

Et lorsqu' Allah prit cet engagement des prophètes: .81

Chaque fois que Je vous accorderai un Livre et de la Sagesse, et qu'ensuite un messenger vous viendra confirmer ce qui est avec vous, vous devez croire en lui, et vous devrez lui porter secours

Il leur dit:
consentez-vous et acceptez-vous Mon pacte à cette condition?

Nous consentons.

dirent-ils: Soyez-en donc témoins, dit Allah. Et Me voici, avec vous, parmi les témoins.

Then whoever turns away after this, they are the Fâsiqûn (rebellious: those who turn away from Allâh's Obedience).

Quiconque ensuite tournera le dos... alors ce sont eux qui seront les pervers, .82

Do they seek other than the religion of Allâh (the true Islâmic Monotheism worshipping none but Allâh Alone), while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned.

Désirent-ils une autre religion que celle d' Allah, alors que se soumet à Lui, bon gré, mal gré, tout ce qui existe dans les cieux et sur la terre, et que c'est vers Lui qu'ils seront ramenés? .83

{قُلْ آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ عَلَيْنَا وَمَا أُنْزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ} 84. Say (O Muhammad,

RWe believe in Allâh and in what has been sent down to us, and what was sent down to Ibrâhim (Abraham), Ismâ'il (Ishmael), Ishâque (Isaac), Ya'qûb (Jacob) and Al-Asbât (the offspring of the twelve sons of Ya'qûb (Jacob)) and what was given to Musa (Moses), 'Iesa (Jesus) and the Prophets from their Lord. We make no distinction between one another among them and to Him (Allâh) we have submitted (in Islâm.

Dis:Nous croyons en Allah, à ce q'on a fait descendre sur nous, à ce ⁸⁴ qu'on a fait descendre sur Abraham, Ismaël, Isaac, Jacob et les Tribus, et à ce qui a été apporté à Moïse, à Jésus et aux prophètes, de la part de leur Seigneur: nous ne faisons aucune différence entre eux; et c'est à Lui que nous sommes Soumis.

And whoever 85. {وَمَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ} seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers.

Et quiconque désire une religion autre que l'Islam, ne sera point ⁸⁵ agréé, et il sera, dans l'au-delà, parmi les perdants.

{كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ} 86. **How shall Allâh guide a people who disbelieved after their belief and after they bore witness that the Messenger (Muhammad صلى الله عليه وسلم**

is true and after clear proofs had come unto them? And Allâh guides not the people who are Zâlimûn (polytheists and wrong-doers.

Comment Allah guiderait-Il des gens qui n'ont plus la foi après avoir ⁸⁶ cru et témoigné que le Messager est véridique, et après que les preuves leur sont venues? Allah ne guide pas les gens injustes.

They are those whose .87 {أُولَئِكَ جَزَاؤُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ}
recompense is that on them (rests) the Curse of Allâh, of the
angels, and of all mankind.

Ceux là, leur rétribution sera qu'ils auront sur eux la malédiction .87
d'Allah, des Anges et Anges et de tous les êtes humains.

They will abide therein .88 {خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ}
(Hell). Neither will their torment be lightened, nor will it be
delayed or postponed (for a while).

Ils y demeureront éternellement. Le châtiment ne leur sera pas allégé, .88
et ils n'auront aucun répit.

They will abide therein .88 {خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ}
(Hell). Neither will their torment be lightened, nor will it be
delayed or postponed (for a while).

Ils y demeureront éternellement. Le châtiment ne leur sera pas allégé, .88
et ils n'auront aucun répit.

Except for those who .89 {إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ}
repent after that and do righteous deeds. Verily, Allâh is Oft-
Forgiving, Most Merciful.

excepté ceux qui par la suite se repentiront et se réformeront: car .89
Allah est certes Pardonneur et Miséricordieux.

Verily, .90 {إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ أَزْدَادُوا كُفْرًا لَنْ تُقْبَلَ تَوْبَتُهُمْ وَأُولَئِكَ هُمُ الضَّالُّونَ}
those who disbelieved after their Belief and then went on
increasing in their disbelief (i.e. disbelief in the Qur'ân and in
Prophet Muhammad صلى الله عليه وسلم)

never will their repentance be accepted (because they repent only
by their tongues and not from their hearts). And they are those
who are astray.

En vérité, ceux qui ne croient plus après avoir eu la foi, et laissent .90
augmenter encore leur mécréance, leur repentir ne sera jamais
accepté. Ceux-là sont vraiment les égarés.

{إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلَّةُ الْأَرْضِ ذَهَبًا وَلَوْ افْتَدَىٰ بِهِ أُولَٰئِكَ لَهُمْ
عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ نَّاصِرِينَ} 91. **Verily, those who disbelieved, and died**
while they were disbelievers, the (whole) earth full of gold will not
be accepted from anyone of them even if they offered it as a
ransom. For them is a painful torment and they will have no
helpers.

Ceux qui ne croient pas et qui meurent mécréants, il ne sera . 91
jamais accepté d'aucun d'eux de se racheter même si pour cela il
(donnait) le contenu, en or, de la terre. Ils auront un châtimement
douloureux, et ils n'auront point de secoureurs.

{لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ} 92. **By no means**
shall you attain Al-Birr (piety, righteousness, etc., here it means
Allâh's Reward, i.e. Paradise), unless you spend (in Allâh's Cause) of
that which you love; and whatever of good you spend, Allâh knows it
well.

Vous n'atteindrez la (vraie) piété que si vous faites largesses de ce .92
que vous chérissez. Tout ce dont vous faites largesses, Allah le sait
certainement bien.

{كُلُّ الطَّعَامِ كَانَ حَلَالًا لِّبَنِي إِسْرَائِيلَ إِلَّا مَا حَرَّمَ إِسْرَائِيلُ عَلَىٰ نَفْسِهِ مِنْ قَبْلِ أَنْ تُنَزَّلَ التَّوْرَةُ قُلْ فَأَتُوا
بِالتَّوْرَةِ فَاتْلُوهَا إِن كُنتُمْ صَادِقِينَ} 93. **All food was lawful to the Children of**
Israel, except what Israel made unlawful for himself before the Taurât
(Torah) was revealed. Say (O Muhammad
صلى الله عليه وسلم): if you are
truthful.

Toute nourriture était licite aux enfants d'Israël, sauf celle .93
qu'Israël lui-mêmes s'interdit avant que ne descende la Thora.

Dis-(leur:

Apportez la Thora et lisez-la, si ce que vous dites est vrai.

Then after that, {فَمَنْ أَفْتَرَىٰ عَلَى اللَّهِ الْكَذِبَ مِنْ بَعْدِ ذَلِكَ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ} 94. whosoever shall invent a lie against Allâh, such shall indeed be the Zâlimûn (disbelievers).

Donc, quiconque, après cela, inventes des mensonges contre 94. Allah... ceux-là sont, donc, les vrais injustes.

Say (O Muhammad.95 {قُلْ صَدَقَ اللَّهُ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ} SAllâh has spoken the truth; follow the religion of صلى الله عليه وسلم): Ibrâhim (Abraham) Hanifa (Islâmic Monotheism, i.e. he used to worship Allâh Alone), and he was not of Al-Mushrikûn. (See V.2:105.

Dis:C'est Allah qui dit la vérité. Suivez donc la religion * 95 d'Abraham, Musulman droit. Et il n'était point des associateurs.

Verily, the first House 96 {إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ} (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for Al`AlamIn (the mankind and jinns.

La première Maison qui ait été édiflée pour les gens, c'est bien 96 celle de Bakka (la Mecque) bénie et une bonne direction pour l'univers.

{فِيهِ آيَاتٌ بَيِّنَاتٌ مِّمَّا مَكَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ} 97. In it are manifest signs (for example), the Maqâm (place) of Ibrâhim (Abraham); whosoever enters it, he attains security. And Hajj (pilgrimage to Makkah) to the House (Ka`bah) is a duty that mankind owes to Allâh, those who can

afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves (i.e. denies Hajj (pilgrimage to Makkah), then he is a disbeliever of Allâh), then Allâh stands not in need of any of the `AlamIn (mankind, jinns and all that exists.

