

.Sûrat Saba'(Sheba) XXXIV

SABA

SOURATE 34 سورة سبأ

.(The Originator of Creation, orThe Angels) XXXV

Sûrat Fâtir or AlMalâ'ika

FATIR (LE CREATEUR)

SOURATE 35 سورة فاطر

Sûrat YâSin XXXVI

YA-SIN

SOURATE 36 سورة يس

.Sûrat AsSâffât (Those Ranged in Ranks) XXXVII

AS-SAFFAT(LES RANGES)

SOURATE 37 سورة الصافات

.Sûrat Sâd XXXVIII

SAD

SOURATE 38 سورة ص

.Sûrat AzZumar(The Groups) XXXIX

AZ-ZUMAR (LES GROUPEES)

SOURATE 39 سورة الزمر

.Sûrat Ghâfir or AlMû'min(The Forgiver or The Believer) XL

GAFIR (LE PARDONNEUR)

SOURATE 40 سورة غافر

Sûrat Fussilat(They are explained in detail) XLI
FUSSILAT (LES VERSETS DETAILLES)

سورة فصلت 41 SOURATE

Sûrat AshShûra(The Consultation) XLII
AS-SURA (LA CONSULTATION)

سورة الشورى 42 SOURATE

محمد عليه الصلاة والسلام 6

Mohammed peace be upon Him

.Sûrat Saba'(Sheba) XXXIV

SABA

سورة سبأ 34 SOURATE

{الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْآخِرَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ} 1. All the

praises and thanks be to Allâh, to Whom belongs all that is in the heavens and all that is in the earth. His is all the praises and thanks in the Hereafter, and He is the AllWise, the AllAware.

1. Louagne à Allah à qui appartient tout ce qui est dans les cieux et tout ce qui est sur la terre. Et louange à Lui dans l'au-delà. Et c'est Lui le Sage, le Parfaitement Connaisseur.

{يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ الرَّحِيمُ الْغَفُورُ} 2. He
knows that which goes into the earth and that which comes forth from it, and that which descend from the heaven and that which ascends to it. And He is the Most Merciful, the OftForgiving.

2. Il sait ce qui pénètre en terre et ce qui en sort, ce qui descend du ciel et ce qui y remonte. Et c'est Lui le Miséricordieux, le Pardonneur.

{وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ عَالِمِ الْغَيْبِ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا

في الأرضِ وَلَا أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُبِينٍ} 3.

Those who disbelieve say: The Hour will not come to us. Say: Yes, by my Lord, the AllKnower of the unseen, it will come to you; not even the weight of an atom (or a small ant) or less than that or greater, escapes His Knowledge in the heavens or in the earth, but it is in a Clear Book (AlLauh ALMahfûz.

Ceux qui ne croient pas disent L'Heure ne nous viendra pas.3

Dis:Par mon Seigneur! Très certainement, elle vous viendra. (Mon

Seigneur) le Connaisseur de l'Inconnaissable. Rien ne Lui échappe fût-il du poids d'un atome dans les cieus, comme sur la terre. Et rien n'existe de plus petit ni de plus grand, qui ne soit inscrit dans un Livre explicite.

{لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ} 4.

recompense those who believe (in the Oneness of Allâh Islâmic Monotheism) and do righteous good deeds. Those, theirs is forgiveness and Rizqun Karîm (generous provision, i.e. Paradise.

afin qu'Il récompense ceux qui croient et accomplissent les bonnes 4 oeuvres. Pour ceux-ci, il y aura un pardon et un don généreux.

{وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعَاجِزِينَ أُولَٰئِكَ لَهُمْ عَذَابٌ مِّن رَّجْزٍ أَلِيمٌ} 5.

But those who strive against Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) to frustrate them, those, for them will be a severe painful torment, Et ceux qui s'efforcent de rendre vains Nos versets, ceux-là auront le 5 châtiment d'un supplice douloureux.

{وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقُّ وَيَهْدِي إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ} 6.

And those who have been given knowledge see that what is revealed to you (O Muhammad صلى الله عليه وسلم)

from your Lord is the truth, and that it guides to the Path of the Exalted in Might, Owner of all praise.

Et ceux à qui le savoir a été donné voient que ce qu'on t'a fait 6 descendre de la part de ton Seigneur est la vérité qui guide au chemin du Tout Puissant, du Digne de Louange.

Those who }وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَدُلُّكُمْ عَلَىٰ رَجُلٍ يُنْبِئُكُمْ إِذَا مُرِّقْتُمْ كُلَّ مُمَرِّقٍ إِنَّكُمْ لَفِي خَلْقٍ جَدِيدٍ{ 7.

disbelieve say: Shall we direct you to a man (Muhammad who will tell you (that) when you have become fully disintegrated into dust with full dispersion, then, you will be created (again) anew?

Et ceux qui ne croient pas dirent :Voulez-vous que l'on vous montre 7 un homme qui vous prédise que lorsque vous serez complètement désintégrés, vous reparaitrez, sans nul doute, en une nouvelle création?

Has he }أَفْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَمْ بِهِ جِنَّةٌ بَلِ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ فِي الْعَذَابِ وَالضَّلَالِ الْبَعِيدِ{ 8.

(Muhammad صلى الله عليه وسلم)

invented a lie against Allâh, or is there a madness in him? Nay, but those who disbelieve in the Hereafter are (themselves) in a torment, and in far error.

}أَفَلَمْ يَرَوْا إِلَىٰ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ إِن نَّشَاءَ نَخْسِفَ بِهِمُ الْأَرْضَ أَوْ نُسْقِطُ عَلَيْهِمْ كِسَفًا

See they not what is before them and }مِّنَ السَّمَاءِ إِن فِي ذَلِكَ لَآيَةً لِّكُلِّ عَبْدٍ مُّنِيبٍ{ 9.
what is behind them, of the heaven and the earth? If We will, We shall sink the earth with them, or cause a piece of the heaven to fall upon them. Verily, in this is a sign for every slave who turns to Allâh in repentance (i.e. the one who believes in the Oneness of Allah and performs deeds of His obedience and always begs His Pardon.

Ne voient-ils donc pas ce qu'il y a comme ciel et comme terre devant 9 et derrière eux? Si Nous voulions, Nous ferions que la terre les engloutisse, ou que des morceaux du ciel tombent sur eux. Il ya en cela une preuve pour tout serviteur repentant.

And indeed We bestowed }وَلَقَدْ آتَيْنَا دَاوُودَ مِنَّا فَضْلًا إِبْرَاهِيمَ إِسْحَاقَ وَيُوسُفَ كُلًّا بِنُورٍ وَالطَّيْرَ وَالتَّنَّاسُكُ لَهُ الْحَدِيدُ{ 10.

grace on David from Us (saying): O you mountains. Glorify (Allâh) with him! And you birds (also)! And We made the iron soft for him.

Nous avons certes accordé une grâce à David de Notre part. O 10 montagnes et oiseaux, répétez avec lui (les louanges d'Allah). Et pour lui, Nous avons amolli le fer.

Saying: Make you .11 {أَنْ أَعْمَلَ سَابِغَاتٍ وَقَدِّرَ فِي السَّرْدِ وَاعْمَلُوا صَالِحاً إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ}
perfect coats of mail, and balance well the rings of chain armour, and
..work you (men) righteousness. Truly, I am AllSeer of what you do
(en lui disant) :.11

Fabrique des cottes de mailles complètes et mesure bien les mailles”
Et faites le bien. Je suis Clairvoyant sur ce que vous faites.

{وَلَسُلَيْمَانَ الرِّيحَ غُدُوُّهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ وَأَسَلْنَا لَهُ عَيْنَ الْقِطْرِ وَمِنَ الْجِنِّ مَن يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ وَمَن يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ السَّعِيرِ}.12
And to Solomon (We subjected) the .12
wind, its morning (stride from sunrise till midnoon) was a month's
(journey), and its afternoon (stride from the midday decline of the sun
to sunset) was a month's (journey i.e. in one day he could travel two
months' journey). And We caused a fount of (molten) brass to flow for
him, and there were jinns that worked in front of him, by the Leave of
his Lord. And whosoever of them turned aside from Our Command,
We shall cause him to taste of the torment of the blazing Fire.

Et à Salomon (Nous avons assujetti) le vent, dont le parcours du .12
matin équivaut à un moi (de marche) et le parcours du soir, un moi
aussi. Et pour lui Nous avons fait couler la source de cuivre. Et parmi
les djinns il y en a qui travaillaient sous ses ordres, par permission de
son Seigneur. Quiconque d'entre eux, cependant, déviait de Notre
ordre, Nous lui faisons goûter au châtimement de la fournaise.

{يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَّحَارِبَ وَتَمَاثِيلَ وَجِفَانٍ كَالْجَوَابِ وَقُدُورٍ رَاسِيَاتٍ اعْمَلُوا آلَ دَاوُودَ شُكْرًا وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّكُورُ}.13
They worked for him as he desired, (making) high rooms, .13
images, basins as large as reservoirs, and (cooking) cauldrons fixed (in
their places). Work you, O family of Dawûd (David), with thanks! But
few of My slaves are grateful.

Ils exécutaient pour lui ce qu'il voulait: sanctuaires, statues, .13
plateaux comme des bassins, et marmites bien ancrées.
O famille deDavide, oeuvrez par gratitude,
alors qu'il y a eu peu de Mes serviteurs qui sont reconnaissants.

{فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَىٰ مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ مِنسَأَتَهُ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنُّ أَن لَّو كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ}.14
Then when We decreed death for him .14

(Sulaimân (Solomon)), nothing informed them (jinns) of his death except a little worm of the earth, which kept (slowly) gnawing away at his stick. So when he fell down, the jinns saw clearly that if they had known the unseen, they would not have stayed in the humiliating torment.

Puis, quand Nous décidâmes sa mort, il n'y eut pour les avertir de sa 14
bête de terre. qui rongea sa canne. Puis lorsqu'il s'écroula, mort que la
il apparut de toute évidence aux djinns que s'ils savaient vraiment
l'inconnu, ils ne seraient pas restés dans le supplice humiliant (de la
servitude.

{لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكِنِهِمْ آيَةٌ جَنَّتَانِ عَنْ يَمِينٍ وَشِمَالٍ كُلُوا مِنْ رِزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ بَلْدَةٌ طَيِّبَةٌ وَرَبٌّ
غَفُورٌ} 15. Indeed there was for Saba` (Sheba) a sign in their dwellingplace,
two gardens on the right hand and on the left; (and it was said to them)
Eat of the provision of your Lord, and be grateful to Him. A fair land
and an OftForgiving Lord.

Il y avait assurément, pour la tribu de Saba un Signe dans leurs 15
habita: deux jardins, l'un à droite et l'autre à gauche.
Mangez de ce que votre Seigneur vous a attribué, et soyez-Lui
reconnaisants: une bonne contrée et un Seigneur Pardonneur.

{فَاَعْرِضُوا فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ وَبَدَّلْنَاهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتِي أُكُلٍ خَمْطٍ وَأَثَلٍ وَشَيْءٍ مِّن سِدْرٍ
قَلِيلٍ} 16. But they turned away (from the obedience of Allâh), so We sent
against them Sail Al`Arim (flood released from the dam), and We
converted their two gardens into gardens producing bitter bad fruit,
and tamarisks, and some few lotetrees.
Mais ils se détournèrent. Nous déchainâmes contre eux l'inondation 16
du Barrage, et leur changeâmes leurs deux jardins en deux jardins aux
fruits amers, tamaris et quelques jujubiers.

{ذَٰلِكَ جَزَايَنَّهُمْ بِمَا كَفَرُوا وَهَلْ نُجْزِي إِلَّا الْكَافِرِينَ} 17. Like this We requited them because
they were ungrateful disbelievers. And never do We requit in such a
way except those who are ungrateful, (disbelievers.
Ainsi les rétribuâmes Nous pour leur mécréance. Saurions-Nous 17
sanctionner un autre que le mécréant?

{وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَى الَّتِي بَارَكْنَا فِيهَا قُرَى ظَاهِرَةً وَقَدَرْنَا فِيهَا السَّيْرَ سِيرُوا فِيهَا لَيَالِيَ وَأَيَّامًا

Amīn} 18. And We placed, between them and the towns which We had blessed, towns easy to be seen, and We made the stages (of journey) between them easy (saying): Travel in them safely both by night and day.

Et Nous avons placé entre eux et les cités que Nous avons bénies, 18 d'autres cités proéminentes, et Nous avons évalué les étapes de voyage entre elles. Voyagez entre elles pendant des nuits et des jours, en sécurité.

{فَقَالُوا رَبَّنَا بَاعِدْ بَيْنَ أَسْفَارِنَا وَظَلَمُوا أَنْفُسَهُمْ فَجَعَلْنَاهُمْ أَحَادِيثَ وَمَزَّقْنَاهُمْ كُلَّ مُمَزَّقٍ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ

Ṣabār Shakūr} 19. But they said: Our Lord! Make the stages between our journey longer, and they wronged themselves; so We made them as tales (in the land), and We dispersed them all, totally. Verily, in this are indeed signs for every steadfast grateful (person.

Puis, ils dirent: Seigneur, allonge les distances entre nos étapes 19 et il se firent du tort à eux-mêmes. Nous fîmes d'eux, donc, des sujets de légendes et les désingrâmes totalement. Il y a en cela des avertissements pour tous grad endurent et grand reconnaissant.

{وَلَقَدْ صَدَقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِّنَ الْمُؤْمِنِينَ} 20. And indeed Iblīs (Satan) did

prove true his thought about them: and they followed him, all except a group of true believers (in the Oneness of Allāh.

Et Satan a très certainement rendu véridique sa conjecture à leur 20 égard. Ils l'ont suivi donc, sauf un groupe parmi les croyants.

{وَمَا كَانَ لَهُ عَلَيْهِمْ مِّنْ سُلْطَانٍ إِلَّا لِنَعْلَمَ مَنْ يُّؤْمِنُ بِالْآخِرَةِ مِمَّنْ هُوَ مِنْهَا فِي شَكٍّ وَرَبُّكَ عَلَى كُلِّ شَيْءٍ

Ḥafīẓ} 21. And he (Iblīs Satan) had no authority over them, except that

We might test him, who believes in the Hereafter from him who is in doubt about it. And your Lord is a Hafiz (Watchful) over everything. (AllKowner of everything i.e. He keeps record of each and every person as regards deeds, and then He will reward them accordingly.

**Et pourtant il n'avait sur eux aucun pouvoir si ce n'est que Nous .21
voulions distinguer celui qui croyait en l'au-delà et celui qui doutait.
Ton Seigneur cependant, assure la sauvegarde de toute chose.**

{قُلْ أَدْعُوا الَّذِينَ زَعَمْتُمْ مِّنْ دُونِ اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِن شِرْكٍ وَمَا لَهُ مِنْهُمْ مِّن ظَهِيرٍ} 22. Say: (O Muhammad صلى الله عليه وسلم

to polytheists, pagans, etc.) Call upon those whom you assert (to be associate gods) besides Allâh, they possess not even an atom's (or a small ant's), weight either in the heavens or on the earth, nor have they any share in either, nor there is for Him any supporter from among them.

**Dis: Invoquez ceux qu'en dehors d'Allah vous prétendez (être des 22
divinités.) Ils ne possèdent même pas le poids d'un atome, ni dans les
cieux ni sur la terre. Ils n'ont jamais été associés à leur création et Il n'a
personne parmi eux pour Le soutenir.**

{وَلَا تَنفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَن أَذِنَ لَهُ حَتَّىٰ إِذَا فُزِّعَ عَن قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقُّ وَهُوَ الْعَلِيُّ
الْكَبِيرُ} 23. Intercession with Him profits not, except for him whom He

permits. So much so that when fear is banished from their (angels') hearts, they (angels) say: What is it that your Lord has said? They say: The truth. And He is the Most High, the Most Great.

**L'intercession auprès de Lui ne profite qu'à celui en faveur duquel .23
Il la permet. Quand ensuite la frayeur se sera éloignée de leurs coeurs,
ils diront: Qu'a dit votre Seigneur? Ils répondront:
La Vérité; C'est Lui le Sublime, le Grand.**

{قُلْ مَن يَرْزُقُكُم مِّنَ السَّمَاوَاتِ وَالْأَرْضِ قُلِ اللَّهُ وَإِنَّا أَوْ إِبَائُكُمْ لَعَلَىٰ هُدًى أَوْ فِي ضَلَالٍ مُّبِينٍ} 24. Say (O Muhammad صلى الله عليه وسلم

to polytheists, pagans, etc.) Who gives you provision from the heavens and the earth? Say: Allâh. And verily, (either) we or you are rightly guided or in a plain error.

**Dis: Qui vous nourrit du ciel et de la terre? Dis: 24
Allah. C'est nous ou bien vous qui sommes sur une bonne voie, ou dans *
un égarement manifeste.**

{قُلْ لَا تُسْأَلُونَ عَمَّا أَجْرَمْنَا وَلَا نُسْأَلُ عَمَّا تَعْمَلُونَ} 25 Say (O Muhammad صلى الله عليه وسلم to polytheists, pagans, etc.) You will not be asked about our sins, nor ..shall we be asked of what you do

Dis: Vous ne serez pas interrogés sur les crimes que nous avons 25 commis, et nous ne serons pas interrogés sur ce que vous faites.

Say: Our Lord will assemble 26 {قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ} us all together (on the Day of Resurrection), then He will judge between us with truth. And He is the (Most Trustworthy) AllKnowing Judge.

Dis: Notre Seigneur nous réunira, puis Il tranchera entre nous, avec 26 la vérité, car c'est Lui le Grand Juge, l'Omniscient.

{قُلْ أَرُونِي الَّذِينَ أَهَفْتُمْ بِهِ شُرَكَاءَ كَلَّا بَلْ هُوَ اللَّهُ الْعَزِيزُ الْحَكِيمُ} 27 Say (O Muhammad صلى الله عليه وسلم عليه وسلم

to polytheists and pagans): Show me those whom you have joined with Him as partners. Nay (there are not at all any partners with Him)! But He is Allâh (Alone), the All Mighty, the All Wise.

Dis: Montrez-moi ceux que vous Lui avez donnés comme associés. 27 Eh bien, non! C'est plutôt Lui, Allah, le Puissant, le Sage.

{وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ} 28 And We have not sent you (O Muhammad صلى الله عليه وسلم) except as a giver of glad tidings and a warner to all mankind, but most of men know not.

Et Nous ne t'avons envoyé qu'en tant qu'annonciateur et 28 avertisseur pour tout l'humanité. Mais la plupart des gens ne savent pas.

{وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ} 29 And they say: When is this promise (i.e. the Day of Resurrection will be fulfilled) if you are truthfu? Et ils disent: A quand cette promesse, si vous êtes véridiques? 29

{قُلْ لَكُمْ مِيعَادُ يَوْمٍ لَا تَسْتَأْخِرُونَ عَنْهُ سَاعَةً وَلَا تَسْتَقْدِمُونَ} 30. Say (O Muhammad صلى الله عليه وسلم):

The appointment to you is for a Day, which you cannot put back for an hour (or a moment) nor put forward.

Dis:Le rendez-vous est pour un jour que vous ne saurez retarder 30 d'une heure, ni avancer.

{وَقَالَ الَّذِينَ كَفَرُوا لَنْ تُؤْمِنَ بِهِذَا الْقُرْآنِ وَلَا بِالَّذِي بَيْنَ يَدَيْهِ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ مَوْقُوفُونَ عِنْدَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَىٰ بَعْضٍ الْقَوْلَ يَقُولُ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا لَوْلَا أَنْتُمْ لَكُنَّا مُؤْمِنِينَ} 31. **And those**

who disbelieve say: We believe not in this Qur'ân nor in that which was before it. But if you could see when the Zâlimûn (polytheists and wrongdoers, etc.) will be made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: Had it not been for you, we should certainly have been believers.

Et ceux qui avaient mécru dirent: Jamais nous ne croirons à ce 31 Coran ni à ce qui l'a précède. Et si tu pouvais voir quand les injustes seront debout devant leur Seigneur, se renvoyant la parole les uns aux autres! Ceux que l'on considérait comme faibles diront à ceux qui s'enorgueil lissaient: Sans vous, nous aurions certes été croyants.*

{قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتُضْعِفُوا أَنَحْنُ صَدَدْنَاكُمْ عَنِ الْهُدَىٰ بَعْدَ إِذْ جَاءَكُمْ بَلْ كُنْتُمْ مُجْرِمِينَ} 32. **And those who were arrogant will say to those who were deemed weak: Did we keep you back from guidance after it had come to you? Nay, but you were Mujrimûn (polytheists, sinners, disbelievers, criminals. Etc. ceux qui s'enorgueil lissaient diront à ceux qu'ils considéraient 32**

comme faibles: Est-ce nous qui vous avons repoussés de la bonne * direction après qu'elle vous fut venue? Mais vous étiez plutôt des criminels.

{وَقَالَ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا بَلْ مَكْرُ اللَّيْلِ وَالنَّهَارِ إِذْ تَأْمُرُونَنَا أَنْ نَكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَنْدَادًا وَأَسْرُوا} 33. **Those who were deemed weak will say to those who were arrogant: Nay, but it was your plotting by night and day: when you ordered us to disbelieve in Allâh and set up rivals to Him! And each of them (parties) will**

conceal their own regrets (for disobeying Allâh during this worldly life), when they behold the torment. And We shall put iron collars round the necks of those who disbelieved. Are they requited aught except what they used to do?

Et ceux que l'on considérait comme faibles diront à ceux qui .33 s'enorgueillissaient: C'était votre stratagème, plutôt, nuit et jour, de nous commander de ne pas croire en Allah et de Lui donner des égaux. Et ils cacheront leur regret quand ils verront le châtiment. Nous placerons des carcans aux cous de ceux qui ont mécru: les rétribuera-t-on autrement que selon ce qu'ils oeuvraient?