Là sont des signes évidents, parmi lesquels l'endroit où .97 Abraham s'est tenu debout; et quiconque y entre est en sécurité. Et c'est un devoir envers Allah pour les gens qui ont les moyens, d'aller faire le pèlerinage de la Maison. Et quiconque ne croit pas... Allah Se passe largement des mondes.

Say: O people of .98 {قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ لِمَ تَكْفُرُونَ بِآيَٰتِ ٱللَّهِ وَٱللَّهُ شَهِيدٌ عَلَىٰ مَا تَعْمَلُونَ} the Scripture (Jews and Christians)! Why do you reject the Ayât of Allâh (proofs, evidences, verses, lessons, signs, revelations, etc.) while Allâh is Witness to what you do.

Dis:O gens du Livres, pourquoi ne croyez-vous pas aux versets “ –.98 d’Allah (al-Quran), alors q’Allah est témoin de ce que vous faites?

{قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ لِمَ تُصَدُّونَ عَن سَبِيلِ ٱللَّهِ مَنَ آمَنَ تَبِعُونَهَا عِوَجًا وَأَنتُمْ شُهَدَآءُ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ} .99 Say: O people of the Scripture (Jews and Christians)!

Why do you stop those who have believed, from the Path of Allâh, seeking to make it seem crooked, while you (yourselves) as a Messenger of صلى الله عليه وسلم are witnesses (to Muhammad Allâh and Islâm (Allâh’s Religion, i.e. to worship none but Him Alone))? And Allâh is not unaware of what you do.

Dis:O gens du Livre, pourquoi obstruez-vous la voie d’Allah à “ –.99 celui qui a la foi, et pourquoi voulez-vous rendre cette voie Et Allah n’est ! tortueuse, alors que vous êtes témoins de la vérité pas inattentif à ce que vous faites.

{يَٰٓأَيُّهَا ٱلَّذِينَ آمَنُواْ إِن تُطِيعُواْ فَرِيقًا مِّنَ ٱلَّذِينَ أُوتُواْ ٱلْكِتَٰبَ يَرُدُّوكُم بَعْدَ إِيمَٰنِكُمْ كَٰفِرِينَ} .100 O you who believe! If you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed.

O les croyants! Si vous obéissez à un groupe de ceux auxquels .100
on a donné le Livre, il vous rendra mécréants après que vous ayez
eu la foi.

{وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ آيَاتُ اللَّهِ وَفِيكُمْ رَسُولُهُ وَمَنْ يَعْتَصِم بِاللَّهِ فَقَدْ هُدِيَ إِلَىٰ صِرَاطٍ

**And how would you disbelieve, while unto you are .101 {مُسْتَقِيمٌ
recited the Verses of Allâh, and among you is His Messenger
(Muhammad صلى الله عليه وسلم)?**

**And whoever holds firmly to Allâh, (i.e. follows Islâm Allâh's
Religion, and obeys all that Allâh has ordered, practically),
then he is indeed guided to the Right Path.**

Et comment pouvez-vous ne pas croire, alors que les versets .101
d'Allah vous sont récités, et qu'au milieu de vous se tient Son
messager? Quiconque s'attache fortement à Allah, il est certes
guidé vers un droit chemin.

**O you who .102 {يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ}
believe! Fear Allâh (by doing all that He has ordered and by
abstaining from all that He has forbidden) as He should be
feared. (Obey Him, be thankful to Him, and remember Him
always), and die not except in a state of Islâm (as Muslims
(with complete submission to Allâh.**

O les croyants! Craignez Allah comme Il doit être craint. Et ne .102
mourez qu'en pleine soumission.

{وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ
فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُم مِّنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ

**تَهْتَدُونَ} .103 And hold fast, all of you together, to the Rope of
Allâh (i.e. this Qur'ân), and be not divided among yourselves,
and remember Allâh's Favour on you, for you were enemies
one to another but He joined your hearts together, so that, by
His Grace, you became brethren (in Islâmic Faith), and you
were on the brink of a pit of Fire, and He saved you from it.**

Thus Allâh makes His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.,) clear to you, that you may be guided.

Et cramponnez-vous tous ensemble au].103

**Habl câble) d'Allah et ne soyez pas divisés; et rappelez-vous le bienfait)
d'Allah sur vous: lorsque vous étiez ennemis, c'est Lui qui réconcilia
vos cœurs. Puis par Son bienfait, vous êtes devenus frères. Et alors que
vous étiez au bord d'un abîme de Feu, c'est Lui qui vous en a sauvés.
Ainsi Allah vous montre Ses signes afin que vous soyez bien guidés.**

{وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَٰئِكَ هُمُ

**الْمُفْلِحُونَ} 104. Let there arise out of you a group of people inviting to all
that is good (Islâm), enjoining Al-Ma'rûf (i.e. Islâmic Monotheism and
all that Islâm orders one to do) and forbidding Al-Munkar (polytheism
and disbelief and all that Islâm has forbidden). And it is they who are
the successful.**

**104. Que soit issue de vous une communauté qui appelle au bien,
ordonne le convenable, et interdit le blâmable. Car ce seront eux
qui réussiront.**

{وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَٰئِكَ لَهُمْ عَذَابٌ

**عَظِيمٌ} 105. And be not as those who divided and differed among
themselves after the clear proofs had come to them. It is they
for whom there is an awful torment.**

**105. Et ne soyez pas comme ceux qui se sont divisés et se sont mis à
disputer, après que les preuves leur furent venues, et ceux-là
auront un énorme châtiment.**

{يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا

**كُنْتُمْ تَكْفُرُونَ} 106. On the Day (i.e. the Day of Resurrection) when
some faces will become white and some faces will become
black; as for those whose faces will become black (to them will
be said): Did you reject Faith after accepting it? Then taste the
torment (in Hell) for rejecting Faith,**

Au jour où certains visages s'éclaireront, et que d'autres .106
s'assombriront. A ceux dont les visages seront assombris (il sera
dit: Eh bien, avez-vous mécru après avoir eu la foi?^{*}
goûtez au châtement, pour avoir renié la foi.

And for those .107 {وَأَمَّا الَّذِينَ أَبْيَضَتْ وُجُوهُهُمْ فَبِإِذْنِ اللَّهِ هُمْ فِيهَا خَالِدُونَ}
whose faces will become white, they will be in Allâh's Mercy
(Paradise), therein they shall dwell forever.

Et quant à ceux dont les visages s'éclaireront, ils seront dans la .107
miséricorde d'Allah, où ils demeureront éternellement.

These are the .108 {تِلْكَ آيَاتُ اللَّهِ تَنْتَلُوهَا عَلَيْكَ بِالْحَقِّ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعَالَمِينَ}
Verses of Allâh: We recite them to you (O Muhammad
in truth, and Allâh wills no injustice to the صلى الله عليه وسلم)
'Alâm (mankind, jinns and all that exists.

Tels sont les versets d'Allah; Nous te (Muhammad) les récitons .108
avec vérité. Et Allah ne veut point léser les mondes.

And to Allâh .109 {وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ}
belongs all that is in the heavens and all that is in the earth.
And all matters go back (for decision) to Allâh.

A Allah appartient tout ce qui est dans les cieux et sur la terre. .109
Et c'est vers Allah que toute chose sera ramenée.

{كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ
الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ} .110
You (true believers in Islâmic Monotheism, and real followers of Prophet
Muhammad صلى الله عليه وسلم

and his Sunnah (legal ways, etc.)) are
the best of peoples ever raised up for mankind; you enjoin Al-
Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has
ordained) and forbid Al-Munkar (polytheism, disbelief and all

that Islâm has forbidden), and you believe in Allâh. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are Al-Fâsiqûn (disobedient to Allâh and rebellious against Allâh's Command.

Vous êtes la meilleure communauté qu'on ait fait surgir pour les hommes. vous ordonnez le convenable, interdisez le blâmable et croyez à Allah. Si les gens du Livre croyaient, ce serait meilleur pour eux, il y en a qui ont la foi, mais la plupart d'entre eux sont des pervers.

{ضُرِبَتْ عَلَيْهِمُ الذَّلِيلَةُ أَيْنَ مَا تُقِفُوا إِلَّا بِحَبْلٍ مِّنَ اللَّهِ وَحَبْلٍ مِّنَ النَّاسِ وَبَآءُوا بِغَضَبٍ مِّنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ}

Indignity is put over them wherever they may be, except when under a covenant (of protection) from Allâh, and from men; they have drawn on themselves the Wrath of Allâh, and destruction is put over them. This is because they disbelieved in the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh and killed the Prophets without right. This is because they disobeyed (Allâh) and used to transgress beyond bounds (in Allâh's disobedience, crimes and sins.

Où qu'ils se trouvent, ils sont frappés d'avilissement, à moins d'un secours providentiel d'Allah ou d'un pacte conclu avec les hommes. Ils ont encouru la colère d'Allah, et les voilà frappés de malheur, pour n'avoir pas cru aux signes d'Allah, et assassiné injustement les prophètes, et aussi pour avoir désobéi et transgressé.

{لَيْسُوا سَوَاءً مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ} 113. **Not all of them are alike; a party of the people of the Scripture stand for the right, they recite the Verses of Allâh during the hours of the night, prostrating themselves in prayer.**

113. Mais ils ne sont pas tous pareils. Il est, parmi les gens du Livre, une communauté droite qui, aux heures de la nuit, récite les versets d'Allah en se prosternant.

{يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسَارِعُونَ فِي الْخَيْرَاتِ وَأُولَٰئِكَ

114. **They believe in Allâh and the Last Day; they enjoin Al-Ma'rûf (Islâmic Monotheism, and following Prophet Muhammad صلى الله عليه وسلم)**

and forbid Al-Munkar (polytheism, disbelief and opposing Prophet Muhammad صلى الله عليه وسلم);

and they hasten in (all) good works; and they are among the righteous.

114. Ils croient en Allah et au Jour dernier, ordonnent le convenable, interdisent le blâmable et concourent aux bonnes oeuvres. Ceux-là sont parmi les gens de bien.

{وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوهُ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ} 115. **And whatever good they**

do, nothing will be rejected of them; for Allâh knows well those who are Al-Muttaqûn (the pious See V.2:2.

115. Et quelque bien qu'ils fassent, il ne leur sera pas dénié. Car Allah connaît bien les pieux.

{إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا

116. **Surely, those who reject Faith (disbelieve in Allah and in Muhammad صلى الله عليه وسلم)**

as being Allâh's Messenger and in all that which he has brought from Allâh), neither their properties, nor their offspring will avail them aught against Allâh. They are the dwellers of the Fire, therein they will abide. (Tafsir AtTabari, Vol. 4, Page 58.

Quant à ceux qui ne croient pas, ni leurs biens, ni leurs enfants .116
ne pourront jamais leur servir contre la punition d'Allah. Et ce
sont les gens du Feu: ils y demeureront éternellement.

{مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنْفُسَهُمْ فَأَهْلَكَتْهُ
وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنْفُسُهُمْ يَظْلِمُونَ} .117
The likeness of what they spend
in this world is the likeness of a wind which is extremely cold;
it struck the harvest of a people who did wrong against
themselves and destroyed it, (i.e. the good deed of a person is
only accepted if he is a monotheist and believes in all the
and Prophets of Allâh, including the Christ
عليه السلام Muhammad صلى الله عليه وسلم).

Allâh wronged them not, but they wronged themselves.

Ce qu'ils dépensent dans la vie présente ressemble à un vent .117
glacial qui s'abat sur un champ appartenant à des gens qui se sont
lésés eux-mêmes, et le détruit. Car ce n'est pas Allah qui leur
cause du mal, mais ils se font du mal à eux-mêmes.

{يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بَطَانَةً مِّنْ دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُؤًا مَا عَنْتُمْ قَدْ بَدَتِ أَلْبُعْضَاءُ مِنْ
أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِن كُنتُمْ تَعْقِلُونَ} .118
O you who
believe! Take not as (your) Bitânah (advisors, consultants,
protectors, helpers, friends, etc.) those outside your religion
(pagans, Jews, Christians, and hypocrites) since they will not
fail to do their best to corrupt you. They desire to harm you
severely. Hatred has already appeared from their mouths, but
what their breasts conceal is far worse. Indeed We have made
plain to you the Ayât (proofs, evidences, verses) if you
understand.

O les croyants, ne prenez pas de confidents en dehors de .118
vous-mêmes: ils ne failliront pas à vous bouleverser. Ils
souhaiteraient que vous soyez en difficulté. La haine certes
s'est manifestée dans leurs bouches, mais ce que leurs poitrines
cachent est encore plus énorme. Voilà que Nous vous exposons
les signes. Si vous pouviez raisonner.

{هَآأَنتُمْ أُولَآءِ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ وَإِذَا لَقُوكُمْ قَالُوا آمَنَّا وَإِذَا خَلَوْا عَضُّوا

عَلَيْكُمْ أَلَا نَأْمِلُ مِنَ الْغَيْظِ قُلْ مُوتُوا بِغَيْظِكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ} 119 . Lo! You are

the ones who love them but they love you not, and you believe in all the Scriptures (i.e. you believe in the Taurât (Torah) and the Injeel (Gospel), while they disbelieve in your Book, the Qur'ân). And when they meet you, they say, We believe. But when they are alone, they bite the tips of their fingers at you in rage. Say: Perish in your rage. Certainly, Allâh knows what is in the breasts (all the secrets.

Vous, (Musulmans) vous les aimez, alors qu'ils ne vous 119

aiment pas; et vous avez foi dans le Livre tout entier. Et lorsqu'ils vous rencontrent, ils disent: Nous croyons et une fois seuls, de rage contre vous, ils se mordent les bouts des doigts. Dis:mourrez de votre rage

En vérité, Allah connaît fort bien le contenu des coeurs.

{إِنْ تَمْسَسْكُمْ حَسَنَةٌ تَسُوهُمْ وَإِنْ تُصِيبْكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا وَإِنْ تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ بِمَا

يَعْمَلُونَ مُحِيطٌ} 120 . If a good befalls you, it grieves them, but if some evil

overtakes you, they rejoice at it. But if you remain patient and become Al-Muttaqûn (the pious See V.2:2), not the least harm will their cunning do to you. Surely, Allâh surrounds all that they do.

Qu'un bien vous touche, ils s'en affligent. Qu'un mal vous atteigne, 120 ils s'en réjouissent. Mais si vous êtes endurants et pieux, leur manigance ne vous causera aucun mal. Allah connaît parfaitement tout ce qu'ils font.

{وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ} 121 . And (remember)

when you (Muhammad) left your household in the morning to post the believers at their stations for the battle (of Uhud). And Allâh is All-Hearer, All-Knower.

Lorsqu'un matin, tu (Muhammad) quittas ta famille, pour assigner 121 aux croyants les postes de combat et Allah est Audient et Omniscient.

**When two parties .122 { إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيُّهُمَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ }
from among you were about to lose heart, but Allâh was their Wall
(Supporter and Protector). And in Allâh should the believers put their
trust.**

**Quand deux de vos groupes songèrent à fléchir! Alors qu'Allah est .122
leur allié à tous deux! Car, c'est en Allah que les croyants doivent
placer leur confiance.**

**And Allâh has already .123 { وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ }
made you victorious at Badr, when you were a weak little force. So fear
Allâh much (abstain from all kinds of sins and evil deeds which He has
forbidden and love Allâh much, perform all kinds of good deeds which
He has ordained) that you may be grateful.**

**Allah vous a donné la victoire, à Badr, alors que vous étiez .123
humiliés. Craignez Allah donc. Afin que vous soyez reconnaissants.**

**Remember) .124 { إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ رَبُّكُمْ بِثَلَاثَةِ آلَافٍ مِّنَ الْمَلَائِكَةِ مُزِيلِينَ } (Remember)
when you (Muhammad صلى الله عليه وسلم)
said to the believers, Is it not enough for you that your Lord (Allâh)
should help you with three thousand angels sent down?
(Allah vous a bien donné la victoire) lorsque tu disais aux croyants) .124
Ne vous suffit-il pas que votre Seigneur vous fasse descendre en aide
trois milliers d'Ange?**

**{ بَلَىٰ إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّنْ فُورِهِمْ هَذَا يُمِدِّكُمْ رَبُّكُمْ بِخَمْسَةِ آلَافٍ مِّنَ الْمَلَائِكَةِ مُسَوِّمِينَ }
Yes, if you hold on to patience and piety, and the enemy comes .125
rushing at you; your Lord will help you with five thousand angels
having marks (of distinction.**

**Mais oui! Si vous êtes endurants et pieux, et qu'ils (les ennemis) .125
vous assaillent immédiatement, votre Seigneur vous enverra en renfort
cinq mille Anges marqués distinctement.**

**Allâh .126 { وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُمْ بِهِ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ }
made it not but as a message of good news for you and as an assurance**

to your hearts. And there is no victory except from Allâh, the All-Mighty, the All-Wise.