And We did not send .34 {وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ} a warner to a township, but those who were given the worldly wealth and luxuries among them said: We believe not in the (Message) with which you have been sent.

Et Nous n'avons envoyé aucun avertisseur dans un cité sans que ses .34 gens aisés n'aient dit: Nous ne croyons pas au message avec lequel vous êtes envoyés.

And they say: We are more in .35 {وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا وَمَا نَحْنُ بِمُعَذَّبِينَ} wealth and in children, and we are not going to be punished. Et ils dirent: Nous avons davantage de richesses et d'enfants et nous .35 ne serons pas châtiés.

Say (O Muhammad .36 {قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ} صلى الله عليه وسلم):

RVerily, my Lord enlarges the provision to whom He pleases and restricts, but most men know not. Dis: Mon Seigneur dispense avec largesse ou restreint Ses dons à qui .36 Il veut. Mais la plupart des gens ne savent pas.

{وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي تُقَرَّبُكُمْ عِنْدَنَا زُلْفَىٰ إِلَّا مَن آمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ لَهُمْ جَزَاءُ الْوَعْدِ بِمَا عَمِلُوا وَهُمْ فِي الْغُرُفَاتِ آمِنُونَ} .37 And it is not your wealth, nor your children that bring you nearer to Us (i.e. pleases Allâh), but only he who believes (in the Islâmic Monotheism), and does righteous deeds (will please Us); as

for such, there will be twofold reward for what they did, and they will reside in the high dwellings (Paradise) in peace and security..

Ni vos biens ni vos enfants ne vous rapprocheront à proximité de .37

Nous Sauf celui qui croit et oeuvre dans le bien. Ceux-là auront une double récompense pour ce qu'ils oeuvraient, tandis qu'ils seront en sécurité, aux étages supérieurs (du Paradis).

And those who strive .38 {وَالَّذِينَ يَسْعَوْنَ فِي آيَاتِنَا مُعَاجِزِينَ أُولَٰئِكَ فِي الْعَذَابِ مُحْضَرُونَ} against Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), to frustrate them, they will be brought to the torment..

Et quant à ceux qui s'efforcent à rendre Nos versets inefficients, .38 ceux-là seront forcés de se présenter au châtimement.

{قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ

الرَّازِقِينَ} .39 Say: Truly, my Lord enlarges the provision for whom He will of His slaves, and (also) restricts (it) for him, and whatsoever you spend of anything (in Allâh's Cause), He will replace it. And He is the Best of providers..

Dis: Mon Seigneur dispense avec largesse ou restreint Ses dons à qui .39

Il veut parmi Ses serviteurs. Et toute dépense que vous faites (dans le bien), Il la remplace, et c'est Lui le Meilleur des donateurs.

And (remember) the .40 {وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهَؤُلَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ}

Day when He will gather them all together, then He will say to the angels: Was it you that these people used to worship?

En un jour Il les rassemblera tous. Puis Il dira aux Anges: .40

Est-ce vous que ces gens-là adoraient?

They (angels) .41 {قَالُوا سُبْحَانَكَ أَنْتَ وَلِيُّنَا مِنْ دُونِهِمْ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ}

will say: Glorified be You! You are our Wall (Lord) instead of them. Nay, but they used to worship the jinns; most of them were believers in them.

Ils diront: Gloire à Toi! Tu es notre Allié en dehors d'eux. Ils .41 adoraient plutôt les djinns, en qui la plupart d'entre eux croyaient.

{فَإَيُّكُمْ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ نَفْعًا وَلَا ضَرًّا وَنَقُولُ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنْتُمْ بِهَا

So Today (i.e. the Day of Resurrection), none of you can profit 42. or harm one another. And We shall say to those who did wrong (i.e. worshipped others (like angels, jinns, prophets, saints, righteous persons, etc.) along with Allâh): Taste the torment of the Fire which you used to belie..

Ce jour-là donc, vous n'aurez aucun moyen pour profiter ou nuire 42. les uns aux autres, tandis que Nous dirons aux injustes: Goûtez au châtiment du Feu que vous traitiez de mensonge.

{وَإِذَا تُلِيٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالُوا مَا هَٰذَا إِلَّا رَجُلٌ يُرِيدُ أَنْ يَصُدَّكُمْ عَنْ مَا كَانُوا يَعْبُدُ آبَاءَكُمْ وَقَالُوا مَا هَٰذَا إِلَّا إِفْكٌ مُّفْتَرًى وَقَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ إِنَّ هَٰذَا إِلَّا سِحْرٌ مُّبِينٌ} 43. And when Our Clear

Verses are recited to them, they say: This (Muhammad صلى الله عليه وسلم)

is naught but a man who wishes to hinder you from that which your fathers used to worship. And they say: This is nothing but an invented lie. And those who disbelieve say of the truth when it has come to them (i.e. Prophet Muhammad صلى الله عليه وسلم)

when Allâh sent him as a Messenger with proofs, evidences, verses of this Qur'ân, lessons, signs, etc.): This is nothing but evident magic!. Et quand Nos versets édifiants leur sont récités, ils disent: Ce n'est 43

là qu'un homme qui veut vous repousser de ce que vos ancêtres adoraient. Et ils disent: Ceci (Le Coran) n'est qu'un mensonge inventé.

Et ceux qui ne croient pas disent de la Vérité quand elle leur vient: Ce n'est là qu'une magie évidente.

{وَمَا آتَيْنَاهُمْ مِنْ كُتُبٍ يَدْرُسُونَهَا وَمَا أَرْسَلْنَا إِلَيْهِمْ قَبْلَكَ مِنْ نَذِيرٍ} 44. And We had not given them Scriptures which they could study, nor sent to them before you (O Muhammad صلى الله عليه وسلم) any warner (Messenger.

Pourtant) Nous ne leur avons pas donné de livres à étudier. Et Nous 44. ne leur avons envoyé avant toi aucun avertisseur.

And those .45 {وَكَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا بَلَّغُوا مَعْشَارَ مَا آتَيْنَاهُمْ فَكَذَّبُوا رُسُلِي فَكَيْفَ كَانَ نَكِيرِ}

before them belied; these have not received even a tenth (1/10th) of what We had granted to those (of old); yet they belied My Messengers.

Then how (terrible) was My denial (punishment.

Ceux d'avant eux avaient (aussi) démenti (leurs messagers). (Les .45 Mecquois) n'ont pas atteint le dixième de ce que Nous leur avons donné (en force et en richesse). Ils traitaient Mes Messagers de menteurs. Et quelle réprobation fut la mienne.

{قُلْ إِنَّمَا أَعْطُكُمْ بِوَاحِدَةٍ أَنْ تَقُومُوا لِلَّهِ مَشًىٰ وَفُرَادًى ثُمَّ تَتَفَكَّرُوا مَا بِصَاحِبِكُمْ مِنْ حِجَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ لَّكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ}46 Say (to them O Muhammad صلى الله عليه وسلم):

SI exhort you on one (thing) only: that you stand up for Allâh's sake in pairs and singly, and reflect (within yourselves the life history of the Prophet صلى الله عليه وسلم):

**there is no madness in your companion (Muhammad
He is only a warner to you in face of a severe torment.**

Dis: Je vous exhorte seulement à une chose: que pour Allah vous ¹⁴ 46
vous leviez, par deux ou isolément, et qu'ensuite vous réfléchissiez.
Votre compagnon (Muhammad) n'est nullement possédé: il n'est pour
vous qu'un avertisseur annonçant un dur châtement.

{قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ} 47. O Say Muhammad صلى الله عليه وسلم):

RWhatever wage I might have asked of you is yours. My wage is from Allâh only, and He is Witness over all things.

Dis: Ce que je vous demande comme salaire, c'est pour vous-mêmes. 47
Car mon salaire n'incombe qu'à Allah. Il est Témoin de toute chose.

{قُلْ إِنَّ رَبِّي يَفْهِمُ بِالْحَقِّ أَعْلَامَ الْغُيُوبِ} 48. Say (O Muhammad صلى الله عليه وسلم):

SVerily my Lord sends down (Revelation and makes apparent) the truth (i.e. this Revelation that had come to me), the AllKnower of the Ghaib (unseen.

**Dis: Certes, mon Seigneur lance la Vérité, (à Ses messagers), Il est le 48
Parfait Connaisseur des inconnaissables.**

**{قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِيءُ الْبَاطِلُ وَمَا يُعِيدُ} 49. Say (O Muhammad صلى الله عليه وسلم):
RAIHaqq (the truth i.e. the Qur'ân and Allâh's Revelation) has come,
and AlBâtil (falsehood Iblis (Satan)) can neither create anything nor
resurrect (anything).**

**Dis:La Vérité (l'Islam) est venue. Et le Faux (la mécréance) ne peut 49
rien commencer ni renouveler.**

**Say: If {قُلْ إِنْ ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَىٰ نَفْسِي وَإِنِ اهْتَدَيْتُ فِيمَا يُوحِي إِلَيَّ رَبِّي إِنَّهُ سَمِيعٌ قَرِيبٌ} 50.
(even) I go astray, I shall stray only to my own loss. But if I remain
guided, it is because of the Revelation of my Lord to me. Truly, He is
All Hearer, Ever Near (to all things).**

**Dis:Si je m'égare, je ne m'égare qu'à mes dépens; tandis que si je 50
me guide, alors c'est grâce à ce que Mon Seigneur me révèle, car Il est
Audient et Proche.**

**And if you could but see, when {وَلَوْ تَرَىٰ إِذْ فَرَغُوا فَلَا قُوَّةَ وَأُخِذُوا مِنْ مَّكَانٍ قَرِيبٍ} 51.
they will be terrified with no escape (for them), and they will be seized
from a near place.**

**Si tu les voyais quand ils seront saisis de peur, - pas d'échappatoire 51
pour eux, - et ils seront saisis de près.**

**And they will say (in the Hereafter): {وَقَالُوا آمَنَّا بِهِ وَأَنَّىٰ لَهُمُ التَّنَاقُشُ مِنْ مَّكَانٍ بَعِيدٍ} 52.
We do believe (now): but how could they receive (Faith and the
acceptance of their repentance by Allâh) from a place so far off (i.e. to
return to the worldly life again).**

**Ils diront alors : Nous croyons en lui Mais comment atteindront-ils 52
la foi de si loin.**

**Indeed they did disbelieve (in {وَقَدْ كَفَرُوا بِهِ مِنْ قَبْلُ وَيَقْذِفُونَ بِالْغَيْبِ مِنْ مَّكَانٍ بَعِيدٍ} 53.
the Oneness of Allâh, Islâm, the Qur'ân and Muhammad
صلى الله عليه وسلم)**

**before (in this world), and they (used to) conjecture about
the unseen (i.e. the Hereafter, Hell, Paradise, Resurrection and the
Promise of Allâh, etc. (by saying) all that is untrue), from a far place.**

alors qu'auparavant ils y avaient effectivement mécru et ils .53
offensent l'inconnu à partir d'un endroit éloigné.

And a barrier .54 {وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِمْ مِّن قَبْلُ إِنَّهُمْ كَانُوا فِي شَكٍّ مُّبِينٍ} will be set between them and that which they desire (i.e. AtTaubah (turning to Allâh in repentance) and the accepting of Faith etc.), as was done in the past with the people of their kind. Verily, they have been in grave doubt.

On les empêchera d'atteindre ce qu'ils désirent, comme cela fut fait .54
auparavant avec leurs semblables, car ils se trouvaient dans un doute profond.

.(The Originator of Creation, orThe Angels) XXXV

Sûrat Fâtir or AlMalâ'ika
FATIR (LE CREATEUR)

SOURATE 35 سورة فاطر

{الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولِي أَجْنَحَةٍ مَّتَنِي وَثَلَاثَ وَرُبَاعٍ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ} 1. All the praises and thanks be to Allâh, the (only) Originator (or the (Only) Creator) of the heavens and the earth, Who made the angels messengers with wings, two or three or four. He increases in creation what He wills. Verily, Allâh is Able to do all things.

Louange à Allah, Créateur des cieux et de la terre, qui a fait des .1
Anges des messagers dotés de deux, trois ou quatre ailes. Il ajoute à la création ce qu'Il veut, car Allah est Omnipotent.

{مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَّحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ وَهُوَ الْعَزِيزُ الْحَكِيمُ} 2. Whatever of mercy (i.e.of good), Allâh may grant to mankind, none can withhold it; and whatever He may withhold, none can grant it thereafter. And He is the AllMighty, the AllWise.

Ce qu'Allah accorde en miséricorde aux gens, il n'est personne à .2
pouvoir le retenir. Et ce qu'Il retient, il n'est personne à le relâcher après Lui. Et c'est Lui le Puissant, le Sage.

{يَا أَيُّهَا النَّاسُ أذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ هَلْ مِنْ خَالِقٍ غَيْرِ اللَّهِ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ فَأَنْتُمْ تُؤْفَكُونَ} 3.

O mankind! Remember the Grace of Allâh upon you! Is there any creator other than Allâh who provides for you from the sky (rain) and the earth? Lâ ilâha illa Huwa (none has the right to be worshipped but He). How then are you turning away (from Him)?
O hommes! Rappelez-vous le bienfait d'Allah sur vous: existe-t-il en dehors d'Allah, un créateur qui du ciel et de la terre vous attribue votre subsistance? Point de divinité à part Lui! Comment pouvez-vous vous détourner (de cette vérité)?

{وَإِنْ يُكَذِّبُوكَ فَقَدْ كُذِّبَتْ رُسُلٌ مِنْ قَبْلِكَ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ} 4.

And if they belie you (O Muhammad صلى الله عليه وسلم), so were Messengers belied before you. And to Allâh return all matters (for decision.

Et s'ils te traitent de menteur, certes on a traité de menteurs des Messagers avant toi. Vers Allah cependant, tout est ramené.

{يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ} 5.

Verily, the Promise of Allâh is true. So let not this present life deceive you, and let not the chief deceiver (Satan) deceive you about Allâh.
O hommes! La promesse d'Allah est vérité. Ne laissez pas la vie présente vous tromper, et que le grand trompeur (Satan) ne vous trompe pas à propos d'Allah.

{إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ} 6.

Surely, Shaitân (Satan) is an enemy to you, so take (treat) him as an enemy. He only invites his Hizb (followers) that they may become the dwellers of the blazing Fire.
Le Diable est pour vous un ennemi. Prenez-le donc pour ennemi. Il ne fait qu'appeler ses partisans pour qu'ils soient des gens de la Fournaise.

Those who }الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ{ 7. disbelieve, theirs will be a severe torment; and those who believe (in the Oneness of Allâh Islâmic Monotheism) and do righteous good deeds, theirs will be forgiveness and a great reward (i.e. Paradise. Ceux qui ont mécru auront un dur châtiment, tandis que ceux qui 7 croient et accomplissent les bonnes oeuvres auront un pardon et une grosse récompense.

{أَفَمَنْ زُيِّنَ لَهُ سُوءَ عَمَلِهِ فَرَآهُ حَسَنًا فَإِنْ آَلَاهُ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ فَلَا تَذْهَبُ نَفْسُكَ عَلَيْهِمْ حَسْرَاتٍ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ} 8. Is he, then, to whom the evil of his deeds made fairseeming, so that he considers it as good (equal to one who is rightly guided)? Verily, Allâh sends astray whom He wills, and guides whom He wills. So destroy not yourself (O Muhammad صلى الله عليه وسلم)

!in sorrow for them. Truly, Allâh is the AllKnower of what they do Eh quoi! Celui à qui on a enjolivé sa mauvaise action au point qu'il la 8 voit belle .? - Mais Allah égare qui Il veut, et guide qui Il veut - Que ton âme ne se répande donc pas en regrets pour eux: Allah est Parfaitement Savant de ce qu'ils fabriquent.

وَاللَّهُ الَّذِي أَرْسَلَ الرِّيحَ فَتُثِيرُ سَحَابًا فَسُقْنَاهُ إِلَى بَلَدٍ مَيِّتٍ فَأَحْيَيْنَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا كَذَلِكَ الْفُشُورُ} 9. And it is Allâh Who sends the winds, so that they raise up the clouds, and We drive them to a dead land, and revive therewith the earth after its death. As such (will be) the Resurrection. Et c'est Allah qui envoie les vents qui soulèvent un nuage que Nous 9 poussons ensuite vers une contrée morte; puis, Nous redonnons la vie à la terre après sa mort. C'est ainsi que se fera la Résurrection.

{مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ وَمَكْرُ أُولَئِكَ هُوَ يَبُورُ} 10. Quiconque veut la puissance (qu'il la cherche auprès d'Allah) car la puissance tout entière est à Allah: vers Lui monte la bonne parole, et Il élève haut la bonne action. Et quand à ceux qui complotent de mauvaises actions, ils auront un dur châtiment. Cependant, leur stratagème est voué à l'échec.

{وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا وَمَا تَحْمِلُ مِنْ أُنْثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَمَا يُعَمِّرُ مِنْ مَعْمَرٍ وَلَا يَنْقُصُ مِنْ عُمُرِهِ إِلَّا فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ} 11 And Allâh did create you

(Adam) from dust, then from Nutfah (male and female discharge semen drops i.e. Adam's offspring), then He made you pairs (male and female). And no female conceives or gives birth, but with His Knowledge. And no aged man is granted a length of life, nor is a part cut off from his life (or another man's life), but is in a Book (AlLauh AlMahfûz) Surely, that is easy for Allâh.

Et Allah vous a créés de terre, puis d'une goutte de sperme, Il vous a 11 ensuite établis en couples. Nulle femelle ne porte ni ne met bas sans qu'Il le sache. Et aucune existence n'est prolongée ou abrégée sans que cela soit consigné dans un livre. Cela est vraiment facile pour Allah.

{وَمَا يَسْتَوِي الْبَحْرَانِ هَذَا عَذْبٌ فُرَاتٍ سَائِغٌ شَرَابُهُ وَهَذَا مِلْحٌ أُجَاجٌ وَمِنْ كُلِّ تَاكُلُونَ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُونَ حُلِيَّةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ فِيهِ مَوَاجِرَ لَتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ} 12 And the two

seas (kinds of water) are not alike: this fresh sweet, and pleasant to drink, and that salt and bitter. And from them both you eat fresh tender meat (fish), and derive the ornaments that you wear. And you see the ships cleaving (the seawater as they sail through it), that you may seek of His Bounty, and that you may give thanks.

Les deux mers ne sont pas identiques: (l'eau de) celle-ci est potable, 12 douce et agréable à boire, et celle-là est salée, amère. Cependant de chacune vous mangez une chair fraîche, et vous extrayez un ornement que vous portez. Et tu vois le vaisseau fendre l'eau avec bruit, pour que vous cherchiez certains (des produits) de Sa grâce. Peut-être serez-vous reconnaissants.

{يُولِجُ اللَّيْلُ فِي النَّهَارِ وَيُولِجُ النَّهَارُ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ذَلِكَمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ} 13 He merges the night into the day

(i.e. the decrease in the hours of the night are added to the hours of the day), and He merges the day into the night (i.e. the decrease in the hours of the day are added to the hours of the night). And He has subjected the sun and the moon: each runs its course for a term appointed. Such is Allâh, your Lord; His is the kingdom. And those,

whom you invoke or call upon instead of Him, own not even a QitmIr
(the thin membrane over the datestone).

Il fait que la nuit pénètre le jour et que le jour pénètre la nuit. Et Il .13
a soumis le soleil et la lune. Chacun d'eux s'achemine vers un terme
fixé. Tel est Allah, votre Seigneur: à Lui appartient la royauté, tandi
que ceux que vous invoquez, en dehors de Lui, ne sont même pas
maîtres de la pellicule d'un noyau de datte.

{إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بَشِرْكُمْ وَلَا يُبْنِتُ مِثْلُ

خبير}.14 If you invoke (or call upon) them, they hear not your call; and if
(in case) they were to hear, they could not grant it (your request) to you.
And on the Day of Resurrection, they will disown your worshipping
them. And none can inform you (O Muhammad

صلى الله عليه وسلم)

like Him Who is the AllKnower (of each and everything).

Si vous les invoquez, ils n'entendent pas votre invocation; et même .14
s'ils entendaient, ils ne sauraient vous répondre. Et le jour du Jugement
ils vont nier votre association. Nul ne peut te donner des nouvelles
comme Celui qui est parfaitement informé.

{يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ}.15 O mankind! it is you who stand
in need of Allâh. But Allâh is Rich (Free of all needs), Worthy of all
praise.

O hommes, vous êtes les indigents ayant besoin d'Allah, et c'est .15
Allah, Lui qui se dispense de tout et Il est Le Digne de louange.

{إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ}.16 If He will, He could destroy you and bring
about a new creation.

S'Il voulait, Il vous ferait disparaître, et ferait surgir une nouvelle .16
création.

{وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ}.17 And that is not hard for Allâh.

Et cela n'est point difficile pour Allah. .17

{وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَإِنْ تَدْعُ مُثْقَلَةٌ إِلَىٰ جِمْلَتِهَا لَا يُحْمَلُ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ إِنَّمَا تُنذِرُ الَّذِينَ

يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَأَقَامُوا الصَّلَاةَ وَمَن تَزَكَّىٰ فَإِنَّمَا يَتَزَكَّىٰ لِنَفْسِهِ وَإِلَى اللَّهِ الْمَصِيرُ} 18. And no

bearer of burdens shall bear another's burden; and if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin. You (O Muhammad

صلى الله عليه وسلم)

can warn only those who fear their Lord unseen, and perform AsSalât (IqâmatasSalât). And he who purifies himself (from all kinds of sins), then he purifies only for the benefit of his ownself. And to Allâh is the (final) Return (of all.