Et Allah ne le fit que (Pour vous annoncer) une bonne nouvelle, et .126 pour que vos coeurs s'en rassurent. La victoire ne peut venir d'Allah, le Puissant, le Sage.

That He might cut off a part of .127 {لَيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْبِتَهُمْ فَيَنْقَلِبُوا خَائِبِينَ} those who disbelieve, or expose them to infamy, so that they retire frustrated.

pour anéantir une partie des mécréants ou pour les humilier (par .127 la défaite) et qu'ils en retournent donc déçus.

Not for you (O .128 {لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَأِنَّهُمْ ظَالِمُونَ} Muhammad صلى الله عليه وسلم,

but for Allâh) is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the Zâlimûn (polytheists, disobedients, and wrong-doers, etc.

Tu n'as (Muhammad) aucune part dans l'ordre (divin) - qu'Il .128 (Allah accepte leur repentir (en embrassant l'Islam) ou qu'Il les châtie, car ils sont bien des injustes.

And to .129 {وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَاللَّهُ غَفُورٌ رَّحِيمٌ} Allâh belongs all that is in the heavens and all that is in the earth. He forgives whom He wills, and punishes whom He wills. And Allâh is Oft-Forgiving, Most Merciful.

A Allah appartient tout ce qui est dans les cieux et sur la terre. Il .129 pardonne à qui Il veut, en Il châtie qui Il veut... Et Allah est Pardonneur et Miséricordieux.

O you who believe! .130 {يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَرْبًا أَضْعَافًا مُّضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ} Eat not Ribâ (usury) doubled and multiplied, but fear Allâh that you may be successful.

O les croyants! Ne partiquez pas l'usure en multipliant .130 démesurément votre capital. Et craignez Allah afin que vous réussissiez.

And fear the Fire, which is prepared .131 {وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ} for the disbelievers.

Et craignez le Feu préparé pour les mécréants. .131

And obey Allâh and the .132 {وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ} Messenger (Muhammad صلى الله عليه وسلم) that you may obtain mercy.

Et concourez au pardon de votre Seigneur, et à un Jardin .133 (Paradis) large comme les cieux et la terre, préparé pour les pieux.

{الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاطِبِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ} .134 Those who spend (in Allâh's Cause deeds of charity, alms, etc.) in prosperity and in adversity, who repress anger, and who pardon men; verily, Allâh loves Al-Muhsinûn (the gooddoers.

qui dépensent dans l'aisance et dans l'adversité, qui dominent .134 leur rage et pardonnent à autrui - car Allah aime les bienfaisants.

{وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ} .135 And those who, when they have committed Fahishah (illegal sexual intercourse etc.) or wronged themselves with evil, remember Allâh and ask forgiveness for their sins; and none can forgive sins but Allâh And do not persist in what (wrong) they have done, while they know.

et pour ceux qui, s'ils ont commis quelque turpitude ou causé .135 quelque préjudice à leurs propres âmes (en désobéissant à Allah), se souviennent d'Allah et demandent pardon pour leurs péchés - et qui est-ce qui par-donne les péchés sinon Allah? - et qui ne persistent pas sciemment dans le mal qu'ils ont fait.

{أُولَئِكَ جَزَاؤُهُمْ مَغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَنَبَعٌ أَجْرُ

For such, the reward is Forgiveness from their Lord, .136 {الْعَامِلِينَ}

and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous deeds according to Allâh's Orders.

Ceux-là ont pour récompense le pardon de leur Seigneur, ainsi .136

que les Jardins sous lesquels coulent les ruisseaux, pour y demeurer éternellement. Comme est beau le salaire de ceux qui font le bien.

{قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ} .137 Many

similar ways (and mishaps of life) were faced by nations (believers and disbelievers) that have passed away before you (as you have faced in the battle of Uhud), so travel through the earth, and see what was the end of those who disbelieved (in the Oneness of Allâh, and disobeyed Him and His Messengers.

Avant vous, certes, beaucoup d'événements se sont passés. Or, .137

parcourez la terre, et voyez ce qu'il est advenu de ceux qui traitaient (les prophètes) de menteurs.

{هَٰذَا بَيَانٌ لِّلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ} .138 This (the Qur'ân) is a plain

statement for mankind, a guidance and instruction to those who are Al-Muttaqûn (the pious See V.2:2.

Voilà un exposé pour les gens, un guide, et une exhortation .138 pour les pieux.

{وَلَا تَهِنُوا وَلَا تَحْزِنُوا وَأَنتُمُ الْأَعْلَوْنَ إِن كُنتُمْ مُّؤْمِنِينَ} .139 So do not become weak

(against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers.

Ne vous laissez pas battre, ne vous affligez pas alors que vous .139

êtes le supérieurs, si vous êtes de vrais croyants.

{إِنْ يَمَسُّكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ} 140. **If a wound (and killing) has**

touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good), We give to men by turns, that Allâh may test those who believe, and that He may take martyrs from among you. And Allâh likes not the Zâlimûn (polytheists and wrongdoers.

140. Si une blessure vous atteint, pareille blessure atteint aussi l'ennemi. Ainsi faisons-Nous alterner les jours (bons et mauvais) parmi les gens, afin qu'Allah reconnaisse ceux qui ont cru, et qu'Il choisisse parmi vous des martyrs - et Allah n'aime pas les injustes.

{وَلِيُمَحِّصَ اللَّهُ الَّذِينَ آمَنُوا وَيَمْحَقَ الْكَافِرِينَ} 141. **And that Allâh may test (or purify) the believers (from sins) and destroy the disbelievers.**

141. et afin qu'Allah purifie ceux qui ont cru, et anéantisse les mécréants.

{أَمْ حَسِبْتُمْ أَنْ تُدْخِلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَلُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ} 142. **Do you think that you will enter Paradise before Allâh tests those of you who fought (in His Cause) and (also) tests those who are As-Sâbirîn (the patient ones etc?**

142. Comptez-vous entrer au Paradis sans qu'Allah ne distingue parmi vous ceux qui luttent et qui sont endurants?

{وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ تَنْظُرُونَ} 143. **You did indeed wish for death (AshShahâdah martyrdom) before you met it. Now you have seen it openly with your own eyes.**

143. Bien sûr, vous souhaitiez la mort avant de la rencontrer. Or vous l'avez vue, certes, tandis que vous regardiez.

{وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ} 144. **Muhammad. (صلى الله عليه**

is no more than a Messenger, and indeed (many) (وسلم)
Messengers have passed away before him. If he dies or is
killed, will you then turn back on your heels (as disbelievers)?
And he who turns back on his heels, not the least harm will he
do to Allâh; and Allâh will give reward to those who are
grateful.

Muhammad n'est qu'un messenger - des messagers avant lui .144
sont passés -. S'il mourait, donc, ou s'il était tué, retourneriez-vous
sur vos talons? Quiconque retourne sur ses talons ne nuira en rien
à Allah; et Allah récompensera bientôt les reconnaissants.

{وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُؤَجَّلًا وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ
الْآخِرَةِ نُؤْتِهِ مِنْهَا وَسَنَجْزِي الشَّاكِرِينَ} .145 **And no person can ever die except**
by Allâh's Leave and at an appointed term. And whoever
desires a reward in (this) world, We shall give him of it; and
whoever desires a reward in the Hereafter, We shall give him
thereof. And We shall reward the grateful.

Personne ne peut mourir que par la permission d'Allah, et au .145
moment prédéterminé. Quiconque veut la récompense d'ici-bas,
Nous lui en donnons. Quiconque veut la récompense de l'au-delà,
Nous lui en donnons, et Nous récompenserons bientôt les
reconnaissants.

{وَكَايْنٍ مِّنْ نَّبِيِّ قَاتَلَ مَعَهُ رَبُّيُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا
وَاللَّهُ يُحِبُّ الصَّابِرِينَ} .146 **And many a Prophet (i.e. many from**
amongst the Prophets) fought (in Allâh's Cause) and along
with him (fought) large bands of religious learned men. But
they never lost heart for that which did befall them in Allâh's
Way, nor did they weaken nor degrade them-selves. And Allâh
loves As-SâbirIn (the patient ones etc.