18. Or, personne ne portera le fardeau d'autrui. Et si une âme

surchargée (de péchés) appelle à l'aide, rien de sa charge ne sera supporté par une autre même si c'est un proche parent. Tu n'avertis en fait, que ceux qui craignent leur Seigneur malgré qu'ils ne Le voient pas, et qui accomplissent la Salat. Et quiconque se purifie, ne se purifie que pour lui-même, et vers Allah est la destination.

{وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ} 19. Not alike are the blind (disbelievers in Islâmic

Monotheism) and the seeing (believers in Islâmic Monotheism).

19. L'aveugle et celui qui voit ne sont pas semblables.

{وَلَا الظُّلُمَاتُ وَلَا النُّورُ} 20. Nor are (alike) the darkness (disbelief) and the light

(Belief in Islâmic Monotheism).

20. Nor are (alike) the darkness (disbelief) and the light (Belief in

Islâmic Monotheism).

{وَلَا الظِّلُّ وَلَا الْحَرُورُ} 21. Nor are (alike) the shade and the sun's heat.

21. ni l'ombre et la chaleur ardente.

{وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ إِنَّ اللَّهَ يُسْمِعُ مَن يَشَاءُ وَمَا أَنتَ بِمُسْمِعٍ مَّن فِي الْقُبُورِ} 22. Nor are

(alike) the living (believers) and the dead (disbelievers). Verily, Allâh

makes whom He will to hear, but you cannot make hear those who are
in graves.

De même, ne sont pas semblables les vivants et les morts. Allah fait .22
entendre qui Il veut, alors que toi (Muhammad), tu ne peux faire
entendre ceux qui sont dans les tombeaux.

{إِنْ أَنْتَ إِلَّا نَذِيرٌ}23. You (O Muhammad صلى الله عليه وسلم)

are only a warner .

(i.e. your duty is to convey Allâh's Message to mankind but the
guidance is Allâh's.

Tu n'est qu'un avertisseur. .23

{إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ}24. Verily We have sent you
with the truth, a bearer of glad tidings, and a warner. And there never
was a nation but a warner had passed among them.

Nous t'avons envoyé avec la Vérité en tant qu'annonciateur et .24
avertisseur. Il n'est pas une nation qui n'ait déjà eu un avertisseur.

{وَإِنْ يَكْذِبُوكَ فَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ وَبِالْكِتَابِ الْمُنِيرِ}25. And if
they belie you, those before them also belied. Their Messengers came to
them with clear signs, and with the Scriptures, and the book giving
light.

Et s'ils te traitent de menteur, eh bien, ceux d'avant eux avaient .25
traité (leurs Messagers) de menteurs, cependant que leurs Messagers
leur avaient apporté les preuves, les Ecrits et le Livre illuminant.

{ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا فَكَيْفَ كَانَ نَكِيرِ}26. Then I took hold of those who

disbelieved: and how terrible was My denial (punishment

Puis J'ai saisi ceux qui ont mécru. Et quelle réprobation fut la .26
Mienne.

{أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُخْتَلِفًا أَلْوَانُهَا وَمِنَ الْجِبَالِ جُدَدٌ بَيضٌ وَحُمْرٌ مُخْتَلِفٌ
أَلْوَانُهَا وَغَرَابِيبُ سُودٌ}27. See you not that Allâh sends down water (rain) from

the sky, and We produce therewith fruits of various colours, and among the mountains are streaks white and red, of varying colours and (others) very black.

N'as-tu pas vu que, du ciel, Allah fait descendre l'eau? Puis Nous en faisons sortir des fruits de couleurs différentes. Et dans les montagnes, il y a des sillons blancs et rouges, de couleurs différentes, et des roches excessivement noires.

{وَمِنَ النَّاسِ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ

غَفُورٌ} 28. And likewise of men and AdDawâb (moving (living) creatures, beasts, etc.), and cattle, are of various colours. It is only those who have knowledge among His slaves that fear Allâh. Verily, Allâh is AllMighty, OftForgiving.

Il y a pareillement des couleurs différentes, parmi les hommes, les animaux, et les bestiaux. Parmi Ses serviteurs, seuls les savants craignent Allah. Allah est, certes, Puissant et Pardonneur.

{إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّنْ

تُبَوَّرَ} 29. Verily, those who recite the Book of Allâh (this Qur'ân), and perform AsSalât (IqâmatasSalât), and spend (in charity) out of what We have provided for them, secretly and openly, they hope for a (sure) tradegain that will never perish.

Ceux qui récitent le Livre d'Allah, accomplissent la Salat, et dépensent, en secret et en public de ce que Nous leur avons attribué, espèrent ainsi faire un commerce qui ne périra jamais.

{لِيُوفِّيَهُمْ أُجُورَهُمْ وَيَزِيدَهُم مِّن فَضْلِهِ إِنَّهُ غَفُورٌ شَكُورٌ} 30. That He may pay them their wages in full, and give them (even) more, out of His Grace. Verily He is OftForgiving, Most Ready to appreciate (good deeds and to recompense afin (qu'Allah) les récompense pleinement et leur ajoute de Sa 30 grâce. Il est Pardonneur et Reconnaisant.

{وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ} 31. And what We have revealed to you (O Muhammad

صلى الله عليه وسلم),

of the Book (the Qur'ân), it is the (very) truth (that you (Muhammad
صلى الله عليه وسلم)
and your followers must act on its instructions), confirming that which
was (revealed) before it. Verily! Allâh is indeed AllAware, and AllSeer
of His slaves.

Et ce que Nous t'avons révélé du Livre et la Vérité confirmant ce .31
qui l'a précédé Certes Allah est Parfaitement Connaissseur et
Clairvoyant sur Ses serviteurs.

{ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ يُذُنِ اللَّهُ

Then We gave the Book the Qur'ân) as inheritance to .32 {ذَلِكَ هُوَ أَفْضَلُ الْكَبِيرِ}
such of Our slaves whom We chose (the followers of Muhammad
صلى الله عليه وسلم).

Then of them are some who wrong their ownelves, and of them are
some who follow a middle course, and of them are some who are, by
Allâh's Leave, foremost in good deeds. That (inheritance of the Qur'ân)
that is indeed a great grace.

Ensuite, Nous fîmes héritiers du Livres ceux de Nos serviteurs que .32
Nous avons choisis. Il en est parmi eux qui font du tort à eux-mêmes,
d'autres qui se tiennent sur une voie moyenne, et d'autres avec la
permission d'Allah devancent (tous les autres) par leurs bonnes actions;
telle est la grâce infinie.

{جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ} .33 Adn (Eden)

Paradise (everlasting Gardens) will they enter, therein will they be
adorned with bracelets of gold and pearls, and their garments therein
will be of silk.

Les jardins d'Eden où ils entreront, parés de bracelets en or ainsi .33
que de perles; et là, leurs vêtements sont de soie.

{وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ} .34 And they will say: All the

praises and thanks be to Allâh, Who has removed from us (all) grief.
Verily, our Lord is indeed OftForgiving, Most Ready to appreciate
(good deeds and to recompense.

**Et ils diront: Louange à Allah qu'a écarté de nous l'affliction. Notre 34
Seigneur est certes Pardonneur et Reconnaissant.**

Who, out of His 35. {الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِنْ فَضْلِهِ لَا يَمَسُّنَا فِيهَا نُصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ}
**Grace, has lodged us in a home that will last forever; where, toil will
ouch us not nor weariness will touch us.**
**C'est Lui qui nous a installés, par Sa grâce, dans la Demeure de la 35
stabilité, où nulle fatigue, nulle lassitude ne nous touchent.**

**{وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا كَذَلِكَ نَجْزِي كُلَّ
كُفُورٍ} 36.**
**But those who disbelieve, (in the Oneness of Allâh Islâmic Monotheism) for them will be the Fire of Hell. Neither it will have a
complete killing effect on them so that they die, nor shall its torment be
lightened for them. Thus do We requite every disbeliever.**
**Et ceux qui ont mécru auront le feu de l'Enfer: on ne les achève pas 36
pour qu'ils meurent; on ne leur allège rien de ses tourments. C'est ainsi
que Nous récompensons tout négateur obstiné.**

**{وَهُمْ يَصْطَرِّخُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ
وَجَاءَكُمُ التَّنْذِيرُ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ} 37.**
**us out, we shall do righteous good deeds, not (the evil deeds) that we
used to do. (Allâh will reply): Did We not give you lives long enough, so
that whosoever would receive admonition, could receive it? And the
warner came to you. So taste you (the evil of your deeds). For the
Zâlimûn (polytheists and wrongdoers, etc.) there is no helper.**
**Et là, ils hurleront: Seigneur, fais-nous sortir; nous ferons le bien, 37
contrairement à ce que nous faisons.**

**Ne vous avons-Nous pas donné une vie assez longue pour que celui qui
réfléchit réfléchisse? L'avertisseur, cependant, vous était venu. Et bien,
goûtez (votre punition). Car pour les injustes, il n'y a pas de secoureur.**

{إِنَّ اللَّهَ عَالِمُ غَيْبِ السَّمَاوَاتِ وَالْأَرْضِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ} 38.
**Verily, Allâh is the AllKnower of the unseen of the heavens and the earth. Verily! He is the
AllKnower of that is in the breasts.**

**Allah connaît l'Inconnaissable dans les cieux et la terre. Il connaît le 38
contenu des poitrines.**

{هُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ فِي الْأَرْضِ فَمَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا خَسَارًا} 39.
He it is Who has made you successors generations

after generations in the earth, so whosoever disbelieves (in Islâmic Monotheism) on him will be his disbelief. And the disbelief of the disbelievers adds nothing but hatred of their Lord. And the disbelief of the disbelievers adds nothing but loss.

**C'est Lui qui a fait de vous des successeurs sur terre. Quiconque 39
mécroit, sa mécréance retombera sur lui. Leur mécréance n'ajoute aux mécréants qu'opprobre auprès de leur Seigneur. Leur mécréance n'ajoute que perte aux mécréants.**

{قُلْ أَرَأَيْتُمْ شُرَكَاءَكُمُ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَاوَاتِ أَمْ آتَيْنَاهُمْ كِتَابًا فَهُمْ عَلَىٰ بَيِّنَةٍ مِنْهُ بَلْ إِنَّ يَعِدُ الظَّالِمُونَ بَعْضُهُمْ بَعْضًا إِلَّا غُرُورًا} 40.
Say (O Muhammad. 40
صلى الله عليه وسلم):

STell me or inform me (what) do you think about your (socalled) partnergods to whom you call upon besides Allâh? Show me, what they have created of the earth. Or have they any share in the heavens? Or have We given them a Book, so that they act on clear proof therefrom? Nay, the Zâlimûn (polytheists and wrongdoers, etc.) promise one another nothing but delusions.

Dis: Voyez-vous vos associés que vous invoquez en dehors d'Allah? 40

Montrez-moi ce qu'ils ont créé de la terre. Ont-ils été associés à la création des cieux? Ou leur avons-Nous apporté un Livre qui contienne des preuves (pour ce qu'ils font? Non! Mais ce n'est qu'en tromperie que les injustes se font des promesses les uns aux autres.

{إِنَّ اللَّهَ يُمْسِكُ السَّمَاوَاتِ وَالْأَرْضَ أَنْ تَزُولَا وَلَئِنْ زَالَتَا إِنْ أُمْسَكَهُمَا مِنْ أَحَدٍ مِّنْ بَعْدِهِ إِنَّهُ كَانَ حَلِيمًا غَفُورًا} 41.
Verily! Allâh grasps the heavens and the earth lest they move

away from their places, and if they were to move away from their places, there is not one that could grasp them after Him. Truly, He is Ever Most Forbearing, OftForgiving.

**Allah retient les cieux et la terre pour qu'ils ne s'affaissent pas. Et 41
s'ils s'affaissaient, nul autre après Lui ne pourra les retenir. Il est
Indulgent et Pardonneur.**

**{وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَهُمْ نَذِيرٌ لَّيَكُونُنَّ أَهْدَىٰ مِنْ إِحْدَى الْأُمَمِ فَلَمَّا جَاءَهُمْ نَذِيرٌ مَّا زَادَهُمْ إِلَّا
تُفُورًا} 42. And they swore by Allâh their most binding oath, that if a
warner came to them, they would be more guided than any of the
nations (before them); yet when a warner (Muhammad
صلى الله عليه وسلم)**

**came to them, it increased in them nothing but flight (from the truth.
Et ils ont juré solennellement par Allah, que si un avertisseur leur 42
venait, ils seraient certes mieux guidés que n'importe quelle autre
communauté. Puis, quand un avertisseur (Muhammad) leur est venu,
cela n'a fait qu'accroître leur répulsion.**

**{أَسْتَكْبَرُوا فِي الْأَرْضِ وَمَكْرَ السَّيِّئِ وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ فَهَلْ يَنْظُرُونَ إِلَّا سُنَّةَ الْأَوَّلِينَ فَلَن تَجِدَ
لِسُنَّةِ اللَّهِ تَبْدِيلًا وَلَن تَجِدَ لِسُنَّةِ اللَّهِ تَحْوِيلًا} 43. They took to flight because of their
arrogance in the land and their plotting of evil. But the evil plot
encompasses only him who makes it. Then, can they expect anything
(else), but the Sunnah (way of dealing) of the peoples of old? So no
change will you find in Allâh's Sunnah (way of dealing), and no turning
off will you find in Allâh's Sunnah (way of dealing).
par orgueil sur terre et par manoeuvre perfide. Cependant, la 43
manoeuvre perfide n'enveloppe que ses propres auteurs. Attendent-ils
donc un autre sort que celui des Anciens? Or, jamais tu ne trouveras de
changement dans la règle d'Allah, et jamais tu ne trouveras de
déviation dans la règle d'Allah.**

**{أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَكَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَمَا كَانَ اللَّهُ لِيُعْجِزَهُ مِنْ
شَيْءٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ إِنَّهُ كَانَ عَلِيمًا قَدِيرًا} 44. Have they not travelled in the
land, and seen what was the end of those before them though they were
superior to them in power? Allâh is not such that anything in the
heavens or in the earth escapes Him. Verily, He is AllKnowing,
AllOmnipotent.**

**N'ont-ils donc jamais parcouru la terre pour voir ce qu'il est advenu .44
de ceux qui vécurent avant eux et qui étaient plus puissants qu'eux? Et
rien, dans les cieus ni sur terre ne saurait réduire l'autorité d'Allah.
Car Il est certes Omniscient, Omnipotent.**

**{وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهَرِهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى فَإِذَا جَاءَ أَجْلُهُمْ
فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ بَصِيرًا}** .45 **And if Allâh were to punish men for that which**

**they earned, He would not leave a moving (living) creature on the
surface of the earth; but He gives them respite to an appointed term:
and when their term comes, then verily, Allâh is Ever AllSeer of His
slaves.**

**Et si Allah s'en prenait aux gens pour ce qu'ils acquièrent, Il ne .45
laisserait à la surface (de la terre) aucun être vivant. Mais Il leur donne
un délai jusqu'à un terme fixé. Puis quand leur terme viendra... (Il se
saisira d'eux) car Allah est Très Clairvoyant sur Ses serviteurs**

**Sûrat YâSIn XXXVI
YA-SIN
سورة يس 36 SOURATE**

**YâSIn. (These letters are one of the miracles of the Qur'ân, and {يس} 1.
none but Allâh (Alone) knows their meanings.
YA-Sin. .1**

**By the Qur'ân, full of wisdom (i.e. full of laws, evidences, {وَالْقُرْآنِ الْحَكِيمِ} 2.
and proofs.
Par le Coran plein de sagesse. .2**

**{إِنَّكَ لَمِنَ الْمُرْسَلِينَ} 3. Truly, you (O Muhammad.
صلى الله عليه وسلم)
are one of the Messengers.
Tu (Muhammad) es certes du nombre des messagers. .3**

**On the Straight Path (i.e. on Allâh's Religion of Islâmic Monotheism.
sur un chemin droit. 4. {عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ}**

**This is) a Revelation sent down by the All Mighty, the Most Merciful.
C'est une révélation de la part du Tout-Puissant, du Très Miséricordieux. 5. {تَنزِيلَ الْعَزِيزِ الرَّحِيمِ}**

**In order that you may warn a people whose forefathers were not warned, so they are heedless.
6. pour que tu avertisses un peuple dont les ancêtres n'ont pas été avertis: ils sont donc insoucians. 6. {لِتُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ}**

**Indeed the Word (of punishment) has proved true against most of them, so they will not believe.
En effet, la Parole contre la plupart d'entre eux s'est réalisée: ils ne croiront donc pas. 7. {لَقَدْ حَقَّ الْقَوْلُ عَلَىٰ أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ}**

**Verily We have put on their necks iron collars reaching to chins, so that their heads are raised up.
Nous mettrons des carcans à leurs cous, et il y en aura jusqu'aux mentons: et voilà qu'ils iront têtes dressées. 8. {إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ}**

**And We have put a barrier before them, and a barrier behind them, and We have covered them up, so that they cannot see.
et Nous mettrons une barrière devant eux et une barrière derrière eux; Nous les recouvrons d'un voile: et voilà qu'ils ne pourront rien voir. 9. {وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ}**

**It is the same to them whether you warn them or you warn them not, they will not believe.
Cela leur est égal que tu les avertisses ou que tu ne les avertisses 10. {وَسَوَاءٌ عَلَيْهِمْ أَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ}**

pas:ils ne croiront jamais.

You can only .11 {إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ الْغَيْبَ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ}
warn him who follows the Reminder (the Qur'ân), and fears the Most
Gracious (Allâh) unseen. Bear you to such one the glad tidings of
forgiveness, and a generous reward (i.e. Paradise.
Tu avertis seulement celui qui suit le Rappel (le Coran), et craint le .11
Tout Miséricordieux, malgré qu'il ne Le voit pas. Annonce-lui un
pardon et une récompense généreuse.

Verily, We give .12 {إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ}
life to the dead, and We record that which they send before (them), and
their traces (their footsteps and walking on the earth with their legs to
the mosques for the five compulsory congregational prayers, Jihâd
(holy fighting in Allâh's Cause) and all other good and evil they did,
and that which they leave behind): and all things We have recorded
with numbers (as a record) in a Clear Book.
C'est Nous qui ressuscitons les morts et écrivons ce qu'ils ont fait .12
(pour l'au-delà) ainsi que leurs traces. Et Nous aons dénombré toute
chose dans un registre explicite.

And put forward to them a .13 {وَأَضْرَبَ لَهُمْ مَّثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ}
similitude: the (story of the) dwellers of the town, (It is said that the
town was Antioch (Antakiya)), when there came Messengers to them.
Donne-leur comme exemple les habitants de la cité, quand lui .13
vinrent les envoyés.

When We sent to them .14 {إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُم مُّرْسَلُونَ}
two Messengers, they belied them both; so We reinforced them with a
third, and they said: Verily we have been sent to you as Messengers.
Quand Nous leur envoyâmes deux (envoyés) et qu'ils les traitèrent .14
:de menteurs. Nous (les) renforçâmes alors par un troisième et ils dirent
Vraiment, nous sommes envoyés à vous.

They (people of the town) said: You are only human beings like ourselves, and the Most Gracious (Allâh) has revealed nothing. You are only telling lies. Mais ils (les gens) dirent: Vous n'êtes que des hommes comme nous. 15 Le Tout Miséricordieux n'a rien fait descendre et vous en faites que mentir.

The Messengers said: Our Lord knows that we have been sent as Messengers to you.

Ils (les messagers) dirent: Notre Seigneur sait qu'en vérité nous sommes envoyés à vous. 16

And our duty is only to convey plainly (the Message. et il ne nous incombe que de transmettre clairement (notre message. 17

They (people) said: For us, we see an evil omen from you: if you cease not, we will surely stone you, and a painful torment will touch you from us. Ils dirent: Nous voyons en vous un mauvais présage. Si vous ne cessez pas, nous vous lapiderons et un douloureux châtiment de notre part vous touchera. 18

They (Messengers) said: Your evil omens be with you! (Do you call it evil omen) because you are admonished? Nay, but you are a people Musrifûn (transgressing all bounds by committing all kinds of great sins, and by disobeying Allâh. Ils dirent: Votre mauvais présage est avec vous-mêmes. Est-ce que (c'est ainsi que vous agissez) quand on vous (le) rappelle? Mais vous êtes des gens outranciers. 19

And there came a man running from the farthest part of the town. He said: O my people! Obey the Messengers. 20

Et du bout de la ville, un homme vint en toute hâte et dit: .20

O mon peuple, suivez les messagers.*

**Obey those who ask no wages of you (for .21 {أَتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُهْتَدُونَ} themselves), and who are rightly guided.
suivez ceux qui ne vous demandent aucun salaire et qui sont sur la .21
bonne voie.**

**And why should I not worship Him .22 {وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ} (Allâh Alone) Who has created me and to Whom you shall be returned.
et qu'aurais-je à ne pas adorer Celui qui m'a créé? Et c'est vers Lui .22
que vous serez ramenés.**

**Shall I take .23 {أَتَّخِذُ مِنْ دُونِهِ آلِهَةً إِنْ يُرِدْنِ الرَّحْمَنُ بِضُرٍّ لَا تُغْنِي عَنِّْي شَفَاعَتُهُمْ شَيْئًا وَلَا يُنْقِذُون} besides Him âliha (gods)? If the Most Gracious (Allâh) intends me any harm, their intercession will be of no use for me whatsoever, nor can they save me?
Prendrais-je en dehors de Lui des divinités? Si le Tout .23
Miséricordieux me veut du mal, leur intercession ne me servira à rien et ils ne me sauveront pas.**

**Then verily, I should be in plain error..24 {إِنِّي إِذَا لَفِي ضَلَالٍ مُبِينٍ} .24
Je serai alors dans un égarement évident.**

Verily! I have believed in your Lord, so listen to .25 {إِنِّي آمَنْتُ بِرَبِّكُمْ فَاسْمَعُون} me.

Mais) je crois en votre Seigneur. Ecoutez-moi donc..25

**It was said (to him when the disbelievers .26 {قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ} killed him): Enter Paradise. He said: Would that my people knew.
Alors, il (lui) fut dit :Entre au Paradis Il dit:26
Ah si seulement mon peuple savait.***

That my Lord (Allâh) has forgiven me, 27. {بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ}
and made me of the honoured ones.
en raison de quoi mon Seigneur m'a pardonné et mis au nombre des 27
honorés.

And We sent not against 28. {وَمَا أُنْزِلْنَا عَلَىٰ قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِّنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ}
his people after him a host the from the heaven, nor was it needful for
Us to send (such a thing.
Et après lui Nous ne fîmes descendre du ciel aucune armée. Nous ne 28
voulions rien faire descendre sur son peuple.

It was but one Saihah (shout, etc.) and 29. {إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ}
lo! They (all) were still (silent/dead/destroyed.
Ce ne fut qu'un seul Cri et les voilà éteints. 29

Alas for mankind! There 30. {يَحْسِرَةُ عَلَىٰ الْعِبَادِ مَا يَأْتِيهِمْ مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ}
never came a Messenger to them but they used to mock at him.
Hélas pour les esclaves (les humains)! Jamais il ne leur vient de 30
messenger sans qu'ils ne s'en raillent.

Do they not see how many of 31. {أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ}
the generations We have destroyed before them? Verily, they will not
return to them.
Ne voient-ils pas combien de générations avant eux Nous avons fait 31
périr? Lesquelles ne retourneront jamais parmi eux.

And surely, all, everyone of them will be 32. {وَإِنْ كُلٌّ لَّمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ}
brought before Us.
Et tous sans exception comparaîtront devant Nous. 32

And a sign for them is the 33. {وَايَةٌ لَهُمُ الْأَرْضُ الْمَيِّتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ}
dead land. We gave it life, and We brought forth from it grains, so that
they eat thereof.

Une preuve pour eux est la terre morte, à laquelle Nous redonnons .33
la vie, et d'où Nous faisons sortir des grains dont ils mangent.

And We have made therein .34 {وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّنْ نَّجِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ} gardens of datepalms and grapes, and We have caused springs of water to gush forth therein.
Nous y avons mis des jardins de palmiers et de vignes et y avons fait .34
jaillir des sources.

So that they may eat of the fruit .35 {لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ} thereof and their hands made it not. Will they not, then, give thanks?
afin qu'ils mangent de Ses fruits et de ce que leurs mains ont .35
produit. Ne seront-ils pas reconnaissants?

Glory be to .36 {سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ} Him, Who has created all the pairs of that which the earth produces, as well as of their own (human) kind (male and female), and of that which they know not.
Louange à Celui qui a créé tous les couples de ce que la terre fait .36
pousser, d'eux-mêmes, et de ce qu'ils ne savent pas.

And a sign for them is the night. We .37 {وَأَيَّةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ} withdraw therefrom the day, and behold, they are in darkness.
Et une preuve pour eux est la nuit. Nous en écorchons le jour et ils .37
sont alors dans les ténèbre.

And the sun runs on its fixed .38 {وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ} course for a term (appointed). That is the Decree of the AllMighty, the All Knowing.
et le soleil court vers un gîte qui lui est assigné; telle est la .38
détermination du Tout-Puissant, de l'Omniscient.

And the moon, We have measured .39 {وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ} for it mansions (to traverse) till it returns like the old dried curved date stalk.

Et la lune, Nous lui avons déterminé des phases jusqu'à ce qu'elle .39
devienne comme la palme vieillie.

It is not for the .40 {لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ} 40
sun to overtake the moon, nor does the night outstrip the day. They all
float, each in an orbit.

Le soleil ne peut rattraper la lune, ni la nuit devancer le jour; et .40
chacun vogue dans une orbite.

And an Ayâh (sign) for them is that .41 {وَأَيَّةٌ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِكِ الْمَشْحُونِ} 41
We bore their offspring in the laden ship (of Nûh (Noah).
Et un (autre) signe pour eux est que Nous avons transporté leur .41
descendance sur le bateau chargé.

And We have created for them of the like .42 {وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ} 42
thereunto, on which they ride.
et Nous leur créâmes des semblables sur lesquels ils montent. .42

And if We will, We shall drown .43 {وَإِنْ نَشَأْ نُغْرِقْهُمْ فَلَا صَرِيحَ لَهُمْ وَلَا هُمْ يُنْقَذُونَ} 43
them, and there will be no shout (or helper) for them (to hear their cry
for help), nor will they be saved.

Et si Nous le voulons, Nous les noyons; pour eux alors, pas de .43
secoureur et ils ne seront pas sauvés.

Unless it be a mercy from Us, and as an .44 {إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ حِينٍ} 44
enjoyment for a while.
sauf par une miséricorde de Notre part, et à titre de jouissance pour .44
un temps.

And when it is said to them: .45 {وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ} 45
Beware of that which is before you (worldly torments), and that which
is behind you (torments in the Hereafter), in order that you may receive
Mercy (i.e. if you believe in Allâh's Religion Islâmic Monotheism, and
avoid polytheism, and obey Allâh with righteous deeds.

Et quand on leur dit: Craignez ce qu'il y a devant vous et ce qu'il y a ⁴⁵ derrière vous afin que vous ayez la miséricorde.

**And never came an Ayâh from {وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ} 46 among the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord to them, but they did turn away from it.
Or, pas une preuve ne leur vient, parmi les preuves de leur Seigneur 46 sans qu'ils ne s'en détournent.**

{وَإِذَا قِيلَ لَهُمْ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَنْطَعِمُ مَنْ لَوْ يَشَاءُ اللَّهُ أَطْعَمَهُ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ مُبِينٍ} 47
And when it is said to them: Spend of that with which Allâh has provided you, those who disbelieve say to those who believe: Shall we feed those whom, if Allâh willed, He (Himself) would have fed? You are only in a plain error.
Et quand on leur dit: Dépensez de ce qu'Allah vous a attribue, ceux ⁴⁷ qui ont mécru disent à ceux qui ont cru: Nourrirons-nous quelqu'un ⁴⁷ qu'Allah aurait nourri s'Il l'avait voulu? Vous n'êtes que dans un égarement évident.

**And they say: When will this promise {وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ} 48 (i.e. Resurrection) be fulfilled, if you are truthfu?
Et ils disent: A quand cette promesse si vous êtes véridiques? ⁴⁸**

**They await only but a single {مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ} 49 Saihah (shout, etc.), which will seize them while they are disputing!.
Ils n'attendent qu'un seul Cri qui les saisira alors qu'ils seront en ⁴⁹ train de disputer.**

**Then they will not be able to make {فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ} 50 bequest, nor they will return to their family..
Ils ne pourront donc ni faire de testament, ni retourner chez leurs ⁵⁰ familles.**

And the Trumpet will be blown .51 {وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ}
(i.e. the second blowing) and behold from the graves they will come out
quickly to their Lord..

**Et on soufflera dans la Trompe, et voilà que, des tombes, il se .51
précipiteront vers leur Seigneur.**

They will say: Woe .52 {قَالُوا يَوَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ}
to us! Who has raised us up from our place of sleep. (It will be said to
them): This is what the Most Gracious (Allâh) had promised, and the
Messengers spoke truth!.

**en disant:Malheur à nous! Qui nous a réssuscités de là ou nous 52
dormions?C'est ce que le Tout Miséricordieux avait promis; et les
Messagers avaient dit vrai.**

It will be but a single Saihah .53 {إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ}
(shout, etc.), so behold they will all be brought up before Us.
**Ce ne sera qu'un seul Cri, et voilà qu'ils seront tous amenés devant .53
Nous.**

This Day (Day of .54 {فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا وَلَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ}
Resurrection), none will be wronged in anything, nor will you be
requited anything except that which you used to do.
**Ce jour-là, aucune âme ne sera lésée en rien. Et vous ne serez .54
rétribués que selon ce que vous faisiez.**

Verily, the dwellers of the Paradise, that .55 {إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغُلٍ فَاكِهُونَ}
Day, will be busy with joyful things.
**Les gens du Paradis seront, ce jour-là, dans une occupation qui les .55
remplit de bonheur.**

They and their wives will be in .56 {هُمْ وَأَزْوَاجُهُمْ فِي ظِلَالٍ عَلَى الْأَرَائِكِ مُتَكِنُونَ}
pleasant shade, reclining on thrones.
**eux et leurs épouses sont sous des ombrages, accoudés sur les .56
divans.**

They will have therein fruits (of all kinds) and 57. {لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مَّا يَدْعُونَ}
all that they ask for.

Là ils auront des fruits et ils auront ce qu'ils réclameront. 57

It will be said to them): Salâmun (peace be on you) 58. {سَلَامٌ قَوْلًا مِّن رَّبِّ رَحِيمٍ}
a Word from the Lord (Allâh), Most Merciful.
Salam paix et salut)! Parole de la part d'un Seigneur Très 58
Miséricordieux.

It will be said): And O you AlMujrimûn 59. {وَأَمَّا زُورًا أَتَيْتُمُوهَا أَيُّهَا الْمُجْرِمُونَ}
(criminals, polytheists, sinners, disbelievers in the Islâmic Monotheism,
wicked evil ones, etc.)! Get you apart this Day (from the believers.
O injustes! Tenez-vous à l'écart ce jour-là. 59

Did I not command you, 60. {أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا آدَمُ أَن لَّا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ}
O Children of Adam, that you should not worship Shaitân (Satan).
Verily, he is a plain enemy to you.
Ne vous ai-Je pas engagés, enfants d'Adam, à ne pas adorer le 60
Diabole? Car il est vraiment pour vous un ennemi déclaré.

And that you should worship Me (Alone 61. {وَأَن أَعْبُدُونِي هَٰذَا صِرَاطٌ مُّسْتَقِيمٌ}
Islâmic Monotheism, and set up not rivals, associategods with Me).
That is the Straight Path.
et (me vous ai-Je pas engagés) à M'adorer? Voilà un chemin bien 61
droit.

And indeed he (Satan) did lead 62. {وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا أَفَلَمْ تَكُونُوا تَعْقِلُونَ}
astray a great multitude of you. Did you not, then, understand?
Et il a très certainement égaré un grand nombre d'entre vous. Ne 62
raisonniez-vous donc pas?

!This is Hell which you were promised. 63. {هَٰذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ}
Voici l'Enfer qu'on vous promettait. 63

Burn therein this Day, for that you used to .64 {أَصْلَوْهَا الْيَوْمَ بِمَا كُنتُمْ تَكْفُرُونَ} disbelieve.

Brûlez-y aujourd'hui, pour avoir mécru .64

This Day, We shall .65 {الْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ} seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn. (It is said that one's left thigh will be the first to bear the witness). (Tafsir AtTabarI, Vol. 22, Page 24.

**Ce jour-là, Nous scellerons leurs bouches, tandis que leurs mains .65
Nous parleront et que leurs jambes témoigneront de ce qu'ils avaient accompli.**

**And if it had been Our .66 {وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَى أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّى يُبْصِرُونَ} Will, We would surely have wiped out (blinded) their eyes, so that they would struggle for the Path, how then would they see?
Et si Nous voulions, Nous effacerions leurs yeux et ils corrent vers le .66
chemin. Mais comment alors pourront-ils voir?**

**And if it had been Our .67 {وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَى مَكَانَتِهِمْ فَمَا اسْتَطَاعُوا مُضِيًّا وَلَا يَرْجِعُونَ} Will, We could have transformed them (into animals or lifeless objects) in their places. Then they would have been unable to go forward (move about) nor they could have turned back.
Et si Nous voulions, Nous les métamorphoserions sur place; alors ils .67
ne sauront ni avancer ni revenir.**

**And he whom We grant long life, We .68 {وَمَنْ نَعْمَرُهُ نُنْكِسْهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ} reverse him in creation (weakness after strength). Will they not then understand?
A quiconque Nous accordons une longue vie, Nous faisons, baisser .68
sa forme. Ne comprendront-ils donc pas?**

And We have not taught him .69 {وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ} (Muhammad صلى الله عليه وسلم)

poetry, nor is it meet for him. This is only a Reminder and a plain Qur'ân..

Nous ne lui (à Muhammad) avons pas enseigné la poésie; cela ne lui .69 convient pas non plus. Ceci n'est qu'un rappel et une Lecture (Coran) claire.

That he or it (Muhammad .70 {لِيُنذِرَ مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ} صلى الله عليه وسلم or the Qur'ân) may give warning to him who is living (a healthy minded the believer), and that Word (charge) may be justified against the disbelievers (dead, as they reject the warnings)..
pour qu'il avertisse celui qui est vivant et que la Parole se réalise .70 contre les mécréants.

Do they not see that We .71 {أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا فَهُمْ لَهَا مَالِكُونَ} have created for them of what Our Hands have created, the cattle, so that they are their owners..
Ne voient-ils donc pas que, parmi ce que Nous mains ont fait, Nous .71 leur avons créé des bestiaux dont ils sont propriétaire.

And We have subdued them unto them .72 {وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ} so that some of them they have for riding and some they eat..
et Nous les leur avons soumis: certains leur servent de monture et .72 d'autre de nourriture.

And they have (other) benefits from .73 {وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبُ أَفَلَا يَشْكُرُونَ} them, and they get (milk) to drink. Will they not then be grateful?
et ils en retirent d'autres utilités et des boissons. Ne seront-ils donc .73 pas reconnaissants?

And they have taken besides Allâh âliha .74 {وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لَعَلَّهُمْ يُنصَرُونَ} (gods), hoping that they might be helped (by those so called gods)..

**Et ils adoptèrent des divinités en dehors d'Allah, dans l'espoir d'être .74
secourus..**

They cannot help them, but they will .75 {لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ مُّحَضَّرُونَ}
be brought forward as a troop against those who worshipped them (at
the time of Reckoning)..
Celles-ci ne pourront pas les secourir, elles formeront au contraire .75
une armée dressée contre eux.

So let not their speech, then, grieve .76 {فَلَا يَحْزُنكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ}
you (O Muhammad صلى الله عليه وسلم)
Verily, We know what they conceal and what they reveal.
Que leurs paroles ne t'affligent donc pas! Nous savons ce qu'ils .76
cachent et ce qu'ils divulguent.

Does not man see that We have .77 {أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ}
created him from Nutfah (mixed male and female sexual discharge
semen drops). Yet behold he (stands forth) as an open opponent..
L'homme ne voit-il pas que Nous l'avons créé d'une goutte de .77
sperme? Et le voilà (devenu) un adversaire déclaré!.

And he puts forth for Us a .78 {وَوَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ}
parable, and forgets his own creation. He says: Who will give life to
these bones after they are rotten and became dust?
Il cite pour Nous un exemple, tandis qu'il oublie sa propre création; .78
il dit: Qui va redonner la vie à des ossements une fois réduits en "
poussière?

Say: (O Muhammad .79 {قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ}
صلى الله عليه وسلم)

He will give life to them Who created them for the first time! And He
is the All Knower of every creation!.
Dis: Celui qui les a créés une première fois, leur redonnera la vie. Il " .79
Se connaît parfaitement à toute création.

He, Who produces for you fire out of the green tree, when behold you kindle therewith..
C'est Lui qui, de l'arbre vert, a fait pour vous du feu, et voilà que de .80
cela vous allumez.

Is not .81 **He, Who created the heavens and the earth, Able to create the like of**
them? Yes, indeed! He is the AllKnowing Supreme Creator..
Celui qui a créé les cieux et la terre ne sera-t-Il pas capable de créer .81
leur pareil? Oh que si? et Il est le grand Créateur, l'Omniscient.

Verily, His Command, when He .82 **intends a thing, is only that He says to it, Be! and it is!.**
Quand Il veut une chose, Son commandement consiste à dire: .82
Sois.et c'est.

So glorified be He and exalted .83 **above all that they associate with Him, and in Whose Hands is the**
dominion of all things: and to Him you shall be returned..
Louange donc, à Celui qui détient en sa main la royauté sur toute .83
chose! Et c'est vers Lui que vous serez ramenés.

.Sûrat AsSâffât (Those Ranged in Ranks) XXXVII
AS-SAFFAT(LES RANGES)
سورة الصافات 37 SOURATE

By those (angels) ranged in ranks (or rows)...1
Par ceux qui sont rangés en rangs. .1

By those (angels) who drive the clouds in a good way...2

Par ceux qui poussent (les nuages) avec force. .2

By those (angels) who bring the Book and the Qur'ân from .3 {فَالْتَالِيَاتِ ذِكْرًا}

Allâh to mankind (Tafsir Ibn KathIr)..

Par ceux qui récitent, en rappel:.. .3

Verily your Ilâh (God) is indeed One (i.e. Allâh):..4 {إِنَّ إِلَٰهَكُمْ لَوَاحِدٌ}

Votre Dieu est en vérité unique. .4

Lord of the heavens and of the .5 {رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشَارِقِ}
earth, and all that is between them, and Lord of every point of the sun's
risings..

Le Seigneur des cieux et de la terre et de ce qui existe entre eux et .5
Seigneur des Levants.

Verily We have adorned the near heaven .6 {إِنَّا زَيْنَّا السَّمَاءَ الدُّنْيَا بِزِينَةِ الْكَوَاكِبِ}
with the stars (for beauty)..

Nous avons décoré le ciel le plus proche d'un décor: les étoiles. .6

And to guard against every rebellious devil,..7 {وَحِفْظًا مِّنْ كُلِّ شَيْطَانٍ مَّارِدٍ}
afin de le protéger contre tout diable rebelle. .7

They cannot listen to the higher .8 {لَّا يَسْمَعُونَ إِلَى الْمَلَأِ الْأَعْلَىٰ وَيُقَذَّفُونَ مِنْ كُلِّ جَانِبٍ}
group (angels) for they are pelted from every side..
Ils ne pourront être à l'écoute des dignitaires suprêmes (les Anges); .8
car ils seront harcelés de tout côté.

Outcast, and theirs is a constant (or painful) .9 {دُحُورًا وَلَهُمْ عَذَابٌ وَاصِبٌ}
torment..

et refoulés. Et ils auront un châtiment perpétuel. .9

Except such as snatch away something 10. {إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ}
by stealing, and they are pursued by a flaming fire of piercing
brightness..

Sauf celui qui saisit au vol quelque (information); il est alors 10
pourchassé par un météore transperçant.

Then ask them (i.e. these 11. {فَاسْتَفْتِهِمْ أَهُمْ أَشَدُّ خَلْقًا أَمْ مَنْ خَلَقْنَا إِنَّا خَلَقْنَاهُمْ مِنْ طِينٍ لَازِبٍ}
polytheists, O Muhammad
صلى الله عليه وسلم):

SAre they stronger as creation, or those (others like the heavens and
the earth and the mountains, etc.) whom We have created? Verily, We
created them of a sticky clay..

Demande-leur s'ils sont plus difficiles à créer que ceux que Nous 11
avons créés? Car Nous les avons créés de boue collante.

{بَلْ عَجِبْتَ وَيَسْخَرُونَ} 12. Nay, you (O Muhammad صلى الله عليه وسلم)
wondered (at their insolence) while they mock (at you and at the
Qur'ân.

Mais tu t'étonnes, et ils se moquent. 12

{وَإِذَا ذُكِّرُوا لَا يَذْكُرُونَ} 13. And when they are reminded, they pay no attention.
Et quand on le leur rappelle (le Coran), ils ne se rappellent pas. 13

{وَإِذَا رَأَوْا آيَةً يَسْتَسْخِرُونَ} 14. And when they see an Ayâh (a sign, or an
evidence) from Allâh, they mock at it.
et quand ils voient un prodige, ils cherchent à s'en moquer. 14

{وَقَالُوا إِن هَذَا إِلَّا سِحْرٌ مُبِينٌ} 15. And they say: This is nothing but evident
magic.
et disent: Ceci n'est que magie évidente 15

{إِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَإِنَّا لَمَبْعُوثُونَ} 16. When we are dead and have become dust
and bones, shall we (then) verily be resurrected?

Lorsque nous serons morts et que nous deviendrons poussière et ossements, serons-nous ressuscités? .16

And also our fathers of old? .17 {أَوِ آبَاؤُنَا الْأَوَّلُونَ}
ainsi que nos premiers ancêtres? .17

{قُلْ نَعَمْ وَأَنْتُمْ دَاخِرُونَ} .18 Say (O Muhammad صلى الله عليه وسلم):

Yes, and you shall then be humiliated.

Dis: Qui! et vous vous humilierez. * .18

{فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ يَنْظُرُونَ} .19 It will be a single Zajrah (shout (i.e. the
..!second blowing of the Trumpet)), and behold, they will be staring

Il n'y aura qu'un seul Cri, et voilà qu'ils regarderont. .19

{وَقَالُوا يَوَيْلَنَا هَذَا يَوْمُ الدِّينِ} .20 They will say: Woe to us! This is the Day of

Recompense.

et ils diront:Malheur à nous! c'est le jour de la Rétribution. * .20

{هَذَا يَوْمُ الْفَصْلِ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ} .21 It will be said): This is the Day of

Judgement which you used to deny.

C'est le jour du Jugement que vous traitiez de mensonge. * .21

{أَحْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ} .22 It will be said to the angels):

Assemble those who did wrong, together with their companions (from the devils) and what they used to worship.

Rassemblez les injustes et leurs épouses et tout ce qu'ils adoraient. * .22

{مِنْ دُونِ اللَّهِ فَاهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ} .23 Instead of Allâh, and lead them on to

the way of flaming Fire (Hell.

en dehors d'Allah. Puis conduisez-les au chemin de la Fournaise. .23

{وَقَفُّوهُمْ إِنَّهُمْ مَسْتَوْلُونَ} .24 ..But stop them, verily they are to be questioned.