Combien de prophètes ont combattu, en compagnie de .146
beaucoup de disciples, ceux-ci ne fléchirent pas à cause de ce qui
les atteignit dans le sentier d'Allah. Ils ne faiblirent pas et ils ne
cédèrent point. Et Allah aime les endurants.

{وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ} 147.

And they said nothing but: Our Lord! Forgive us our sins and our transgressions (in keeping our duties to You), establish our feet firmly, and give us victory over the disbelieving folk.

Et ils n'eurent que cette parole: Seigneur, pardonne-nous nos péchés ainsi que nos excès dans nos comportements, affermis nos pas et donne-nous la victoire sur les gens mécréants.

So Allâh gave them the reward of this world, and the excellent reward of the Hereafter. And Allâh loves Al-Muhsinûn (the gooddoers See the footnote of V.3:134 and of V.9:120.

Allah, donc, leur donna la récompense d'ici-bas, ainsi que la belle récompense de l'au-delà. Et Allah aime les gens bienfaisants.

O you who believe! If you obey those who disbelieve, they will send you back on your heels, and you will turn back (from Faith) as losers.

O les croyants! Si vous obéissez à ceux qui ne croient pas, ils vous feront retourner en arrière. Et vous reviendrez perdants.

Nay, Allâh is your Maulâ (Patron, Lord, Helper and Protector, etc.), and He is the Best of helpers.

Mais c'est Allah votre Maître. Il est le meilleur des secoureurs.

{سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَمَأْوَاهُمُ النَّارُ وَبِئْسَ مَثْوًى لِلظَّالِمِينَ} 151.

We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with Allâh, for which He had sent no authority; their abode will be the

Fire and how evil is the abode of the Zâlimûn (polytheists and wrongdoers.

Nous allons jeter l'effroi dans les coeurs des mécréants. Car ils 151.
associé à Allah (des idoles) sans aucune preuve descendue de Sa
part. Le Feu sera leur refuge. Quel mauvais séjour, que celui des
injustes.

{وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُمْ بِإِذْنِهِ حَتَّىٰ إِذَا فَشِلْتُمْ وَتَنَازَعْتُمْ فِي الْأَمْرِ وَعَصَيْتُم مِّن بَعْدِ مَا
أَرَاكُمْ مَا تُحِبُّونَ مِّنكُمْ مَّن يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَّن يُرِيدُ الْآخِرَةَ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا عَنْكُمْ
وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ} 152. **And Allâh did indeed fulfil His Promise**

**to you when you were killing them (your enemy) with His
Permission; until (the moment) you lost your courage and fell
to disputing about the order, and disobeyed after He showed
you (of the booty) which you love. Among you are some that
desire this world and some that desire the Hereafter. Then He
made you flee from them (your enemy), that He might test
you. But surely, He forgave you, and Allâh is Most Gracious to
the believers.**

Nous allons jeter l'effroi dans les coeurs des mécréants. Car ils 151.
associé à Allah (des idoles) sans aucune preuve descendue de Sa
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{وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُمْ بِإِذْنِهِ حَتَّىٰ إِذَا فَشِلْتُمْ وَتَنَازَعْتُمْ فِي الْأَمْرِ وَعَصَيْتُم مِّن بَعْدِ مَا
أَرَاكُمْ مَا تُحِبُّونَ مِّنكُمْ مَّن يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَّن يُرِيدُ الْآخِرَةَ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا عَنْكُمْ
وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ} 152. **And Allâh did indeed fulfil His Promise**

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you (of the booty) which you love. Among you are some that
desire this world and some that desire the Hereafter. Then He
made you flee from them (your enemy), that He might test
you. But surely, He forgave you, and Allâh is Most Gracious to
the believers.**

Et certes, Allah a tenu Sa promesse envers vous, quand par Sa .152

permission vous les tuiez sans relâche, jusqu'au moment où vous avez fléchi, où vous vous êtes disputés à propos de l'ordre donné, et vous avez désobéi après qu'Il vous eut montré (la victoire) que vous aimez! Il en était parmi vous qui désiraient la vie d'ici bas et il en était parmi vous qui désiraient l'au-delà. Puis Il vous a fait reculer devant eux, afin de vous éprouver. Et certes Il vous a pardonné. Et Allah est Détenteur de la grâce envers les croyants.

{إِذْ تُصْعِدُونَ وَلَا تَلَوْنَهَا عَلَىٰ أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي أَخْرَاكُمْ فَأَتَابَكُمْ غُمًّا بِغَمٍّ لَّكَيْلًا تَحْزَنُوا عَلَىٰ مَا فَاتَكُمْ وَلَا مَا أَصَابَكُمْ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ} .153 (And remember) when you

ran away (dreadfully) without even casting a side glance at anyone, and the Messenger (Muhammad صلى الله عليه وسلم) was in your rear calling you back. There did Allâh give you one distress after another by way of requital to teach you not to grieve for that which had escaped you, nor for that which had befallen you. And Allâh is WellAware of all that you do.

Rappelez-vous) quand vous fuyiez sans vous retourner vers) .153 personne, cependant que, derrière vous, le Messenger vous appelait. Alors Il vous infligea angoisse sur angoisse, afin que vous n'ayez pas de chagrin pour ce qui vous a échappé ni pour les revers que vous avez subis. Et Allah est Parfaitement Connaisseur de ce que vous faites.

{ثُمَّ أَنزَلَ عَلَيْكُم مِّن بَعْدِ الْغَمِّ أَمْنَةً نُّعَاسًا يَغْشَىٰ طَائِفَةً مِّنكُمْ وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَل لَّنَا مِنَ الْأَمْرِ مِن شَيْءٍ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ يُخَفُونَ فِي أَنفُسِهِمْ مَا لَا يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَاهُنَا قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَىٰ مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحَّصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ} .154 Then after the distress, He sent down security for

you. Slumber overtook a party of you, while another party was thinking about themselves (as how to save their own selves, ignoring the others and the Prophet

and thought wrongly of Allâh the thought of صلى الله عليه وسلم ignorance. They said, Have we any part in the affair? Say (O صلى الله عليه وسلم) Muhammad

RIndeed the affair belongs wholly to Allâh. They hide within themselves what they dare not reveal to you, saying: If we had anything to do with the affair, none of us would have been killed here. Say: Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death, but that Allâh might test what is in your breasts; and to Mahis that which was in your hearts (sins), and Allâh is AllKowner of what is in (your) breasts.

Puis Il fit descendre sur vous, après l'angoisse, la tranquillité, 154.

un sommeil qui enveloppa une partie d'entre vous, tandi qu'une autre partie était soucieuse pour elle-même et avait des pensées sur Allah non conformes à la vérité, des pensées dignes de l'époque de l'Ignorance. Ils disaient:

Est-ce que nous avons une part dans cette affaire?

Dis:L'affaire toute entière est à Allah.

Ce qu'ils ne te révèlent pas, ils le cachent en eux-mêmes:

Si nous avions eu un choix quelconque dans cette affaire, disent-ils,

Nous n'aurions pas été tués ici.

Dis:Eussiez-vous été dans vos maisons, ceux pour qui la mort était décrétée seraient sortis pour l'endroit où la mort les attendait. Ceci afin qu'Allah éprouve ce que vous avez dans vos poitrines, et qu'Il purifie ce que vous avez dans vos coeurs. Et Allah connaît ce qu'il y a dans les coeurs.

﴿إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَفَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ﴾ 155. **Those of you who turned back on the day the**

two hosts met (i.e. the battle of Uhud), it was Shaitân (Satan) who caused them to backslide (run away from the battlefield) because of some (sins) they had earned. But Allâh, indeed, has forgiven them. Surely, Allâh is OftForgiving, Most Forbearing..

155. Ceux d'entre vous qui ont tourné le dos, le jour où les deux armées se rencontrèrent, c'est seulement le Diable qui les a fait broncher, à cause d'une partie de leurs (mauvaises) actions. Mais, certes, Allah leur a par-donné. Car vraiment Allah est Pardonneur et Indulgent.

{يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُزًى لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ وَاللَّهُ يُحْيِي وَيُمِيتُ وَاللَّهُ بِمَا

O you who believe! Be not like those who disbelieve (hypocrites) and who say to their brethren when they travel through the earth or go out to fight: If they had stayed with us, they would not have died or been killed, so that Allâh may make it a cause of regret in their hearts. It is Allâh that gives life and causes death. And Allâh is AllSeer of what you do.

156. O les croyants! Ne soyez pas comme ces mécréants qui dirent à propos de leurs frères partis en voyage ou pour combattre: S'ils étaient chez nous, Ils ne seraient pas morts, et ils n'auraient pas été tués.

Allah en fit un sujet de regret dans leurs coeurs. C'est Allah qui donne la vie et la mort. Et Allah observe bien ce que vous faites.

{وَلَكِنْ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مِتُّمْ لَمَغْفِرَةٍ مِّنَ اللَّهِ وَرَحْمَةٍ خَيْرٌ مِّمَّا يَجْمَعُونَ} 157. **And if you are killed or die in the Way of Allâh, forgiveness and mercy from Allâh are far better than all that they amass (of worldly wealths, etc.**

157. Et si vous êtes tués dans le sentier d'Allah ou si vous mourez, un pardon de la part d'Allah et une miséricorde valent mieux que ce qu'ils amassent.

{وَلَكِنْ مِّتُّم أَوْ قُتِلْتُمْ إِلَى اللَّهِ تُحْشَرُونَ} 158. **And whether you die, or are killed, verily, unto Allâh you shall be gathered.**

158. Que vous mouriez ou que vous soyez tués, c'est vers Allah que vous serez rassemblés.

{فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ} 159. **And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harshhearted, they would have broken away from about you; so pass over (their faults), and ask (Allâh's) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allâh, certainly, Allâh loves those who put their trust (in Him.**

159. C'est par quelque miséricorde de la part d'Allah que tu (Muhammad) as été si doux envers eux! Mais si tu étais rude, au coeurs dur, ils se seraient enfuis de ton entourage. Pardonne-leur donc, et implore pour eux le pardon (d'Allah). Et consulte-les à propos des affaires; puis une fois que tu t'es décidé, confie-toi donc à Allah aime, en vérité, ceux qui Lui font confiance.

{إِن يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِن يَخْذُلْكُمْ فَمَن ذَا الَّذِي يَنْصُرُكُم مِّن بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ} 160. **If Allâh helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allâh (Alone) let believers put their trust.**

160. Si Allah vous donne Son secours, nul ne peut vous vaincre. S'Ils vous abandonne, qui donc après Lui vous donnera secours? C'est à Allah que les croyants doivent faire confiance.

{وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ وَمَن يَغُلَّ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ} 161. **It is not for any Prophet to take illegally a part of booty (Ghulul), and whosoever deceives his companions as regards the booty, he shall bring forth on the Day of Resurrection that which he took (illegally). Then every person shall be paid in full what he has earned, and they shall not be dealt with unjustly.**

161. Un prophète n'est pas quelqu'un à s'approprier du butin. Quiconque s'en approprie, viendra avec ce qu'il se sera approprié

le Jour de la Résurrection. Alors, à chaque individu on rétribuera pleinement ce qu'il aura acquis. Et ils ne seront point lésés.

Is then {أَفَمَنْ أَتَّبَعَ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ مِّنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَنُفْسَ الْمَصِيرِ} 162 .
one who follows (seeks) the good Pleasure of Allâh (by not taking illegally a part of the booty) like the one who draws on himself the Wrath of Allâh (by taking a part of the booty illegally Ghulul)? his abode is Hell, and worst, indeed is that destination.

Est-ce que celui qui se conforme à l'agrément d'Allah 162 .
ressemble à celui qui encourt le courroux d'Allah? Son refuge sera l'Enfer; et quelle mauvaise destination.

They are in varying grades {هُم دَرَجَاتٌ عِندَ اللَّهِ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ} 163 .
with Allâh, and Allâh is AllSeer of what they do.

Ils ont les grades (différents) auprès d'Allah et Allah observe 163 .
bien ce qu'ils font.

{لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ} 164 .
Indeed Allâh conferred a great favour on the believers when He sent among them a Messenger (Muhammad

from among themselves, reciting unto them His Verses (the Qur'ân), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur'ân) and AlHikmah (the wisdom and the Sunnah of the Prophet

i.e. his legal ways, statements, acts of worship, صلى الله عليه وسلم) etc.)), while before that they had been in manifest error.

Allah a très certainement fait une faveur aux ay | 164
croyants lorsqu'Il a envoyé chez eux un messager de parmi eux-mêmes, qui leur récite Ses versets, les purifie et leur enseigne le Livre et le Sagesse, bien qu'ils fussent auparavant dans un égarement évident.

{أَوَلَمَّا أَصَابَتْكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَيْهَا قُلْتُمْ أَنَّى هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ} 165.

What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: From where does this come to us? Say (to them), It is from yourselves (because of your evil deeds). And Allâh has power over all things.

Quoi! Quand un malheur vous atteint - mais vous en avez jadis 165

Réponds-leur: D'où vient cela? infligé le double - vous dites

Certes Allah est Omnipotent. Il vient de vous-mêmes.

And what you suffered (of the disaster) on the day (of the battle of Uhud when) the two armies met, was by the leave of Allâh, in order that He might test the believers. 166 {وَمَا أَصَابَكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ فَيَاذَنْ لِلَّهِ وَلْيَعْلَمْ الْمُؤْمِنِينَ}

the disaster) on the day (of the battle of Uhud when) the two armies met, was by the leave of Allâh, in order that He might test the believers.

Et tout ce que vous avez subi, le jour où les deux troupes se rencontrèrent, c'est par permission d'Allah, et afin qu'Il distingue les croyants. 166

{وَلْيَعْلَمْ الَّذِينَ نَافَقُوا وَقِيلَ لَهُمْ تَعَالَوْا فَاِتْلُوا فِي سَبِيلِ اللَّهِ أَوْ ادْفَعُوا قَالُوا لَوْ نَعْلَمُ قِتَالًا لَاتَّبَعْنَاكُمْ هُمْ لِلْكَفَرِ يَوْمَئِذٍ

And that He might test the hypocrites, it was said to them: Come, fight in the Way of Allâh or (at least) defend yourselves. They said: Had we known that fighting will take place, we would certainly have followed you. They were that day, nearer to disbelief than to Faith, saying with their mouths what was not in their hearts. And Allâh has full knowledge of what they conceal. 167 {أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ}

et qu'Il distingue les hypocrites. On avait dit à ceux-ci: 167

Venez combattre dans le sentier d'Allah, ou repoussez (l'ennem.

il drent: Bien sûr que nous vous suivrions si nous étions sûrs qu'il y

Ils étaient, ce jour-là, plus près de la mécréance que . aurait une guerre de la foi. Ils disaient de leurs bouche ce qui n'était pas dans leurs coeurs. Et Allah sait fort bien ce qu'ils cachaient.

{الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا قُلْ فَادْرَءُوا عَنْ أَنْفُسِكُمُ الْمَوْتَ إِنْ كُنْتُمْ

They are) the ones who said about their killed brethren while 168 {صَادِقِينَ}

they themselves sat (at home): If only they had listened to us, they would not have been killed. Say: Avert death from your own selves, if you speak the truth.

Ceux qui sont restés dans leurs foyers dirent à leurs frères: .168

Dis: . S'ils nous avaient obéi, ils n'auraient pas été tués^{*}

Ecartez donc de vous la mort, si vous êtes véridiques.^{*}

Think not of those .169 {وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ} who are killed in the Way of Allâh as dead. Nay, they are alive, with their Lord, and they have provision.

Ne pense pas que ceux qui ont été tués dans le sentier d'Allah, .169 soient morts. Au contraire, ils sont vivants, auprès de leur Seigneur, bien pourvus.

{فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ

يَحْزَنُونَ} .170 They rejoice in what Allâh has bestowed upon them of His

Bounty, rejoicing for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve.

et joyeux de la faveur qu'Allah leur a accordée, et ravis que ceux .170 qui sont restés derrière eux et ne les ont pas encore rejoints, ne connaîtront aucune crainte et ne seront point affligés.

They rejoice in a Grace .171 {يَسْتَبْشِرُونَ بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ} and a Bounty from Allâh, and that Allâh will not waste the reward of the believers.