Et arrêtez-les: car ils doivent être interrogés. .24

What is the matter with you? Why do you not help one .25{مَا لَكُمْ لَا تَنَاصَرُونَ}
another (as you used to do in the world?
Pourquoi ne vous portez-vous pas secours mutuellement? ".25

{بَلْ هُمْ الْيَوْمَ مُسْتَسْلِمُونَ}..26 Nay, but that Day they shall surrender.
Mais ce jour-là, ils seront complètement soumis. .26

{وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ} .27 And they will turn to one another and
question one another.
et les uns se tourneront vers les autres s'interrogeant mutuellement. .27

{قَالُوا إِنَّكُمْ كُنْتُمْ تَأْتُونَنَا عَنِ الْيَمِينِ} .28 They will say: It was you who used to come to
us from the right side (i.e. from the right side of one of us and beautify
for us every evil, order us for polytheism, and stop us from the truth i.e.
Islâmic Monotheism and from every good deed.
Ils diront:C'est vous qui nous forciez (à la mécréance. "28

{قَالُوا بَلْ لَمْ تَكُونُوا مُؤْمِنِينَ} .29 They will reply: Nay, you yourselves were not
believers.

C'est vous plutôt (diront les chefs) qui ne vouliez pas croire. ".29

{وَمَا كَانَ لَنَا عَلَيْكُم مِّنْ سُلْطَانٍ بَلْ كُنْتُمْ قَوْمًا طَاغِينَ} .30 And we had no authority over you.
Nay! But you were TâghIn (transgressing) people (polytheists, and
disbelievers etc.

.30 Et nous n'avions aucun pouvoir sur vous. C'est vous plutôt qui étiez
des gens transgresseurs.

{فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا إِنَّا لَذَآئِقُونَ} .31 So now the Word of our Lord has been
justified against us, that we shall certainly (have to) taste (the torment.
La parole de notre Seigneur s'est donc réalisée contre nous; certes, .31
nous allons goûter (au châtement.

So we led you astray because we were ourselves .32 {فَأَعْوَيْنَاكُمْ إِنَّا كُنَّا غَاوِينَ}
astray.

Nous vous avons induits en erreur car, en vérité, nous étions égarés .32
nous-mêmes.

Then verily, that Day, they will (all) share in .33 {فَإِنَّهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُونَ}
the torment.

Ce jour-là donc, ils seront tous associés dans le châtement. .33

Certainly, that is how We deal with AlMujrimûn .34 {إِنَّا كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ}
(polytheists, sinners, disbelievers, criminals, the disobedient to Allâh,
etc.

Ainsi traitons-Nous les criminels. .34

Truly, when it was said to them: Lâ .35 {إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ}
ilâha illAllâh (none has the right to be worshipped but Allâh), they
puffed themselves up with pride (i.e. denied it.
Quand on leur disait:Point de divinité à part Allah, 35
ils se gonflaient d'orgueil.

And (they) said: Are we going to .36 {وَيَقُولُونَ إِنَّا لَنَارِكُو آلِهَتِنَا لِشَاعِرٍ مَّجْنُونٍ}
abandon our âliha (gods) for the sake of a mad poet.
et disaient:Allons-nous abandonner nos divinités pour un poète fou? 36

{بَلْ جَاءَ بِالْحَقِّ وَصَدَّقَ الْمُرْسَلِينَ} .37 Nay! he (Muhammad. صلى الله عليه وسلم)
has come with the truth (i.e. Allâh's Religion Islâmic Monotheism and
this Qur'ân) and he confirms the Messengers (before him who brought
Allâh's Religion Islâmic Monotheism.
Il est plutôt venu avec la Vérité et il a confirmé les messagers .37
(précédent.

Verily, you (pagans of Makkah) are going to taste .38 {إِنَّكُمْ لَذَائِقُو الْعَذَابِ الْأَلِيمِ}
the painful torment.
Vous allez certes, goûter au châtement douloureux. .38

And you will be requited nothing except for .39 {وَمَا تُحْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ} what you used to do (evil deeds, sins, and Allâh's disobedience which you used to do in this world.

Et vous ne serez rétribués que selon ce que vous oeuvriez. .39

Save the chosen slaves of Allâh (i.e. the true .40 {إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ} believers of Islâmic Monotheism. sauf les serviteurs élus d'Allah. .40

For them there will be a known provision (in .41 {أُولَئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ} Paradise.

Ceux-là auront une rétribution bien connu. .41

Fruits; and they shall be honoured..42 {فَوَاكِهَ وَهُمْ مُكْرَمُونَ} des fruits, et ils seront honorés. .42

In the Gardens of delight (Paradise..43 {فِي جَنَّاتِ النَّعِيمِ} dans les Jardins du délice. .43

Facing one another on thrones..44 {عَلَى سُرُرٍ مُتَقَابِلِينَ} sur des lits, face à face. .44

Round them will be passed a cup of pure wine..45 {يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِّنْ مَّعِينٍ} On fera circuler entre eux une coupe d'eau remplie à une source. .45

White, delicious to the drinkers..46 {بَيضَاءَ لَذَّةٍ لِلشَّارِبِينَ} blanche, savoureuse à boire. .46

Neither they will have Ghoul (any kind of .47 {لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُرْزَفُونَ} hurt, abdominal pain, headache, a sin, etc.) from that, nor will they suffer intoxication therefrom.

Elle n'offusquera point leur raison et ne les enivrera pas. .47

And beside them will be QâsirâtatTarf (chaste .48 {وَعِنْدَهُمْ قَاصِرَاتُ الطَّرْفِ عَيْنٌ} females (wives), restraining their glances (desiring none except their husbands)), with wide and beautiful eyes.
Et Ils auront auprès d'eux des belles aux grands yeux, au regard .48
chaste.

Delicate and pure) as if they were (hidden) eggs (well) .49 {كَأَنَّهُنَّ بَيْضٌ مَكْنُونٌ} preserved.
semblables au blanc bien préservé de l'oeul. .49

Then they will turn to one another, mutually .50 {فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ} questioning.
Puis les uns se tourneront vers les autres s'interrogeant .50
mutuellement.

A speaker of them will say: Verily, I had a .51 {قَالَ قَائِلٌ مِنْهُمْ إِنِّي كَانَ لِي قَرِينٌ} companion (in the world).
L'un d'eux dira:J'avais un compagnon. 51

Who used to say: Are you among those who .52 {يَقُولُ أَأَنْتَ لِمَنِ الْمُصَدِّقِينَ} believe (in resurrection after death).
qui disait:Es-tu vraiment de ceux qui croient. 52

That) when we die and become dust and .53 {أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَإِنَّا لَمَدِينُونَ} bones, shall we indeed (be raised up) to receive reward or punishment (according to our deeds).
Est-ce que quand nous mourrons et serons poussière et ossements, .53
nous aurons à rendre des comptes?

The man) said: Will you look down. .54 {قَالَ هَلْ أُنْتُمْ مُطَّلِعُونَ} Il dira:Est-ce que vous voudriez regarder d'en haut? 54

So he looked down and saw him in the midst of .55 {فَاطَّلَعَ فَرَآهُ فِي سَوَاءٍ الْجَحِيمِ} the Fire.

Alors il regardera d'en haut et il le verra en plein dans la Fournaise. 55

He said: By Allâh! You have nearly ruined me..56{قَالَ تَاللَّهِ إِن كِدْتُ لَتُرْدِينِ}
et dira:Par Allah! Tu as bien failli causer ma perte. 56

Had it not been for the Grace of my Lord, I 57{وَلَوْلَا نِعْمَةُ رَبِّي لَكُنْتُ مِنَ الْمُخْضَرِّينَ}
would certainly have been among those brought forth (to Hell.
et sans le bienfait de mon Seigneur, j'aurais certainement été du 57
nombre de ceux qu'on traîne (au supplice.

Are we then not to die (any more? 58{أَفَمَا نَحْنُ بِمَيِّتِينَ}
N'est-il pas vrai que nous ne mourrons? 58

Except our first death, and we shall not be 59{إِلَّا مَوْتَتَنَا الْأُولَىٰ وَمَا نَحْنُ بِمُعَذِّبِينَ}
punished? (after we have entered Paradise.
que de notre première mort et que nous ne serons pas châtiés? 59

Truly, this is the supreme success..60{إِنَّ هَٰذَا لَهُوَ الْفَوْزُ الْعَظِيمُ}
C'est cela, certes, le grand succès. 60

For the like of this let the workers work..61{لِمِثْلِ هَٰذَا فَلْيَعْمَلِ الْعَامِلُونَ}
C'est pour une chose pareille que doivent oeuvrer ceux qui oeuvrent 61

Is that (Paradise) better entertainment or the 62{أَذَلِكَ خَيْرٌ تُزَلَّاهُ أَمْ شَجَرَةُ الزَّقْقُمِ}
tree of Zaqqûm (a horrible tree in Hell?
Est-ce que ceci est meilleur comme séjour, ou l'arbre de Zaqqum? 62

Truly We have made it (as) a trail for the Zâlimûn 63{إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ}
(polytheists, disbelievers, wrongdoers, etc.
Nous l'avons assigné en épreuve aux injustes. 63

Verily, it is a tree that springs out of the 64{إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ}
bottom of Hellfire.

C'est un arbre qui sort du fond de la Fournaise. .64

The shoots of its fruitstalks are like the heads of .65 {طَلْعُهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ}

Shayâtin (devils.

Ses fruits sont comme des têtes de diables. .65

Truly, they will eat thereof and fill their .66 {فَإِنَّهُمْ لَا كِلُونَ مِنْهَا فَمَالُتُونَ مِنْهَا الْبُطُونَ}

bellies therewith.

**Ils doivent certainement en manger et ils doivent s'en remplir le .66
ventre.**

Then on the top of that they will be given .67 {ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِنْ حَمِيمٍ}

**boiling water to drink so that it becomes a mixture (of boiling water
and Zaqqûm in their bellies.**

Ensuite ils auront par-dessus une mixture d'eau bouillante. .67

Then thereafter, verily, their return is to the .68 {ثُمَّ إِنَّ مَرْجِعَهُمْ لِإِلَى الْجَحِيمِ}

flaming fire of Hell.

Puis leur retour sera vers la Fournaise. .68

Verily, they found their fathers on the wrong path..69 {إِنَّهُمْ أَفْلَحُوا آبَاءَهُمْ ضَالِّينَ}

C'est qu'ils ont trouvé leurs ancêtres dans l'égarement. .69

So they (too) hastened in their footsteps..70 {فَهُمْ عَلَى آثَارِهِمْ يُهْرَعُونَ}

et les voilà courant sur leurs traces. .70

And indeed most of the men of old went astray .71 {وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الْأَوَّلِينَ}

before them.

En effet, avant eux, la plupart des anciens se sont égarés. .71

And indeed We sent among them warners .72 {وَلَقَدْ أَرْسَلْنَا فِيهِمْ مُنْذِرِينَ}

(Messengers.

Et Nous avons certes envoyé parmi eux des avertisseurs. .72

Then see what was the end of those who were .73 {فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنْذَرِينَ}
warned (but heeded not.

Regarde donc ce qu'il est advenu de ceux qui ont été avertis. .73

Except the chosen slaves of Allâh (faithful, obedient, .74 {إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ}
and true believers of Islâmic Monotheism.

Exception faite des élus, parmi les serviteurs d'Allah. .74

And indeed Nûh (Noah) invoked Us, and We .75 {وَلَقَدْ نَادَانَا نُوحٌ فَلَنِعْمَ الْمُجِيبُونَ}
are the Best of those who answer (the request.

Noé, en effet, fit appel à Nous qui somme le Meilleur Répondreur .75
(qui exauce les prières.

And We rescued him and his family from the .76 {وَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ}
great distress (i.e. drowning.

Et Nous le sauvâmes, lui et sa famille, de la grande angoisse. .76

And, his progeny, them We made the survivors (i.e. .77 {وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ}
Shem, Ham and Japheth.

et Nous fîmes de sa descendance les seuls survivants. .77

And left for him (a goodly remembrance) among .78 {وَوَضَعْنَا عَلَىٰ نُوحٍ فِي الْآخِرِينَ}
the later generations.

et Nous avons perpétué son souvenir dans la postérité. .78

Salâmun (peace) be upon Nûh (Noah) (from Us) .79 {سَلَامٌ عَلَىٰ نُوحٍ فِي الْعَالَمِينَ}
among the `AlamIn (mankind, jinns and all that exists.

Paix sur Noé dans tout l'univers. .79

Verily, thus We reward the Muhsinûn (gooddoers .80 {إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ}
See V.2:112.

Ainsi récompensons-Nous les bienfaisants. .80

{إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ} 81 (Verily, he (Nûh (Noah عليه السلام)

was one of Our believing slaves.

Il était, certes un de Nos serviteurs croyants. 81

{ثُمَّ أَغْرَقْنَا الْآخَرِينَ} 82 Then We drowned the other (disbelievers and

polytheists, etc.

Ensuite Nous noyâmes les autres. 82

{وَأَنَّ مِنْ شِيعَتِهِ لِبَرَاهِيمَ} 83 And, verily, among those who followed his (Nûh's

(Noah)) way (Islâmic Monotheism) was Ibrâhim (Abraham.

Du nombre de ses coreligionnaires, certes, fut Abraham. 83

{إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ} 84 When he came to his Lord with a pure heart (attached

to Allâh Alone and none else, worshipping none but Allâh Alone true

Islâmic Monotheism, pure from the filth of polytheism.

Quand il vint à son Seigneur avec un coeur sain. 84

{إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَاذَا تَعْبُدُونَ} 85 When he said to his father and to his people: What

is it that which you worship.

Quand il dit à son père et à son peuple: Qu'est-ce que vous adorez?.. 85

{أَفَكَا آلِهَةً دُونَ اللَّهِ تُرِيدُونَ} 86 Is it a falsehood âliha (gods) other than Allâh that

you desire.

Cherchez-vous, dans votre égarement, des divinités en dehors d'Allah? 86

{فَمَا ظَنُّكُمْ بِرَبِّ الْعَالَمِينَ} 87 Then what do you think about the Lord of the `AlamIn

(mankind, jinns, and all that exists?

Que pensez-vous du Seigneur de l'univers? 87

Then he cast a glance at the stars (to deceive them),..88{فَنَظَرَ نَظْرَةً فِي النُّجُومِ}

Puis, il jeta un regard attentif sur les étoiles. 88

And he said: Verily, I am sick (with plague). (He did this 89{فَقَالَ إِنِّي سَقِيمٌ} trick to remain in their temple of idols to destroy them and not to accompany them to the pagan's feast).

et dit: je suis malade. 89

So they turned away from him, and departed (for fear of 90{فَتَوَلَّوْا عَنْهُ مُدْبِرِينَ} the disease.

Ils lui tournèrent le dos et s'en allèrent. 90

Then he turned to their âliha (gods) and said: 91{فَرَاغَ إِلَى آلِهِتِهِمْ فَقَالَ أَلَا تَأْكُلُونَ} Will you not eat (of the offering before you?

* Alors il se glissa vers leurs divinités et dit: Ne mangez-vous pas? 91

What is the matter with you that you speak not? 92{مَا لَكُمْ لَا تَنْطِقُونَ}

Qu'avez-vous à ne pas parler? 92

Then he turned upon them, striking (them) with (his) 93{فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ} right hand.

Puis il se mit furtivement à les frapper de sa main droite. 93

Then they (the worshippers of idols) came, towards him, 94{فَأَقْبَلُوا إِلَيْهِ يَرْفُُونَ} hastening.

Alors (les gens) vinrent à lui en courant. 94

He said: Worship you that which you (yourselves) 95. {قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ} .95
carve?

Il (leur) dit:Adorez-vous ce que vous-mêmes sculptez? 95

While Allâh has created you and what you make..96. {وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ} .96
alors que c'est Allah qui vous a créés, vous et ce que vous fabriquez? .96

They said: Build for him a building (it is said 97. {قَالُوا ابْنُوا لَهُ بُنْيَانًا فَأَلْقُوهُ فِي الْجَحِيمِ} .97
that the building was like a furnace) and throw him into the blazing fire.
Ils dirent:Qu'on lui construise un four et qu'on le lance dans la fournaise. 97

So they plotted a plot against him, but We 98. {فَارَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَسْفَلِينَ} .98
made them the lowest.

Ils voulurent lui jouer un mauvais tour; mais ce sont eux que Nous 98
mimes à bas.

And he said (after his rescue from the fire): 99. {وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ} .99
Verily, I am going to my Lord. He will guide me.
Et il dit:Moi, je pars vers mon Seigneur et il me guidera. 99

My Lord! Grant me (offspring) from the righteous..100. {رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ} .100
Seigneur, fais-moi don d'une (progéniture) d'entre les vertueuz. .100

So We gave him the glad tidings of a forbearing boy..101. {فَبَشِّرْنَاهُ بِغُلَامٍ حَلِيمٍ} .101
Nous lui fîmes donc la bonne annonce d'un garçon (Ismâil) longanime. .101

{فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يُبَيِّئُ لِي أَنِّي أَرَىٰ فِي الْوَنَمِ أَنِّي أَذْبَحُكَ فَانْظُرْ مَاذَا تَرَىٰ} قَالَ يَٰأَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي

And, when he (his son) was old enough to walk with him, he said: O my son! I have seen in a dream that I am slaughtering you (offer you in sacrifice to Allâh). So look what you think! He said: O my father! Do that which you are commanded, Inshâ' Allâh (if Allâh will), you shall find me of AsSâbirIn (the patient ones etc.

Puis quand celui-ci fut en âge de l'accompagner, (Abraham) dit: **102**

O mon fils, je me vois en songe en train de t'immoler. Vois donc ce que tu en penses.

Ismaël dit : O mon cher père, fais ce qui t'es commandé: tu me trouveras, s'il plaIt à Allah, du nombre des endurants.

{فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ} **103**. Then, when they had both submitted themselves (to the Will of Allâh), and he had laid him prostrate on his forehead (or on the side of his forehead for slaughtering.

Puis quand tous deux se furent soumis (à l'ordre d'Allah) et qu'il l'eut jeté su le front. **103**

{وَنَادَيْنَاهُ أَنِ يَا إِبْرَاهِيمُ} **104**. And We called out to him: O Abraham..

voilà que Nous l'appelâmes Abraham. **104**

{قَدْ صَدَّقْتَ الرُّؤْيَا إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ} **105**. You have fulfilled the dream! Verily thus do We reward the Muhsinûn (gooddoers See 2:112.

Tu as confirmé la vision. C'est ainsi que Nous récompensons les bienfaisant. **105**

{إِنَّ هَذَا لَهُوَ أَلْبَاءُ الْمُؤْمِنِينَ} **106**. Verily, that indeed was a manifest trial..

C'était là certes, l'épreuve manifeste. **106**

a {وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ} 107 .And We ransomed him with a great sacrifice (i.e. كبش ram.

Et Nous le rançonnâmes d'une immolation généreuse. .107

And We left for him (a goodly remembrance) among {وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ} 108 the later generations.

Et Nous perpétuâmes son renom dans la postérité. .108

Salâmun (peace) be upon Ibrâhim (Abraham.. {سَلَامٌ عَلَىٰ إِبْرَاهِيمَ} 109

Paix sur Abraham. .109

Thus indeed do We reward the Muhsinûn (gooddoers {كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ} 110 See V.2:112.

Ainsi récompensons-Nous les bienfaisants. .110

Verily, he was one of Our believing slaves.. {إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ} 111

car il était de Nos serviteurs croyants. .111

And We gave him the glad tidings of Ishâque {وَبَشَّرْنَاهُ بِإِسْحَاقَ نَبِيًّا مِّنَ الصَّالِحِينَ} 112 (Isaac) a Prophet from the righteous.

Nous lui fîmes la bonne annonce d'Isaac comme prophète d'entre les .112 gens vertueux.

We blessed him and {وَبَارَكْنَا عَلَيْهِ وَعَلَىٰ إِسْحَاقَ وَمِنْ ذُرِّيَّتِهِمَا مُحْسِنٌ وَظَالِمٌ لِّنَفْسِهِ مُبِينٌ} 113 Ishâque (Isaac). And of their progeny are (some) that do right, and some that plainly wrong themselves.

Et Nous le bénîmes ainsi que Isaac. Parmi leurs descendances il y a .113
(l'homme) de bien et celui qui est manifestement injuste envers lui-même.

And, indeed We gave Our Grace to Mûsa .114 {وَلَقَدْ مَنَّنَا عَلَىٰ مُوسَىٰ وَهَارُونَ}
(Moses) and Hârûn (Aaron.

Et Nous accordâmes certes à Moïse et Aaron des faveurs. .114

And We saved them and their people .115 {وَنَجَّيْنَاهُمَا وَقَوْمَهُمَا مِنَ الْكَرْبِ الْعَظِيمِ}
from the great distress.

et les sauvâmes ainsi que leur peuple, de la grande angoisse. .115

And helped them, so that they became the .116 {وَنَصَرْنَاهُمْ فَكَانُوا هُمُ الْغَالِبُونَ}
victors.

et les secourûmes, et ils furent eux les vainqueurs. .116

And We gave them the clear Scripture..117 {وَأَتَيْنَاهُمَا الْكِتَابَ الْمُسْتَبِينَ}

Et Nous leur apportâmes le livre explicite. .117

And guided them to the Right Path..118 {وَهَدَيْنَاهُمَا الصِّرَاطَ الْمُسْتَقِيمَ}

et les guidâmes vers le droit chemin. .118

And We left for them (a goodly remembrance) .119 {وَوَرَكْنَا عَلَيْهِمَا فِي الْآخِرِينَ}
among the later generations.

Et Nous perpétuâmes leur renom dans la postérité. .119

Salâmun (peace) be upon Mûsa (Moses) and .120 {سَلَامٌ عَلَىٰ مُوسَىٰ وَهَارُونَ}

Hârûn (Aaron.

Paix sur Moïse et Aaron. .120

Verily, thus do We reward the Muhsinûn .121 {إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ}

(gooddoers See V.2:112.

Ainsi récompensons-Nous les bienfaisants. .121

Verily they were two of Our believing slaves..122 {إِنَّهُمَا مِنْ عِبَادِنَا الْمُؤْمِنِينَ}

car ils étaient du nombre de Nos serviteurs croyants. .122

And verily, Iliyâs (Elias) was one of the Messengers..123 {إِنَّهُمَا مِنْ عِبَادِنَا الْمُؤْمِنِينَ}

Elie était, certes, du nombre des Messagers. .123

When he said to his people: Will you not fear Allâh?.124 {إِذْ قَالَ لِقَوْمِهِ أَلَا تَتَّقُونَ}

Quand il dit à son peuple Ne craignez-vous pas (Allah)? 124

Will you call upon Ba`l (a well known idol .125 {أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ}

**of his nation whom they used to worship) and forsake the Best of
creators,**

Invoquerez-vous Baal (une idole) et délaisserez-vous le Meilleur .125

des créateurs,

Allâh, your Lord and the Lord of your .126 {اللَّهُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ}

forefathers?

Allah, votre Seigneur et le Seigneur de vos plus anciens ancêtres? .126

But they denied him (Iliyâs (Elias)), so they will .127 {فَكَذَّبُوهُ فَإِنَّهُمْ لَمُحْضَرُونَ}

certainly be brought forth (to the punishment.

Ils le traitèrent de menteur. Et bien, ils seront emmenées (au .127

châtiment.

Except the chosen slaves of Allâh..128 {إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ}

Exception faite des serviteurs élus d'Allah. .128

And We left for him (a goodly remembrance) .129 {وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ}

among the later generations.

Et Nous perpétuâmes son renom dans la postérité. .129

Salâmun (peace) be upon Ilyâsin (Elias)..130 {سَلَامٌ عَلَىٰ إِيْلَٰسِينَ}

Paix sur Elie et ses adeptes. . 130

Verily, thus do We reward the Muhsinûn .131 {إِنَّا كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ}
(gooddoers, who perform good deeds totally for Allâh's sake only See
V.2:112.

Ainsi récompensons-Nous les bienfaisants. .131

..Verily, he was one of Our believing slaves.132 {إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ}
car il était du nombre de Nos serviteurs croyants. .132

And verily, Lout (Lot) was one of the Messengers..133 {وَإِنَّ لُوطًا لَّمِنْ الْمُرْسَلِينَ}

Et Lot. était, certes, du nombre des Messagers. .133

When We saved him and his family, all..134 {إِذْ نَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ}

Quand Nous le sauvâmes, lui et sa famille, tout entière. .134

Except an old woman (his wife) who was among those .135 {إِلَّا عَجُوزًا فِي الْغَابِرِينَ}
who remained behind.

sauf une vieille femme qu devait disparaître avec les autres. .135

Then We destroyed the rest (the towns of Sodom i.e. at .136 {ثُمَّ دَمَّرْنَا الْآخَرِينَ}
the place of the Dead Sea (now) in Palestine). (See the Book of History by
Ibn KathIr.

Et Nous détruisîmes les autres. .136

Verily, you pass by them in the morning..137 {وَإِنَّكُمْ لَتَمُرُّونَ عَلَيْهِمْ مُصْبِحِينَ}

Et vous passez certainement auprès d'eux le matin. .137

And at night; will you not then reflect? .138 {وَبِاللَّيْلِ أَفَلَا تَعْقِلُونَ}

et la nuit. Ne raisonnez-vous donc pas? .138

And, verily, Yûnus (Jonah) was one of the .139 {وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ}

Messengers.

Jonas était certes, du nombre des Messages. .139

When he ran to the laden ship. .140 {إِذْ أَتَى إِلَى الْفُلِّ الْمَشْحُونِ}

Quand il s'enfuit vers le bateau comble. .140

Then he (agreed to) cast lots, and he was among .141 {فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ}

the losers.

Il prit part au tirage au sort qui le désigna pour être jeté (à la mer. .141

Then a (big) fish swallowed him and he had done .142 {فَالْتَقَمَهُ الْكُتُوتُ وَهُوَ مُلِيمٌ}

an act worthy of blame.

Le poisson l'avalait alors qu'il était blâmable. .142

Had he not been of them who glorify Allâh. .143 {فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ}

S'il n'avait pas été parmi ceux qui glorifient Allah. .143

He would have indeed remained inside its belly .144 {لَلْبَثِ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ}

(the fish) till the Day of Resurrection.

il serait demeuré dans son ventre jusqu'au jour où l'on sera .144

ressuscité.

But We cast him forth on the naked shore while .145 {فَنَبَذْنَاهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ}

he was sick.

Nous le jetâmes sur la terre nue, indisposé qu'il était. .145

And We caused a plant of gourd to grow over him. 146 {وَأَنْبَتْنَا عَلَيْهِ شَجَرَةً مِّنْ يَقْطِينٍ}

Et Nous fîmes pousser au-dessus de lui un plant de courge .146

And We sent him to a hundred thousand (people) or even more. 147 {وَأَرْسَلْنَاهُ إِلَىٰ مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ}

et l'envoyâmes ensuite (comme prophète) vers cent mille homme .147

ou plus.

And they believed; so We gave them enjoyment for a while. 148 {فَآمَنُوا فَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ}

Ils crurent, et nous leu donnâmes jouissance de la vie pour un .148

temps.

Now ask them. 149 {فَاسْتَفْتِهِمُ الرَّبُّ أَلْبنَاتُ وَلَهُمُ الْبنُونَ}

(O Muhammad صلى الله عليه وسلم):

Are there (only) daughters for your Lord and sons for them.

Pose-leur donc la question: .149

Ton Seigneur aurait-Il des filles et eux des fils?"

Or did We create the angels females while they were witnesses?. 150 {أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنَاثًا وَهُمْ شَاهِدُونَ}

Ou bien avons-Nous créé des Anges de sexe féminin, et en sont-ils .150

témoins?

Verily, it is of their falsehood that they (Quraish pagans) say. 151 {أَلَا إِنَّهُمْ مِّنْ أَفْكِهَمُ يَقُولُونَ}

Certes, ils disent dans leur mensonge. .151

Allâh has begotten (offspring the angels being the daughters of Allâh)? And, verily, they are liars. 152 {وَلَدَ اللَّهُ وَإِنَّهُمْ لَكَاذِبُونَ}

Allah a engendre; mais ce sont certainement des menteurs. .152

Has He (then chosen daughters rather than sons? .153 {أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ}

Aurait-Il choisi des filles de préférence à des fils? .153

What is the matter with you? How do you decide? .154 {مَا لَكُمْ كَيْفَ تَحْكُمُونَ}

Qu'avez-vous donc à juger ainsi? .154

Will you not then remember? .155 {أَفَلَا تَذَكَّرُونَ}

Ne réfléchissez-vous donc pas? .155

Or is there for you a plain authority? .156 {أَمْ لَكُمْ سُلْطَانٌ مُبِينٌ}

Ou avez-vous un argument évident? .156

Then bring your Book if you are truthful? .157 {فَأْتُوا بِكِتَابِكُمْ إِن كُنْتُمْ صَادِقِينَ}

Apportez donc votre Livre si vous êtes véridiques? .157

And they have invented a .158 {وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجَنَّةِ نَسَبًا وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ}

kinship between Him and the jinns, but the jinns know well that they have indeed to appear (before Him) (i.e. they will be brought for accounts.

Et ils ont établi entre Lui et les djinns une parenté, alors que les .158

djinns savent bien qu'ils (les mécréants) vont être emmenés (pour le châtiment.

Glorified be Allâh! (He is free) from what they .159 {سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ}

attribute unto Him.

Gloie à Allah. Il est au-dessus de ce qu'ils décrivent. .159

Except the slaves of Allâh, whom He choses (for .160 {إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ}

His Mercy i.e. true believers of Islâmic Monotheism who do not attribute false things unto Allâh.

Excepetion faite des serviteurs élus d'Allah. .160

So, verily you (pagans) and those whom you worship .161 {فَيَأْتِكُمْ وَمَا تَعْبُدُونَ} (idols.

En vérité, vous et tout ce que vous adorez. .161

Cannot lead astray (turn away from Him (Allâh) .162 {مَا أَنتُمْ عَلَيْهِ بِفَاتِنِينَ} anyone of the believers.

ne pourrez tenter (personne. .162

Except those who are predestined to burn in Hell..163 {إِلَّا مَنْ هُوَ صَالِ الْجَحِيمِ} excepté celui qui sera brûlé dans la Fournaise. .163

And there is not one of us (angels) but has his .164 {وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ} known place (or position.

Il n'y en a pas un, parmi nous, qui n'ait une place connue. .164

And verily, we (angels), we stand in rows for the .165 {وَإِنَّا لَنَحْنُ الصَّافُّونَ} prayers (as you Muslims stand in rows for your prayers.
nous sommes certes, les rangés en rangs. .165

And verily, we (angels), indeed are those who glorify .166 {وَإِنَّا لَنَحْنُ الْمُسَبِّحُونَ} (Allâh's Praises i.e. perform prayer.
et c'est nous certes, qui célébrons la gloire (d'Allah. .166

And indeed they (Arab pagans) used to say..167 {وَإِنْ كَانُوا لَيَقُولُونَ} Même s'ils disaient: .167

If we had a reminder as had the men of old .168 {لَوْ أَنَّ عِنْدَنَا ذِكْرًا مِّنَ الْأَوَّلِينَ} (before the coming of Prophet Muhammad
صلی اللہ علیہ وسلم
as a Messenger of Allâh.

Si nous avions eu un Rappel de (nos) ancêtres. ".168

We would have indeed been the chosen slaves of .169 {لَكُنَّا عِبَادَ اللَّهِ الْمَخْلُصِينَ} Allâh (true believers of Islâmic Monotheism.

nous aurions été certes les serviteurs élus d'Allah. .169

But (now that the Qur'ân has come) they .170 {فَكَفَرُوا بِهِ فَسَوْفَ يَعْلَمُونَ}
disbelieve therein (i.e. in the Qur'ân and in Prophet Muhammad
صلى الله عليه وسلم

and all that which he brought, the Divine Revelation), so ,
they will come to know.
And, verily, Our Word has gone forth of .171 {وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ}
old for Our slaves, the Messengers.
En effet, Notre Parole a déjà été donnée à Nos serviteurs, les .171
Messagers.

That they verily would be made triumphant..172 {إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ}
que ce sont eux qui seront secourus. .172

And that Our hosts! they verily would be the .173 {وَأَنَّ جُنْدَنَا لَهُمُ الْغَالِبُونَ}
victors.
et que Nos soldats auront le dessus. .173

So turn away (O Muhammad.174 {فَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ}
صلى الله عليه وسلم)
from them for a while.
Eloigne-toi d'eux, jusqu'à un certain temps. .174

And watch them and they shall see the .175 {وَأَنْبَصِرُ لَهُمْ فَسَوْفَ يُنْصَرُونَ}
punishment.
et observe-les: ils verront bientôt. .175

Do they seek to hasten on Our Torment?.176 {أَفَعَدَابَنَا يَسْتَعْجِلُونَ}
176. Quoi! est-ce Notre châtiment qu'ils cherchent à hâter?

Then, when it descends in their courtyard (i.e. near to them), evil will be the morning for those who had been warned.

Quand il tombera dans leur place, ce sera alors un mauvais matin pour ceux qu'on a avertis.

So turn (O Muhammad, away from them for a while.
وَوَلِّ عَنْهُمْ حَتَّىٰ حِينٍ ۖ 178
صلى الله عليه وسلم)

Et éloigne-toi d'eux jusqu'à un certain temps. 178

And watch and they shall see (the torment, et observe; ils verront bientôt. 179
وَأَبْصِرْ فَسَوْفَ يُبْصِرُونَ ۖ 179

Glorified be your Lord, the Lord of Honour and Power! (He is free) from what they attribute unto Him.
Gloire à ton Seigneur, le Seigneur de la puissance. Il est au-dessus de ce qu'ils décrivent. 180
سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ۖ 180

And peace be on the Messengers. Et paix sur les Messagers. 181
وَسَلَامٌ عَلَى الْمُرْسَلِينَ ۖ 181

And praise to Allah, the Lord and cherisher of the worlds.
et louange à Allah, Seigneur de l'univers. 182
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۖ 182 –

. Sûrat Sâd XXXVIII
SAD
سورة ص 38 SOURATE

Sâd (These letters (Sâd etc.) are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings). By the

Qur'ân full of reminding (explanations and honour for the one who believes in it.

SAd. Par le Coran, au renom glorieux (dikr .1

{بَلِ الَّذِينَ كَفَرُوا فِي عِزَّةٍ وَشِقَاقٍ}2. Nay, those who desbelieve are in false pride and opposition.

Ceux qui ont mécru sont plutôt dans l'orgueil et le schisme. .2

{كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِّنْ قَرْنٍ فَنَادَواْ وَلَآتٍ حِينَ مَنَاصٍ}3. How many a generation We have destroyed before them! And they cried out when there was no longer time for escape.

.3 Que de généations avant eux avons-Nous fait périr, qui ont crié, hélas, quand il n'était plus temps d'échapper. And they (Arab pagans) {وَعَجِبُواْ أَن جَاءَهُمْ مُّنذِرٌ مِّنْهُمْ وَقَالَ الْكَافِرُونَ هَٰذَا سَاحِرٌ كَذَّابٌ}4. wonder that a warner (Prophet Muhammad صلى الله عليه وسلم)

has come to them from among themselves. And the disbelievers say: This (Prophet Muhammad صلى الله عليه وسلم) is a sorcerer, a liar.

.4 Et ils (les Mecquois) s'étonnèrent qu'un avertisseur parmi eux leur soit venu, et les infidèles disent:C'est un magicien et un grand menteur.

{أَجْعَلِ آلَآلِهَةً إِلَٰهًا وَاحِدًا إِنَّ هَٰذَا لَشَيْءٌ عَجَابٌ}5. Has he made the âliha (gods) (all) into One Ilâh (God Allâh). Verily, this is a curious thing.? Réduira-t-il les divinités à un Seul Dieu? Voilà une chose vraiment étonnante.?

{وَأَنطَلَقَ الْآمِلَاتُ مِنْهُمْ أَنِ امْشُواْ وَاصْبِرُواْ عَلَىٰ آلِهَتِكُمْ إِنَّ هَٰذَا لَشَيْءٌ يُرَادُ}6. And the leaders among them went about (saying): Go on, and remain constant to your âliha (gods)! Verily, This is a thing designed (against you. Allez-vous en, et restez :Et leurs notables partirent en disant .6 constants à vous dieux: c'est là vraiment une chose souhaitable.

**We have not heard (the like) of .7 {مَا سَمِعْنَا بِهَذَا فِي آلِإِمْلَةٍ إِلَّا خَيْرٌ مِنْ هَذَا إِلَّا أَخْلَاقٌ} .7
this in the religion of these later days (i.e. Christianity). This is nothing
but an invention! (Tafsir AlQurtubi.**

**Nous n'avons pas entendu cela dans la dernière religion (le .7
Christianisme); ce n'est en vérité que pure invention.**

**{أَنْزَلَ عَلَيْهِ الذِّكْرُ مِنْ بَيْنِنَا بَلْ هُمْ فِي شَكٍّ مِّنْ ذِكْرِي بَلْ لَّمَّا يَذُوقُوا عَذَابٌ} .8
Has the Reminder
been sent down to him (alone) from among us? Nay, but they are in
doubt about My Reminder (this Qur'ân)! Nay, but they have not tasted
(My) Torment?**

Quoi! C'est sur lui, parmi nous, qu'on aurait fait descendre le Rappel .8

**Plutôt ils sont dans le doute au sujet de Mon message. Ou (le Coran
plutôt ils n'ont pas encore goûté à Mon châtiment.
Or have they the treasures of the Mercy .9 {أَمْ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ} .9
of your Lord, the AllMighty, the Real Bestower?**

**Ou bien détiennent-ils les trésors de la miséricorde de ton Seigneur, .9
le Puissant, le Dispensateur par excellence.**

**{أَمْ لَهُمْ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَلْيَرْتَقُوا فِي الْأَسْبَابِ} .10
Or is it that the dominion
of the heavens and the earth and all that is between them is theirs? If
so, let them ascend up with means (to the heavens.**

**Ou bien ont-ils le royaume des cieux et de la terre et de ce qui existe .10
entre eux? Eh bien, qu'ils y montent par n'importe quel moyen.**

**{جُنْدٌ مَّا هُنَالِكَ مَهْزُومٌ مِّنَ الْأَحْزَابِ} .11
As they denied Allâh's Message) they will be
a defeated host like the confederates of the old times (who were
defeated.**

Une armée de coalisés qui, ici-même, sera mise en déroute .11

**{كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَفِرْعَوْنُ ذُو الْأَوْتَادِ} .12
Before them (were many who) belied .12
(Messengers), the people of Nûh (Noah); and `Ad; and Fir`aun
(Pharaoh) the man of stakes (with which he used to punish the people.
Avant eux, le peuple de Noé, les Aad et Pharaon l'homme aux pals .12
(ou aux Pyramides.**

And Thamûd, and the people of .13 {وَتَمُودُ وَقَوْمُ لُوطٍ وَأَصْحَابُ الْأَيْكَةِ أُولَئِكَ الْأَخْزَابُ}
Lout (Lot), and the dwellers of the wood: such were the confederates.
et les Tamud, le peuple de Lot, et les gens d'Al-Aykah, (ont tous .13
démenti leurs Messagers). Voilà les coalisés.

Not one of them but belied the Messengers; .14 {إِنْ كُلٌّ إِلَّا كَذَبَ الرُّسُلَ فَحَقَّ عِقَابُ}
therefore My Torment was justified.
Il n'en est aucun qui n'ait traité les Messagers de menteurs. Et bien, .14
Ma punition s'est avérée contre eux.

And these only wait for a single .15 {وَمَا يَنْظُرُ هَؤُلَاءِ إِلَّا صَيْحَةً وَاحِدَةً مَّا لَهَا مِنْ فَوَاقٍ}
Saihah (shout (i.e. the blowing of the Trumpet by the angel Israfil
Sarafil)) there will be no pause or ending thereto (till everything will
perish except Allâh (the only God full of Majesty, Bounty and Honour.
Ceux-ci n'attendant qu'un seul Cri, sans répétition. .15

They say: Our Lord! Hasten to us .16 {وَقَالُوا رَبَّنَا عَجِّلْ لَنَا قِطَّنَا قَبْلَ يَوْمِ الْحِسَابِ}
Qittana (i.e. our Record of good and bad deeds so that we see it) before
the Day of Reckoning.
Et ils disent: Seigneur, hâte-nous notre part avant le jour des .16
Comptes.

Be patient (O Muhammad.17 {أَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَادْكُرْ عَبْدَنَا دَاوُودَ ذَا الْأَيْدِ إِنَّهُ أَوَّابٌ}
صلی اللہ علیہ وسلم)
of what they say, and remember Our slave Dâwûd (David), endued with
power. Verily, he was ever oftreturning in all matters and in repentance
(toward Allâh.
Endure ce qu'ils disent; et rappelle-toi David, Notre serviteur, doué .17
de force (dans l'adoration) et plein de repentir (à Allah.

Verily, We made the mountains to .18 {إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعَشِيِّ وَالْإِشْرَاقِ}
glorify Our Praises with him (Dâwûd (David)) in the `Ashi (i.e. after the
midday till sunset) and Ishrâq (i.e. after the sunrise till midday.