Ils sont ravis d'un bienfait d'Allah et d'une faveur, et du fait .171 qu'Allah ne laisse pas perdre la récompense des croyants.

Those .172 {الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ} who answered (the Call of) Allâh and the Messenger (Muhammad صلى الله عليه وسلم) after being wounded; for those of them who did good deeds and feared Allâh, there is a great reward.

**Ceux qui, quoiqu'atteints de blessure, répondirent à l'appel .172
d'Allah et du Messenger, il y aura une énorme récompense pour ceux
d'entre eux qui ont agi en bien et pratiqué la piété.**

{الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ

Those (i.e. believers) unto whom the people (hypocrites) said, .173{الْوَكِيلُ} Verily, the people (pagans) have gathered against you (a great army), therefore, fear them. But it (only) increased them in Faith, and they said: Allâh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us).

Certes ceux auxquels l'on disait: .173

Les gens se sont rassemblés contre vous; craignez-les*

- cela accrut leur foi - et ils dirent:

Allah nous suffit; Il est notre meilleur garant.*

174.So they {فَأَنْقَلَبُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمَسَّسْهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ} returned with Grace and Bounty from Allâh. No harm touched them; and they followed the good Pleasure of Allâh. And Allâh is the Owner of Great Bounty.

**Ils revinrent donc avec un bienfait de la part d'Allah et une grâce. .174
Nul mal ne les toucha et ils suivirent ce qui satisfait Allah. Et Allah est
Détenteur d'une grâce immense.**

It is only Shaitân .175{إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُوا مِنِّي إِن كُنْتُمْ مُؤْمِنِينَ}

(Satan) that suggests to you the fear of his Auliyâ' (supporters and friends (polytheists, disbelievers in the Oneness of Allâh and in His

Messenger, Muhammad صلى الله عليه وسلم)؛

so fear them not, but fear Me, if you are (true) believers.

**C'est le Diable qui vous fait peur de ses adhérents. N'ayez donc .175
pas peur d'eux. Mais ayez peur de Moi, si vous êtes croyants.**

{وَلَا يَحْزُنُكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ إِنَّهُمْ لَن يَصُرُوا اللَّهَ شَيْئًا يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حِطًّا فِي الْآخِرَةِ وَلَهُمْ

عَذَابٌ عَظِيمٌ} And let not those grieve you (O Muhammad.176

who rush with haste to disbelieve; verily, not the least (صلى الله عليه وسلم) harm will they do to Allâh. It is Allâh's Will to give them no portion in the Hereafter. For them there is a great torment.

176. N'aie (ô Muhammad) aucun chagrin pour ceux qui se jettent rapidement dans la mécréance. En vérité, ils ne nuiront en rien à Allah. Allah tient à ne leur assigner aucune part de biens dans l'au-delà. Et pour eux il y aura un énorme châtiment.

Verily, those who {إِنَّ الَّذِينَ اشْتَرُوا الْإِيمَانَ لَنْ يَضُرُّوا اللَّهَ شَيْئًا وَلَهُمْ عَذَابٌ أَلِيمٌ} 177. purchase disbelief at the price of Faith, not the least harm will they do to Allâh. For them, there is a painful torment.

Ceux qui auront troqué la croyance contre la mécréance ne 177. nuiront en rien à Allah. Et pour eux un châtiment douloureux.

{وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّ مَتْلِي لَهُمْ خَيْرٌ لِّأَنفُسِهِمْ إِنَّمَا مَتْلِي لَهُمْ لِيَزْدَادُوا إِثْمًا وَلَهُمْ عَذَابٌ مُّهِينٌ} 178. And let not the disbelievers think that Our postponing of their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness. And for them is a disgracing torment.

Que ceux qui n'ont pas cru ne comptent pas que ce délai que Nous 178. leur accordons soit à leur avantage. Si Nous leur accordons un délai, c'est seulement pour qu'ils augmentent leurs péchés. Et pour eux un châtiment avilissant.

{مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُلِهِ مَنْ يَشَاءُ فَأَمِنُوا بِاللَّهِ وَرُسُلِهِ وَإِنْ تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ} 179. Allâh will

not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allâh disclose to you the secrets of the Ghaib (unseen), but Allâh chooses of His Messengers whom He pleases. So believe in Allâh and His Messengers. And if you believe and fear Allâh, then for you there is a great reward.

Allah n'est point tel qu'Il laisse les croyants dans l'état où vous êtes 179. jusqu'à ce qu'Il distingue le mauvais du bon. Et Allah n'est point tel qu'Il vous dévoile l'Inconnaissable. Mais Allah choisit parmi Ses messagers qui Il veut. Croyez donc en Allah et en Ses messagers. Et si vous avez la foi et la piété, vous aurez alors une récompense énorme.

{وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ

الْقِيَامَةِ وَاللَّهُ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ} 180. And let not those who

covetously withhold of that which Allâh has bestowed on them of His Bounty (Wealth) think that it is good for them (and so they do not pay the obligatory Zakât). Nay, it will be worse for them; the things which they covetously withheld shall be tied to their necks like a collar on the Day of Resurrection. And to Allâh belongs the heritage of the heavens and the earth; and Allâh is WellAcquainted with all that you do. Que ceux qui gardent avec avarice ce qu'Allah leur donne par Sa .180 grâce, ne comptent point cela comme bon pour eux. Au contraire, c'est mauvais pour eux: au Jour de la Résurrection, on leur attachera autour du cou ce qu'ils ont gardé avec avarice. C'est Allah qui a l'héritage des cieux et de la terre. Et Allah est Parfaitement Connaisseur de ce que vous faites.

{لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَقَوْلُ دُوقُوا

عَذَابَ الْحَرِيقِ} 181. Indeed, Allâh has heard the statement of those (Jews)

who say: Truly, Allâh is poor and we are rich! We shall record what they have said and their killing of the Prophets unjustly, and We shall say: Taste you the torment of the burning (Fire).

Allah a certainement entendu la parole de ceux qui ont dit: .181

Allah est pauvre et nous sommes riches.*

Nous enregistrons leur parole, ainsi que leur meurtre, sans droit, des prophètes. Et Nous leur dirons: Goûtez au châtiment de la fournaise.*

{ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيَكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ} 182. This is because of that (evil) which your hands have sent before you. And certainly, Allâh is never unjust to (His) slaves.

Cela, à cause de ce que vos mains ont accompli (antérieurement .182

Car Allah ne fait point de tort aux serviteurs.

{الَّذِينَ قَالُوا إِنَّ اللَّهَ عَهِدَ إِلَيْنَا أَلاَّ نُؤْمِنَ لِرَسُولٍ حَتَّىٰ يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِّن قَبْلِي بِالْبَيِّنَاتِ

وَبِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِن كُنْتُمْ صَادِقِينَ} 183. Those (Jews) who said: Verily, Allâh .183 has taken our promise not to believe in any Messenger unless he brings

to us an offering which the fire (from heaven) shall devour. Say: Verily, there came to you Messengers before me, with clear signs and even with what you speak of; why then did you kill them, if you are truthful.

Ceux-là mêmes qui ont dit: 183

Vraiment Allah nous a enjoint de ne pas croire en un messenger tant qu'Il ne nous a pas apporté une offrande que le feu consume.

Dis:

Des messagers avant moi vous sont, certes, venus avec des preuves, et avec ce que vous avez dit (demandé). Pourquoi donc les avez-vous tués, si vous êtes véridiques?

Then if they {فَإِنْ كَذَّبُوكَ فَقَدْ كَذَّبَ رَسُولٌ مِّنْ قَبْلِكَ جَاءُوا بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ} 184. reject you (O Muhammad

so were Messengers rejected before you, who came صلى الله عليه وسلم), with Al-Bayinât (clear signs, proofs, evidences) and the Scripture and the Book of Enlightenment.

S'ils te (Muhammad) traitent de menteur, des prophètes avant toi, 184 ont certes été traités de menteurs. Ils étaient venus avec les preuves claires, les Psaumes et le Livre lumineux.

{كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ} 185. Everyone shall taste death. And only on the Day of

Resurrection shall you be paid your wages in full. And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing.