**Nous soumettes les montagnes à glorifier Allah, soir et matin, en sa .18
compagnie.**

**And (so did) the birds assembled: all obedient to .19 {وَالطَّيْرَ مَحْشُورَةً كُلٌّ لَهُ أَوَّابٌ}
him (Dâwûd (David)) (i.e. they come and glorify Allah's Praises along
(with him). (Tafsir AlQurtubi.**

**de même que les oiseaux assemblés en masse, tous ne faisant .19
qu'obéir à lui (Allah.**

**We made his kingdom strong and .20 {وَشَدَدْنَا مُلْكَهُ وَأَتَيْنَاهُ الْحِكْمَةَ وَفَصْلَ الْخِطَابِ}
gave him AlHikmah (Prophethood, etc.) and sound judgement in
speech and decision.
Et Nous renforçâmes son royaume et lui donnâmes la sagesse et la .20
faculté de bien juger.**

**And has the news of the litigants .21 {وَهَلْ أَتَاكَ نَبَأُ الْخَصْمِ إِذْ تَسَوَّرُوا الْمِحْرَابَ}
reached you? When they climbed over the wall into (his) Mihrâb (a
praying place or a private room.**

**Et t'est-elle parvenue la nouvelle des disputeurs quand ils .21
grimpèrent au mur du sanctuaire.**

**{إِذْ دَخَلُوا عَلَى دَاوُودَ فَفَزِعَ مِنْهُمْ قَالُوا لَا تَخَفْ خَصْمَانِ بَغَى بَعْضُنَا عَلَى بَعْضٍ فَاحْكُم بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطْ
وَاهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ} .22
When they entered in upon Dâwûd (David), he was .22
terrified of them. They said: Fear not! (We are) two litigants, one of
whom has wronged the other, therefore judge between us with truth,
and treat us not with injustice, and guide us to the Right Way.
Quand ils entrèrent auprès de David, il en fut effrayé. Ils dirent: .22
N'aie pas peur! Nous sommes tous deux en dispute; l'un de nous a fait
du tort à l'autre. Juge donc en toute équité entre nous, ne sois pas
injuste et guide-nous vers le chemin droit.**

**Verily, this .23 { إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعِجَةً وَلِيَ نَعِجَةً وَاحِدَةً فَقَالَ أَكْفَلْنِيهَا وَعَزَّنِي فِي الْخِطَابِ }
 my brother (in religion) has ninety nine ewes, while I have (only) one
 ewe, and he says: Hand it over to me, and he overpowered me in speech.
 Celui-ci est mon frère: il a quatre-vingt-dix-neuf brebis, tandis que .23
 je n'ai qu'une brebis. Il m'a dit: Confie-la-moi,
 et dans la conversation, il a beaucoup fait pression sur moi.**

**{ قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعِجَتِكَ إِلَىٰ نِعَاجِهِ وَإِنَّ كَثِيرًا مِّنَ الْخُلَطَاءِ لِيَبْغِيَ بَعْضُهُمْ عَلَىٰ بَعْضٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ وَظَنَّ دَاوُودُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ } .24 (David))
 said (immediately without listening to the opponent): He has
 wronged you in demanding your ewe in addition to his ewes. And,
 verily, many partners oppress one another, except those who believe
 and do righteous good deeds, and they are few. And Dâwûd (David)
 guessed that We have tried him and he sought Forgiveness of his Lord,
 and he fell down prostrate and turned (to Allâh) in repentance.
 Il (David) dit: Il a été certes injuste envers toi en demandant de .24
 joindre ta brebis à ses brebis.**

**Beaucoup de gens transgressent les droits de leurs associés, sauf ceux
 qui croient et accomplissent les bonnes oeuvres - cependant ils sont bien
 rares. - Et David pensa alors que Nous l'avions mis à l'épreuve. Il
 demanda donc pardon à son Seigneur et tomba prosterné et se repentit.**

**So We forgave him that, and verily, .25 { فَغَفَرْنَا لَهُ ذَلِكَ وَإِنَّ لَهُ عِندَنَا لَزُلْفَىٰ وَحُسْنَ مَّآبٍ }
 for him is a near access to Us, and a good place of (final) return
 (Paradise).
 Nous lui pardonnâmes. Il aura une place proche de Nous et un beau .25
 refuge.**

**{ يٰدَاوُودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ
 يَظِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ } .26 O Dâwûd (David)! Verily!
 We have placed you as a successor on the earth; so judge you between
 men in truth (and justice) and follow not your desire for it will mislead
 you from the Path of Allâh. Verily those who wander astray from the
 Path of Allâh (shall) have a severe torment, because they forgot the Day
 of Reckoning.**

O David, Nous avons fait de toi un calife sur la terre. Juge donc en ²⁶ toute équité parmi les gens et ne suis pas la passion: sinon elle t'égarera du sentier d'Allah. Car ceux qui s'égarent du sentier d'Allah auront un dur châtement pour avoir oublié le Jour des Comptes.

And ²⁷ {وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ}

We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve (in Islâmic Monotheism) from the Fire.

Nous n'avons pas créé le ciel et la terre et ce qui existe entre eux en ²⁷ vain. C'est ce que pensent ceux qui ont mécru. Malheur à ceux qui ont mécru pour le feu (qui les attend.

Shall We ²⁸ {أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ}

treat those who believe (in the Oneness of Allâh Islâmic Monotheism) and do righteous good deeds, as Mufsidûn (those who associate partners in worship with Allâh and commit crimes) on earth? Or shall We treat the Muttaqûn (pious See V.2:2), as the Fujjâr (criminals, disbelievers, the wicked, etc?

Traiterons-Nous ceux qui croient et accomplissent les bonnes ²⁸ oeuvres comme ceux qui commettent du désordre sur terre? ou traiterons-Nous les pieux comme les pervers?

This is) a Book (the Qur'ân) ²⁹ {كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ}

which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember.

Voici) un Livre béni que Nous avons fait descendre vers toi, afin ²⁹ qu'ils méditent sur ses versets et que les doués d'intelligence réfléchissent.

And to Dâwûd (David) We gave ³⁰ {وَوَهَبْنَا لِدَاوُدَ سُلَيْمَانَ نِعَمَ الْعَبْدِ إِنَّهُ أَوَّابٌ}

Sulaimân (Solomon). How excellent (a) slave! Verily, he was ever oftreturning in repentance (to Us.

Et à David Nous fîmes don de Salomon, - quel bon serviteur! - Il ³⁰ était plein de repentir.

When there were displayed before him, in {إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّافِنَاتُ الْجِيَادُ} 31 the afternoon, well trained horses of the highest breed (for Jihâd (holy fighting in Allâh's Cause.

Quand un après-midi, on lui présenta de magnifiques chevaux de 31 course.

And he said: Alas! I did {فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي حَتَّى تَوَارَتْ بِالْحِجَابِ} 32 love the good (these horses) instead of remembering my Lord (in my `Asr prayer) till the time was over, and (the sun) had hidden in the veil (of night.

il dit:Oui, je me suis complu à aimer les biens (de ce monde) au point 32 (d'oublier) le rappel de mon Seigneur jusqu'à ce que (le soleil) se soit caché derrière son voile.

Then he said Bring them (horses) back {رُدُّوْهَا عَلَيَّ فَطَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ} 33 to me. Then he began to pass his hand over their legs and their necks (till the end of the display.

Ramenez-les moi. 33

Alors il se mit à leur couper les pattes et les cous.

And, indeed We did try Sulaimân {وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ جَسَداً ثُمَّ أَنَابَ} 34 (Solomon) and We placed on his throne Jasadan (a devil, so he lost his kingdom for a while) but and he did return (to Allâh with obedience and in repentance, and to his throne and kingdom by the Grace of Allâh.

Et Nous avons certes éprouvé Salomon en plaçant sur son siège un 34 corps. Ensuite, il se repentit.

He said: My Lord! {قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِّنْ بَعْدِي إِنَّكَ أَنْتَ الْوَهَّابُ} 35 Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me: Verily, You are the Bestower.

Il dit:Seigneur, pardonne-moi et fais-moi don d'un royaume tel que 35 nul après moi n'aura de pareil. C'est Toi le grand Dispensateur.

So, We subjected to him the wind; {فَسَخَرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ} 36.
it blew gently by his order whithersoever he willed.
Nous lui assujettîmes alors le vent qui, par son ordre, soufflait 36
modérément partout où il voulait.

And also the Shayâtin (devils) from the jinns {وَالشَّيَاطِينَ كُلَّ بَنَّاءٍ وَغَوَّاصٍ} 37.
(including) every kind of builder and diver.
De même que les diables, bâtisseurs et plongeurs de toutes sortes. 37

And also others bound in fetters..{وَأَخْرَيْنَ مُفْرَنِينَ فِي الْأَصْفَادِ} 38.
Et d'autres encore, accouplés dans des chaînes. 38

Saying of Allâh to Sulaimân {هَٰذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ} 39.
(Solomon)): This is Our gift: so spend you or withhold, no account will
be asked.
Voilà Notre don; distribue-le ou retiens-le sans avoir à en rendre 39
compte.

And verily, he enjoyed a near access to Us, {وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَّآبٍ} 40.
and a good final return (Paradise.
Et il a une place rapprochée de Nous et un beau refuge. 40

And remember Our slave {وَاذْكُرْ عَبْدَنَا أَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ} 41.
Ayûb (Job), when he invoked his Lord (saying): Verily Shaitân (Satan) has
touched me with distress (by ruining my health) and torment (by ruining my
wealth.
Et rappelle-toi Job, Notre serviteur, lorsqu'il appela son Seigneur: 41
Le Diable m'a infligé détresse et souffrance.*

Allâh said to him): Strike the ground with {أَرْكُضْ بِرِجْلِكَ هَٰذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ} 42.
your foot: This is (a spring of) water to wash in, cool and a (refreshing)
drink.
Frappe (la terre) de ton pied: voici une eau fraîche pour te laver et voici 42
de quoi boire.

And We gave him (back) his .43 {وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا وَذِكْرَىٰ لَآؤِلِي الْأَلْبَابِ} family, and along with them the like thereof, as a Mercy from Us, and a Reminder for those who understand.
Et Nous lui rendîmes sa famille et la fîmes deux fois plus nombreuse, .43 comme une miséricorde de Notre part et comme un rappel pour les gens doués d'intelligence.

And take in your .44 {وَخُذْ بِيَدِكَ ضِغْتًا فَاَضْرِبْ بِهِ وَلَا تَحْنُتْ إِنَّا وَجَدْنَاهُ صَابِرًا نُّعَمِّ الْعَبْدَ إِنَّهُ أَوَّابٌ} hand a bundle of thin grass and strike therewith (your wife), and break not your oath . Truly! We found him patient. How excellent a slave! Verily he was ever oftreturning in repentance (to Us).
Et prends dans ta main un faisceau de brindilles, puis frappe avec cela. .44 Et ne viole paston serment. Oui, Nous l'avons trouvé vraiment endurant. Quel bon serviteur! Sans cesse il se repentait.

And remember Our slaves, .45 {وَاذْكُرْ عِبَادَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولِي الْأَيْدِي وَالْأَبْصَارِ} Ibrâhim (Abraham), Ishâque (Isaac), and Ya`qûb (Jacob), (all) owners of strength (in worshipping Us) and (also) of religious understanding.
Et rappelle-toi Abraham, Issac et Jacob, Nos serviteurs puissants et .45 clairvoyants.

Verily We did choose them by granting them .46 {إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ} (a good thing, i.e.) the remembrance of the home (in the Hereafter and they used to make the people remember it, and also they used to invite the people to obey Allâh and to do good deeds for the Hereafter).
Nous avons fait d'eux l'objet d'une distinction particulière: le rappel .46 de l'au-dela.

And they are with Us, verily, of the chosen .47 {وَالَهُمْ عِندَنَا لَمِنَ الْمُصْطَفَيْنَ الْأَخْيَارِ} and the best.

Ils sont auprès de Nous, certes, parmi les meilleurs élus. .47
And remember Ismâ'il (Ishmael), .48 {وَاذْكُرْ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ وَكُلٌّ مِّنَ الْأَخْيَارِ} AlYasa`â (Elisha), and DhulKifl (Isaiah), all are among the best.

Et rappelle-toi Ismaël et Elisée, et Dal Kifl, chacun d'eux parmi les .48
meilleurs.

This is a Reminder. And verily, for the .49 {هَذَا ذِكْرٌ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَآبٍ} Muttaqûn (pious and righteous persons See V.2:2) is a good find return (Paradise.

Cela est un rappel. C'est aux pieux qu'appartient, en vérité, la .49
meilleure retraite.

Adn (Edn) Paradise (everlasting Gardens), .50 {جَنَّاتٍ عَدْنٍ مُّفْتَحَةٌ لَهُمْ الْأَبْوَابُ} whose doors will be open for them, (It is said in (Tafsir AtTabarI, Part 23, Page 174) that one can speak to the doors, just one tells it to open and close, and it will open or close as it is ordered.
Les Jardins d'Eden, aux portes ouvertes pour eux. .50

Therein they will recline; therein they .51 {مُتَكِّينَ فِيهَا يَدْعُونَ فِيهَا بِفَاكِهَةٍ كَثِيرَةٍ وَشَرَابٍ} will call for fruits in abundance and drinks.
où, accoudés, ils demanderont des fruits abondants et des boissons. .51

And beside them will be QâsirâtatTarf (chaste .52 {وَعِنْدَهُمْ قَاصِرَاتُ الطَّرْفِ أَتْرَابٌ} females (wives) restraining their glances (desiring none except their husbands)), (and) of equal ages.
Et auprès d'eux seront les belles au regard chaste, toutes du même .52
âge.

This it is what you (AlMuttaqûn the pious see .53 {هَذَا مَا تُوعَدُونَ لِيَوْمِ الْحِسَابِ} V.2:2) are promised for the Day of Reckoning.
Voilà ce qui vous est promis pour le Jour des Comptes. .53

It will be said to them)! Verily, this is Our .54 {إِنَّ هَذَا لَرِزْقُنَا مَا لَهُ مِنْ نَفَادٍ} Provision which will never finish.

Ce sera Notre attribution inépuisable. .54

This is so! And for the Tâghûn (transgressors, 55. {هَٰذَا وَإِنَّ لِلطَّاغِينَ كَشْرًا مَّآبٍ} the disobedient to Allâh and His Messenger disbelievers in the Oneness of Allâh, criminals, etc.), will be an evil final return (Fire. Voilà! Alors que les rebelles auront certes la pire retraite. 55

Hell! Where they will burn, and worst (indeed) is 56. {جَهَنَّمَ يَصْلَوْنَهَا فَبِئْسَ الْمِهَادُ} that place to rest.

L'Enfer où ils brûleront. Et quel affreux lit. 56

This is so! Then let them taste it, a boiling fluid 57. {هَٰذَا فَلْيَذُوقُوهُ حَمِيمٌ وَغَسَّاقٌ} and dirty wound discharges.

Voilà! Qu'ils y goûtent: eau bouillante et eau purulente. 57

And other (torments) of similar kind, all together..58. {وَأَآخِرُ مِنْ شَكْلِهِ أَزْوَاجٌ} et d'autres punitions du même genre. 58

This is a troop entering with 59. {هَٰذَا فَوْجٌ مُّفْتَحِمٌ مَّعَكُمْ لَا مَرْحَبًا بِهِمْ إِنَّهُمْ صَالُوا النَّارِ} you (in Hell), no welcome for them! Verily, they shall burn in the Fire. Voici un groupe qui entre précipitamment en même temps que vous, 59 nulle bienvenue à eux, Ils vont brûler dans le Feu.

The followers of the 60. {قَالُوا بَلْ أَنْتُمْ لَا مَرْحَبًا بِكُمْ أَنْتُمْ قَدْ مَتَمَّمْتُمْهُ لَنَا فَبِئْسَ الْفَرَارُ} misleaders will say): Nay, you (too)! No welcome for you! It is you (misleaders) who brought this upon us (because you misled us in the world), so evil is this place to stay in. Ils dirent: Pas bienvenue pour vous, plutôt. C'est vous qui avez 60 préparé cela pour nous. Quel mauvais lieu de séjour.

They will say: Our Lord! 61. {قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَٰذَا فَزِدْهُ عَذَابًا ضِعْفًا فِي النَّارِ} Whoever brought this upon us, add to him a double torment in the Fire. Ils dirent: Seigneur, celui qui nous a préparé cela, ajoute-lui un 61 double châtiment dans le Feu.

And they will say: What is the matter with us that we see not men whom we used to count among the bad ones?

Et ils dirent: Pourquoi ne voyons-nous pas des gens que nous comptions parmi les malfaiteurs?

Did we take them as an object of mockery, or have (our) eyes failed to perceive them? Est-ce que nous les avons raillés (à tort) ou échappent-ils à nos regards?

Verily that is the very truth, the mutual dispute of the people of the Fire. Telles sont en vérité les querelles des gens du Feu.

{قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَا مِن إِلَهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ} 65 Say (O Muhammad صلى الله عليه وسلم): I am only a warner and there is no Ilâh (God) except Allâh (none has the right to be worshipped but Allâh) the One, the Irresistible. Dis: Je ne suis qu'un avertisseur. Point de divinité à part Allah, l'Unique, le Dominateur Suprême.

{رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفَّارُ} 66 The Lord of the heavens and the earth and all that is between them, the AllMighty, the OftForgiving. Seigneur des cieux et de la terre et de ce qui existe entre eux, le Puissant, le Grand Pardonneur.

{قُلْ هُوَ نَبَأٌ عَظِيمٌ} 67 Say: That (this Qur'ân) is a great news. Dis: Ceci (le Coran) est une grande nouvelle.

{أَنْتُمْ عَنْهُ مُعْرِضُونَ} 68 From which you turn away. mais vous vous en détournez.

I had no knowledge of the chiefs .69 {مَا كَانَ لِي مِنْ عِلْمٍ بِالْمَلَائِكَةِ إِذْ يَخْتَصِمُونَ}
(angels) on high when they were disputing and discussing (about the creation of Adam.

Je n'avais aucune connaissance de la cohorte sublime au moment où .69
elle disputait.

{إِنْ يُوحَىٰ إِلَيَّ إِلَّا أَنَّمَا أَنَا نَذِيرٌ مُّبِينٌ} .70
Only this has been revealed to me, that I am
a plain warner.

Il m'est seulement révélé que je suis un avertisseur clair. .70

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

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

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

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

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

Alors tous les Anges se prosternèrent. .73

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

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

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

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

Iblis (Satan)) said: I am better than he, } 76 {قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ }
You created me from fire, and You created him from clay.
Je suis meilleur que lui, dit (Iblis,) Tu m'as créé de feu et tu l'as créé ^{*}76
d'argile

Allâh) said: Then get out from here; for verily you } 77 {قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ }
are outcast.
Allah dit :. Sors d'ici, te voilà banni. 77^{*}

And verily My Curse is on you till the Day of } 78 {وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ }
Recompense.
et sur toi sera ma malédiction jusqu'au jour de la Rétribution. 78

Iblis (Satan)) said: My Lord! Give me then } 79 {قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ }
respite till the Day the (dead) are resurrected.
Seigneur, dit (Iblis,) donne-moi donc un délai, jusqu'au jour où ils ^{*}79
seront ressuscités.

Allâh) said: Verily! You are of those allowed respite. } 80 {قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ }
Allah dit :Tu es de ceux à qui un délai est accordé. 80^{*}
Till the Day of the time appointed.. 81 {إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ }
jusqu'au jour de l'Instant bien Connu 81

IblIs (Satan)) said: By Your Might, then I will surely mislead them all. 82 {قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ}

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

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

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

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

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

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

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

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

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

`AlamIn (mankind and jinns.

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

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

Et certainement vous en aurez des nouvelles bientôt. 88

.Sûrat AzZumar(The Groups) XXXIX

AZ-ZUMAR (LES GROUPEs)

SOURATE 39 سورة الزمر

The revelation of this Book (the Qur'ân) is 1. {تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ}
from Allâh, the All Mighty, the All Wise.

La révélation du Livre vient d'Allah, le Puissant, le Sage. 1

Verily We have sent down the 2. {إِنَّا أَنْزَلْنَاهُ إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصاً لَهُ الدِّينَ}
Book to you (O Muhammad
صلى الله عليه وسلم)

in truth: So worship Allâh (Alone) by doing religious deeds sincerely
for Allâh's sake only.

Nous t'avons fait descendre le Livre en toute vérité. Adore donc Allah 2
en Lui vouant un culte exclusif.

{أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ} 3.
Surely the religion (i.e. the

worship and the obedience) is for Allâh only. And those who take
Auliyâ' (protectors, helpers, lords, gods etc.) besides Him (say): We
worship them only that they may bring us near to Allâh. Verily Allâh
will judge between them concerning that wherein they differ. Truly,
Allâh guides not him who is a liar, and a disbeliever.

C'est à Allah qu'appartient la religion pure. Tandis que ceux qui 3
prennent des protecteurs en dehors de Lui disent: Nous ne les adorons
que pour qu'ils nous rapprochent davantage d'Alla.
En vérité, Allah jugera parmi eux sur ce en quoi ils divergent. Allah ne
guide pas celui qui est menteur et grand ingrat.

{لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَاصْطَفَىٰ مِمَّا يَخْلُقُ مَا يَشَاءُ سُبْحَانَهُ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ} 4.
Had Allâh
willed to take a son (or offspring), He could have chosen whom He
pleased out of those whom He created. But glory be to Him! (He is
above such things). He is Allâh, the One, the Irresistible.

**Si Allah avait voulu S'attribuer un enfant, Il aurait certes choisi ce 4
qu'Il eût voulu parmi ce qu'Il crée. Gloire à Lui! C'est Lui Allah,
l'Unique, le Dominateur Suprême.**

**{خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ
كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى أَلَا هُوَ الْعَزِيزُ الْغَفَّارُ}** 5. He has created the heavens and the earth with truth. He makes the night to go in the day and makes the day to go in the night. And He has subjected the sun and the moon. Each running (on a fixed course) for an appointed term. Verily, He is the All Mighty, the Oft Forgiving.

**Il a créé les cieux et la terre en toute vérité. Il enroule la nuit sur le 5
jour et enroule le jour sur la nuit, et Il a assujetti le soleil et la lune à
poursuivre chacun sa course pour un terme fixé. C'est bien Lui le
Puissant, le Grand Pardonneur.**

**{خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَانزَلَ لَكُمْ مِنَ الْأَنْعَامِ ثَمَانِيَةَ أَزْوَاجٍ يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ
خَلْقًا مِّنْ بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ ذَلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ لَا إِلَهَ إِلَّا هُوَ فَاتَىٰ تُصْرَفُونَ}** 6. He created you (all) from a single person (Adam); then made from him his wife (Hawwa' (Eve)). And He has sent down for you of cattle eight pairs (of the sheep, two, male and female; of the goats, two, male and female; of the oxen, two, male and female; and of the camels, two, male and female). He creates you in the wombs of your mothers: creation after creation in three veils of darkness. Such is Allâh your Lord. His is the kingdom. Lâ ilâha illa Huwa (none has the right to be worshipped but He). How then are you turned away?

**Il vous a créés d'une personne unique et a tiré d'elle son épouse. Et Il 6
a fait descendre (créé) pour vous huit couples de bestiaux. Il vous crée
dans les ventres de vos mères, création après création, dans trois
ténèbres. Tel est Allah, votre Seigneur! A Lui appartient toute la
Royauté. Point de divinité à part Lui. Comment pouvez-vous vous
détourner (de son culte)?**

**{إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ
رَبِّكُمْ مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ}** 7. If you disbelieve, then verily, Allâh is not in need of you; He likes not disbelief for His slaves. And if you are grateful (by being believers), He is pleased therewith for

you. No bearer of burdens shall bear the burden of another. Then to your Lord is your return, and He will inform you what you used to do.

Verily He is the AllKnower of that which is in (men's) breasts.

Si vous ne croyez pas, Allah se passe largement de vous. De Ses .7

serviteurs cependant, Il n'agrée pas la mécréance. Et si vous êtes reconnaissants, Il l'agrée pour vous. Nul pécheur ne portera les péchés d'autrui. Ensuite, vers votre Seigneur sera votre retour: Il vous informera alors de ce que vous faisiez car Il connaît parfaitement le contenu des poitrines.