Toute âme goûtera la mort. Mais c'est seulement au Jour de la 185

Résurrection que vous recevrez votre entière rétribution. Quiconque donc est écarté du Feu et introduit au Paradis, a certes réussi. Et la vie présente n'est qu'un objet de jouissance trompeuse.

{لَتَبْلُوَنَّ فِيْ أَمْوَالِكُمْ وَأَنْفُسِكُمْ وَلَتَسْمَعَنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيْرًا وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ} 186. You shall certainly be tried and tested in your wealth and properties and in your personal selves, and you shall certainly hear much that will grieve you from those who received the

Scripture before you (Jews and Christians) and from those who ascribe partners to Allâh; but if you persevere patiently, and become AlMuttaqûn (the pious See V.2:2) then verily, that will be a determining factor in all affairs (and that is from the great matters which you must hold on with all your efforts.

Certes vous serez éprouvés dans vos biens et vos personnes; et 186 certes vous entendrez de la part de ceux à qui le Livre a été donné avant vous, et de la part des Associateurs, beaucoup de propos désagréables. Mais si vous êtes endurants et pieux... voilà bien la meilleure résolution à prendre.

{وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَأَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا فَبَيَسَ مَا يَشْتَرُونَ} 187. (And remember) when Allâh took a covenant from

those who were given the Scripture (Jews and Christians) to make it (the news of the coming of Prophet Muhammad صلى الله عليه وسلم and the religious knowledge) known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought.

Allah prit, de ceux auxquels le Livre était donné, cet engagement: 187. Mais ils l'ont jeté Exposez-le, certes, aux gens et ne le cachez pas, derrière leur dos et l'on vendu à vil prix. Quel mauvais commerce ils ont fait.

{لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا وَيُجِبُونَ أَنَّ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبْنَهُمْ بِمَقَازَةٍ مِّنَ الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ} 188. Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done, think not you that they are rescued from the torment, and for them is a painful torment.

Ne pense point que ceux-là qui exultent de ce qu'ils ont fait, et qui 188 aiment qu'on les loue pour ce qu'ils n'ont pas fait, ne pense point donc, qu'ils trouvent une échappatoire au châtement. Pour eux, il y aura un châtement douloureux.

{وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ} 189. And to Allâh belongs the dominion of the heavens and the earth, and Allâh has power over all things.

A Allah appartient le royaume des cieux et de la terre. Et Allah est .189 Omnipotent.

Verily! In the .190 {إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ} creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.

En vérité, dans la création des cieux et de la terre, et dans .190 l'alternance de la nuit et du jour, il y a certes des signes pour les doués d'intelligence.

{الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا

سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ} .191 Those who remember Allâh (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): Our Lord! You have not created (all) this without purpose, glory to You! (Exalted be You above all that they associate with You as partners).

Give us salvation from the torment of the Fire. .191 qui, debout, assis, couchés sur leurs côtés, invoquent Allah et

Notre (méditent sur la création des cieux et de la terre (disant Seigneur! Tu n'as pas crée cela en vain. Gloire à Toi! Garde-nous du châtiment du Feu.

{رَبَّنَا إِنَّكَ مَن تُدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ} .192 Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him; and never will the Zâlimûn (polytheists and wrong-doers) find any helpers.

Seigneur! Quiconque Tu fais entrer dans le Feu, Tu le couvres .192 vraiment d'ignominie. Et pour les injustes, il n'y a pas de secoureurs.

{رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَقَّنَا مَعَ الْأَبْرَارِ} .193 Our Lord! Verily, we have heard the call of one (Muhammad.

صلى الله عليه وسلم) calling to Faith: 'Believe in your Lord,' and we have believed. Our Lord! Forgive us our sins and expiate from us our evil deeds, and make us die in the state of righteousness along with Al-Abrâr (the believers of Islamic Monotheism, the pious who fear Allah and avoid evil.

Seigneur! Nous avons entendu l'appel de celui qui a appelé ainsi à .193

la foi:

**et dès lors nous avons cru. Seigneur, Croyez en votre Seigneur,
pardonne-nous nos péchés, efface de nous nos méfaits, et place nous, à
notre mort, avec les gens de bien.**

Our Lord! Grant .194 {رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ}

**us what You promised unto us through Your Messengers and disgrace
us not on the Day of Resurrection, for You never break (Your) Promise.**

Seigneur! Donne-nous ce que Tu nous as promis par Tes .194

**messagers. Et ne nous couvre pas d'ignominie au Jour de la
Résurrection. Car Toi, Tu ne manques pas à Ta promesse.**

**{فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أَضِيعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ بَعْضُكُم مِّنْ بَعْضٍ فَأَلَّيْنِ هَاجِرُونَ وَأُخْرَجُوا
مِنْ دِيَارِهِمْ وَأَوْذُوا فِي سَبِيلِي وَقَاتِلُوا وَقُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ**

So their Lord accepted of them (their .195 {ثَوَابًا مِّنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ}
**supplication and answered them), Never will I allow to be lost the work
of any of you, be he male or female. You are (members) one of another,
so those who emigrated and were driven out from their homes, and
suffered harm in My Cause, and who fought, and were killed (in My
Cause), verily, I will expiate from them their evil deeds and admit them
into Gardens under which rivers flow (in Paradise); a reward from
Allâh, and with Allâh is the best of rewards.**

Leur Seigneur les a alors exaucés (disant: .195

**En vérité, Je ne laisse pas perdre le bien que quiconque parmi vous a
fait, homme ou femme, car vous êtes les uns des autres. Ceux donc qui
ont émigré, qui ont été expulsés de leurs demeures, qui ont été
persécutés dans Mon chemin, qui ont combattu, qui ont été tués, Je
tiendrai certes pour expiées leurs mauvaises actions, et les ferai entrer
dans les Jardins sous lesquels coulent les ruisseaux, comme récompense
de la part d'Allah.**

Quant à Allah, c'est auprès de Lui qu'est la plus belle récompense.

Let not the free disposal (and affluence) .196 {لَا يَغُرُّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ}

of the disbelievers throughout the land deceive you.

**Que ne t'abuse point la versatilité (pour la prospérité) dans le pays, 196
de ceux qui sont infidèles.**

**A brief enjoyment; then, their ultimate 197 {مَتَاعٌ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ}
abode is Hell; and worst indeed is that place for rest.
Piètre jouissance! Puis leur refuge sera l'Enfer. Et quelle détestable 197
couche.**

**{لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نُزُلًا مِّنْ عِنْدِ اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ
لِّلْأَبْرَارِ} 198. But, for those who fear their Lord, are Gardens under which
rivers flow (in Paradise); therein are they to dwell (for ever), an
entertainment from Allâh; and that which is with Allâh is the Best for
AlAbrâr (the believers of Islamic Monotheism, the pious who fear Allah
and avoid evil.**

**198. Mais quant à ceux qui craignent leur Seigneux, ils auront des
Jardins sous lesquels coulent les ruisseaux, pour y demeurer
éternellement, un lieu d'accueil de la part d'Allah. Et ce qu'il y a auprès
d'Allah est meilleur, pour les pieux.**

**{وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنْزِلَ إِلَيْكُمْ وَمَا أُنْزِلَ إِلَيْهِمْ خَاشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا
أُولَٰئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ} 199. And there are, certainly, among
the people of the Scripture (Jews and Christians), those who believe in
Allâh and in that which has been revealed to you, and in that which has
been revealed to them, humbling themselves before Allâh. They do not
sell the Verses of Allâh for a little price, for them is a reward with their
Lord. Surely, Allâh is Swift in account.**

**199. Il y a certes, parmi les gens du Livre ceux qui croient en Allah et en
ce qu'on a fait descendre vers vous et en ce qu'on a fait descendre vers
eux. Ils sont humbles envers Allah, et ne vendent point les versets
d'Allah à vil prix. Voilà ceux dont la récompense est auprès de leur
Seigneur. En vérité, Allah est prompt à faire les comptes.**

**{يَا أَيُّهَا الَّذِينَ آمَنُوا أَصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ} 200. O you who believe!
Endure and be more patient (than your enemy), and guard your
territory by stationing army units permanently at the places from**

**where the enemy can attack you, and fear Allâh, so that you may be
successful.
O les croyants! Soyez endurants. Incitez-vous à l'endurance. Luttez .200
constamment (contre l'ennemi) et craignez Allah, afin que vous
réussissiez.**

Les Femmes The Women Al Nissa SOURATE 4