{وَإِذَا مَسَّ الْإِنْسَانَ ضَرْبٌ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِّنْهُ نَسِيَ مَا كَانَ يَدْعُو إِلَيْهِ مِن قَبْلُ وَجَعَلَ لِلَّهِ أَنْدَادًا لِّیُضِلَّ عَنْ سَبِيلِهِ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحَابِ النَّارِ} .8

And when some hurt touches man, he cries to his Lord (Allâh Alone), turning to Him in repentance. But when He bestows a favour upon him from Himself, he forgets that for which he cried for before, and he sets up rivals to Allâh, in order to mislead others from His Path. Say: Take pleasure in your disbelief for a while: surely you are (one) of the dwellers of the Fire.

Et quand un malheur touche l'homme, il appelle son Seigneur en se .8

tournant vers Lui. Puis quand Il lui accorde de Sa part un bienfait, il oublie la raison pour laquelle il faisait appel, et il assigne à Allah des égaux, afin d'égarer (les gens) de Son chemin. Dis: Jouis de ta " mécréance un court moment. Tu fais partie des gens du Feu.

{أَمَّنْ هُوَ قَانَتْ آثَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ} .9

Is one who is obedient to Allâh, prostrating himself or standing (in prayer) during the hours of the night, fearing the Hereafter and hoping for the Mercy of his Lord (like one who disbelieves)? Say: Are those who know equal to those who know not? It is only men of understanding who will remember (i.e. get a lesson from Allâh's Signs and Verses.

Est-ce que celui qui, aux heures de la nuit, reste en dévotion, .9

prosterné et debout, prenant garde à l'au-delà et espérant la miséricorde de son Seigneur. Dis: miséricorde de son Seigneur. Dis: Sont-ils égaux, ceux qui savent et " ceux qui ne savent pas? Seule les doués d'intelligence se rappellent.

{قُلْ لِعِبَادِ الَّذِينَ آمَنُوا اتَّقُوا رَبَّكُمْ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَأَرْضُ اللَّهِ وَاسِعَةٌ إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ} 10. Say (O Muhammad صلى الله عليه وسلم):

RO My slaves who believe (in the Oneness of Allâh Islâmic Monotheism), be afraid of your Lord (Allâh) and keep your duty to Him. Good is (the reward) for those who do good in this world, and Allâh's earth is spacious (so if you cannot worship Allâh at a place, then go to another)! Only those who are patient shall receive their reward in full, without reckoning.

Dis :O Mes serviteurs qui avez cru! Craignez votre Seigneur. 10 Ceux qui ici-bas font le bien, auront une bonne (récompense). La terre d'Allah vaste et les endurants auront leur pleine récompense sans compter.

{قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ} 11. Say (O Muhammad صلى الله عليه وسلم):
Verily I am commanded to worship Allâh (Alone) by obeying Him and doing religious deeds sincerely for His sake only.
Dis :II m'a été ordonné d'adorer Allah en Lui vouant exclusivement 11" le culte.

And I am commanded (this) in order that I .12 {وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ} may be the first of those who submit themselves to Allâh (in Islâm) as Muslims.
et il m'a été ordonné d'être le premier des Musulmans. .12

{قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ} 13. Say (O Muhammad صلى الله عليه وسلم):
Verily if I disobey my Lord, I am afraid of the torment of a great Day.
Dis :Je crains, si je désobéis à mon Seigneur, le châtement d'un jour 13" terrible.

{قُلِ اللَّهُ أَعْبُدُ مُخْلِصًا لَهُ دِينِي} 14. Say (O Muhammad صلى الله عليه وسلم)
Allâh Alone I worship by doing religious deeds sincerely for His sake only and not to show off, and not to set up rivals with Him in worship.
Dis :C'est Allah que j'adore, et Lui voue exclusivement mon culte. " 14

{فَاعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ قُلْ إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيَهُمْ يَوْمَ الْقِيَامَةِ أَلَا ذَلِكَ هُوَ الْخُسْرَانُ

So worship what you like besides Him..15 {الْمُبِينُ}

Say (O Muhammad صلى الله عليه وسلم):

The losers are those who will lose themselves and their families on the Day of Resurrection. Verily, that will be a manifest loss.

Adorez donc, en dehors de Lui, qui vous voudrez .Dis: Les perdants 15 sont ceux qui, au Jour de la Résurrection, auront causé la perte ce leurs C'est bien cela la perte évidente. propres âmes et celles de leurs familles

{لَهُمْ مِنْ فَوْقِهِمْ ظُلَلٌ مِنَ النَّارِ وَمِنْ تَحْتِهِمْ ظُلَلٌ ذَلِكَ يُخَوِّفُ اللَّهَ بِهِ عِبَادَهُ يَعْبَادُ فَاذْكُرُونِ} 16 . They shall have coverings of Fire, above them and covering (of Fire) beneath them. With this Allâh does frighten His slave: O My slaves, therefore fear Me.

Au-dessus d'eux, ils auront des couches de feu, et des couches au-dessus d'eux. Voilà ce dont Allah menace Ses esclaves. O Mes esclaves, craignez-Moi donc.*

{وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَىٰ فَبَشِّرْ عِبَادِ} 17 . Those who avoid AtTâghût (false deities) by not worshipping them and turn to Allâh (in repentance), for them are glad tidings; so announce the good news to My slaves.

Et à ceux qui s'écartent des Tagut pour ne pas les adorer, tandis 17 qu'ils reviennent à Allah, à eux la bonne nouvelle! Annonce la bonne nouvelle à Mes serviteurs.

{الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَٰئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَٰئِكَ هُمْ أُولُو الْأَلْبَابِ} 18 . Those who listen to the Word (good advice Lâ ilâha illAllâh (none has the right to be worshipped but Allâh) and Islâmic Monotheism, etc.) and follow the best thereof (i.e. worship Allâh Alone, repent to Him and avoid Tâghût, etc.) those are (the ones) whom Allâh has guided and those are men of understanding.

qui prêtent l'oreille à la Parole, puis suivent ce qu'elle contient de 18 meilleur. Ce sont ceux-là qu'Allah a guidés et ce sont eux les doués d'intelligence.

Is, then one against whom the .19 {أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ أَفَأَنْتَ تُنْقِذُ مَنْ فِي النَّارِ}
Word of punishment is justified (equal to the one who avoids evil)? Will
you (O Muhammad صلى الله عليه وسلم)

rescue him who is in the Fire?
Et bien quoi! Celui contre qui s'avère le décret du châtement, .19
est-ce que tu sauves celui qui est dans le Feu?

{لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ غُرَفٌ مِّنْ فَوْقِهَا غُرَفٌ مَّبْنِيَّةٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَعَدَ اللَّهُ لَا يُخْلِفُ اللَّهُ
الميعادُ} .20
But those who fear their Lord (Allâh) and keep their duty to
Him, for them are built lofty rooms; one above another under which
rivers flow (i.e. Paradise). (This is) the Promise of Allâh: and Allâh does
not fail in (His) Promise.

Mais ceux qui auront craint leur Seigneur auront (Pour demeure) .20
des étages (au Paradis) au-dessus desquels d'autres étages sont
construits et sous lesquels coulent les rivières. Promesse d'Allah! Allah
ne manque pas à Sa promesse.

{أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنَابِيعَ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُّخْتَلِفًا أَلْوَانُهُ ثُمَّ يَهِيجُ فَتَرَاهُ
مُصْفَرًّا ثُمَّ يَجْعَلُهُ حُطَامًا إِنَّ فِي ذَلِكَ لَذِكْرًا لِأُولِي الْأَلْبَابِ} .21
See you not, that Allâh sends
down water (rain) from the sky, and causes it to penetrate the earth,
(and then makes it to spring up) as watersprings, and afterward
thereby produces crops of different colours, and afterward they wither
and you see them turn yellow; then He makes them dry and broken
pieces. Verily, in this, is a Reminder for men of understanding.

Ne vois-tu pas qu'Allah fait descendre du ciel de l'eau, puis Il .21
l'achemine vers des sources dans la terre; ensuite, avec cela, Il fait
sortir une culture aux couleurs diverses, laquelle se fane ensuite, de
sorte que tu la vois jaunir; ensuite, Il la réduit en miettes. C'est là
certainement un rappel aux (gens) doués d'intelligence.

{أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِّنْ رَبِّهِ فَوَيْلٌ لِلْقَاسِيَةِ قُلُوبُهُمْ مِّنْ ذِكْرِ اللَّهِ أُولَٰئِكَ فِي ضَلَالٍ
مُّبِينٍ} .22
Is he whose breast Allâh has opened to Islâm, so that he is in
light from His Lord (as he who is a nonMuslim)? So woe to those whose
hearts are hardened against remembrance of Allâh! They are in plain
error.

**Est-ce que celui dont Allah ouvre la poitrine à l'Islam et qui détient .22
ainsi une lumière venant de Son Seigneur... Malheur donc à ceux dont
les coeurs sont endurcis contre le rappel d'Allah. Ceux-là sont dans un
égarement évident.**

{اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَّثَانِيَ تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ} 23. Allâh has sent down

**the Best Statement, a Book (this Qur'ân), its parts resembling each
other (in goodness and truth) (and) oft repeated. The skins of those who
fear their Lord shiver from it (when they recite it or hear it). Then their
skin and their heart soften to the remembrance of Allâh. That is the
guidance of Allâh. He Guides therewith whom He pleases; and
whomever Allâh sends astray, for him there is no guide.**

**Allah a fait descendre le plus beau des récits, un Livre dont .23
(certains versets) se ressemblent et se répètent. Les peaux de ceux qui
redoutent leur Seigneur frissonnent (à l'entendre); puis leurs peaux et
leurs coeurs s'apaisent au rappel d'Allah. Voilà le (Livre) guide d'Allah
par lequel Il guide qui Il veut. Mais quiconque Allah égare n'a point de
guide.**

{أَفَمَنْ يَتَّقِي بِوَجْهِهِ سُوءَ الْعَذَابِ يَوْمَ الْقِيَامَةِ وَقِيلَ لِلظَّالِمِينَ ذُوقُوا مَا كُنتُمْ تَكْسِبُونَ} 24. Is he then, who
**will confront with his face the awful torment on the Day of
Resurrection (as he who enters peacefully in Paradise)? And it will be
said to the Zâlimûn (polytheists and wrongdoers, etc.): Taste what you
used to earn.**

**Est-ce que celui qui, au Jour de la Résurrection, se sera protégé le .24
visage contre le pire châtement... Et l'on dira aux injustes:
Goûtez à ce que vous avez acquis.**

{كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَآتَاهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ} 25. Those before them belied,
**and so the torment came on them from directions they perceived not.
Ceux qui ont vécu avant eux ont démenti (les Messagers), le .25
châtement leur est venu par où ils ne le pressentaient pas.**

So Allâh made .26 {فَأَذَافَهُمُ اللَّهُ الْخِزْيَ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ}
them to taste the disgrace in the present life, but greater is the torment
of the Hereafter if they only knew.

Allah leur a fait goûter l'ignomonie dans la vie présente. Le .26
châtiment de l'au-delà, cependant, est plus grand, si seulement ils
savaient.

And indeed We have put .27 {وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ لَعَلَّهُمْ يَتَذَكَّرُونَ}
forth for men, in this Qur'ân every kind of similitude in order that they
may remember.

Nous avons, dans ce Coran, cité pour les gens des exemples de toutes .27
sortes afin qu'ils se souviennent.

An Arabic Qur'ân, without any .28 {قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَعَلَّهُمْ يَتَّقُونَ}
crookedness (therein) in order that they may avoid all evil which Allâh
has ordered them to avoid, fear Him and keep their duty to Him.
Un Coran (en langue) arabe, dénué de tortuosité, afin qu'ils soient .28
pieux.

{ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ وَرَجُلًا سَلَمًا لِرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ} .29
Allâh puts forth a similitude: a (slave) man belonging to many
partners (like those who worship others along with Allâh) disputing
with one another, and a (slave) man belonging entirely to one master
(like those who worship Allâh Alone). Are those two equal in
comparison? All the praises and thanks be to Allâh! But most of them
know not.

Allah a cité comme parabole un homme appartenant à des associés .29
se querellant à son sujet et un (autre) homme appartenant à un seul
homme: sont-ils égaux en exemple? Louanges à Allah! Mais la plupart
d'entre eux ne savent pas.

{إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ} .30 Verily you (O Muhammad صلى الله عليه وسلم)
will die, and verily they (too) will die.
En vérité tu mourras et ils mourront eux aussi. .30

Then, on the Day of Resurrection, you 31. {ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ}
will be disputing before your Lord.
ensuite, au Jour de la Résurrection, vous vous disputerez auprès de 31
votre Seigneur.

Then, who 32. {فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَّبَ بِالصِّدْقِ إِذْ جَاءَهُ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ}
does more wrong than one who utters a lie against Allâh, and denies the
truth (this Qur'ân, the Prophet (Muhammad
صلی اللہ علیہ وسلم)
and the Islâmic Monotheism), when it comes to him! Is there not in
Hell an abode for the disbelievers?
Quel pire injuste donc, que celui qui ment contre Allah et qui traite 32
de mensonge la vérité quand elle lui vient? N'est-ce pas dans l'Enfer
qu'il y a un refuge pour les mécréants?

And he (Muhammad) 33. {وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ أُولَٰئِكَ هُمُ الْمُتَّقُونَ}
who has brought the truth (this Qur'ân and Islâmic
Monotheism) and (those who) believed therein (i.e. the true believers of
Islâmic Monotheism), those are AlMuttaqûn (the pious and righteous
persons See V.2:2.
Tandis que celui qui vient avec la vérité et celui qui la confirme, 33
ceux-là sont les pieux.

They shall have all that they will 34. {لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ جَزَاءُ الْمُحْسِنِينَ}
desire with their Lord. That is the reward of Muhsinûn (gooddoers see
the footnote of V.9:120.
Ils auront tout ce qu'ils désireront auprès de leur Seigneur; voilà la 34
récompense des bienfaisants.

So that Allâh 35. {لِيَكْفِرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا وَيَجْزِيَهُمْ أَجْرَهُمْ بِأَحْسَنِ الَّذِي كَانُوا يَعْمَلُونَ}
may expiate from them the evil of what they did and give them the
reward, according to the best of what they used to do.
afin qu'Allah leur efface les pires de leurs actions et les récompense 35
selon ce qu'ils auront fait de meilleur.

Is not Allâh .36 {أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ}

Sufficient for His slave? Yet they try to frighten you with those (whom they worship) besides Him! And whom Allâh sends astray, for him there will be no guide.

**Allah ne suffit-Il pas à Son esclave (comme soutien)? Et ils te font .36
peur avec ce qui est en dehors de Lui. Et quiconque Allah égare n'a point de guide.**

And whomsoever Allâh guides, .37 {وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ أَلَيْسَ اللَّهُ بِعَزِيزٍ ذِي انْتِقَامٍ}
for him there will be no misleader. Is not Allâh AllMighty, Possessor of Retribution.?

**Quiconque Allah guide, nul ne peut l'égarer. Allah n'est-Il pas .37
Puissant et Détenteur du pouvoir de châtier?**

{وَلَيْنِ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِيَ بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَاتُ رَحْمَتِهِ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ}

And verily if you ask them: Who created the heavens and the earth? .38

Surely they will say: Allâh (has created them). Say: Tell me then, the things that you invoke besides Allâh if Allâh intended some harm for me, could they remove His harm? Or if He (Allâh) intended some mercy for me, could they withhold His Mercy? Say : Sufficient for me is Allâh; in Him those who trust (i.e. believers) must put their trust.

Si tu leur demandais :Qui a créé les cieux et la terre?38

**Ils diraient: Allah .Dis:Voyez-vous ceux que vous invoquez en dehors
d'Allah; si Allah me voulait du mal, est-ce que (ces divinités) pourraient dissiper Son mal? Ou s'Il me voulait une miséricorde, pourraient-elles retenir Sa miséricorde?Dis:Allah me suffit: c'est en Lui que placent
leur confiance ceux qui cherchent un appu.**

Say: (O Muhammad.39 {قُلْ يٰقَوْمِ اَعْمَلُوا عَلٰى مَكَائَتِكُمْ اِنِّىْ عَامِلٌ فَاَسَوْفَ تَعْلَمُوْنَ}
صلى الله عليه وسلم)

RO My people! Work according to your way, I am working (according to my way). Then you will come to know.

Dis :O mon peuple, agissez selon votre méthode, moi j'agirai (selon ³⁹ la mienne). Bientôt vous saurez.

To whom comes a disgracing .40 {مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ} torment, and on whom descends an everlasting torment. sur qui s'abattra un châtement qui l'avilira; et sur qui se justifiera .40 un châtement durable.

{إِنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ لِلنَّاسِ بِالْحَقِّ فَمَنِ اهْتَدَىٰ فَلِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ} .41 (O Muhammad صلى الله عليه وسلم)

the Book (this Qur'ân) for mankind in truth. So whosoever accepts the guidance, it is only for his ownself, and whosoever goes astray, he goes astray only for his (own) loss. And you (O Muhammad صلى الله عليه وسلم) are not a Wakil (trustee or disposer of affairs, or guardian etc.) over them.

Nous t'avons fait descendre le Livre, pour les hommes, en toute .41 vérité. Quiconque se guide (le fait) pour son propre bien; et quiconque s'égare, s'égare à son détriment. Tu n'es nullement responsable (de leurs propres affaires.

{اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فِيمَسِكُ إِلَّيْهَا قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ} .42 It is Allâh Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed. Verily, in this are signs for a people who think deeply.

Allah reçoit les âmes au moment de leur mort ainsi que celles qui ne .42 meurent pas au cours de leur sommeil. Il retient celles à qui Il a décrété la mort, tandis qu'Il renvoie les autres jusqu'à un terme fixé. Il y a certainement là des preuves pour des gens qui réfléchissent.

Have they taken 43. {أَمْ اتَّخَذُوا مِنْ دُونِ اللَّهِ شُفَعَاءَ قُلْ أُولَئِكَ كَانُوا لَا يَمْلِكُونَ شَيْئًا وَلَا يَعْقِلُونَ}

(others) as intercessors besides Allâh? Say: Even if they have power over nothing whatever and have no intelligence?

:Ont-ils adopté, en dehors d'Allah, des intercesseurs? Dis : 43

Quoi! Même s'ils ne détiennent rien et sont dépourvus de raison.?"

Say: To Allâh belongs 44. {قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ثُمَّ إِلَيْهِ تُرْجَعُونَ}

all intercession. His is the Sovereignty of the heavens and the earth.

Then to Him you shall be brought back,

Dis:L'intercession toute entière appartient à Allah. A Lui la royauté 44

des cieux et de la terre. Puis c'est vers Lui que vous serez ramenés.

{وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ

يَسْتَبْشِرُونَ} 45. And when Allâh Alone is mentioned, the hearts of those who

believe not in the Hereafter are filled with disgust (from the Oneness of and when those (whom they obey or worship) besides Him (توحيد الله) Allâh

(like all false deities other than Allâh, it may be a Messenger like `Iesa (Jesus) son of Maryam (Mary), `Uzair (Ezra), an angel, a pious man, a jinn, or any other creature even idols, graves of religious people, saints, priests, monks, etc.) are mentioned, behold, they rejoice.

Et quand Allah est mentionné seul (sans associés), les coeurs de ceux 45

qui ne croient pas en l'au-delà se crispent et quand on mentionne ceux

qui sont en dehors de Lui, voilà qu'ils se réjouissent.

{قُلْ اللَّهُمَّ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ

يَخْتَلِفُونَ} 46. Say (O Muhammad صلى الله عليه وسلم):

SO Allâh! Creator of the heavens and the earth! AllKnower of the Ghaib (unseen) and the seen! You will judge between your slaves about that wherein they used to differ.

Dis:O Allah, Créateur des cieux et de la terre, Connaisseur de tout ce 46

que le monde ignore comme de ce qu'il perçoit, c'est Toi qui jugeras entre Tes serviteurs ce sur quoi ils divergeaient.

{وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ مِنْ سُوءِ الْعَذَابِ يَوْمَ الْقِيَامَةِ وَبَدَا لَهُمْ مِنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ} 47. And those who did wrong (the polytheists and

disbelievers in the Oneness of Allâh), if they had all that is in earth and therewith as much again, they verily, would offer it to ransom themselves therewith on the Day of Resurrection from the evil torment; and there will become apparent to them from Allâh, what they had not been reckoning.

Si les injustes possédaient tout ce qui se trouve sur la terre, - et 47
autant encore, - ils l'offriraient comme rançon pour échapper au pire châtiment le Jour de la Résurrection; et leur apparaîtra, de la part d'Allah, ce qu'ils n'avaient jamais imaginé.

{وَبَدَا لَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ} 48. And the evils of that which they earned will become apparent to them, and they will be encircled by that which they used to mock at.

et leur apparaîtront les méfaits qu'ils ont commis, et ce dont ils se 48
raillaient les enveloppera.

{فَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَانَا ثُمَّ إِذَا خَوَّلْنَاهُ نِعْمَةً مِنَّا قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ بَلْ هِيَ فِتْنَةٌ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ} 49. When harm touches man, he calls to Us (for help); then when

We have (rescued him from that harm and) changed it into a favour from Us, he says: Only because of knowledge (that I possess) I obtained it. Nay, it is only a trial, but most of them know not.
Quand un malheur touche l'homme, il Nous invoque. Quand ensuite 49
Nous lui accordons une faveur de Notre part, il dit:
C'est une épreuve, plutôt; mais la Je ne la dois qu'à (ma) science^{*}
plupart d'entre eux ne savent pas.

{قَدْ قَالُوا الَّذِينَ مِنْ قَبْلِهِمْ فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ} 50. Verily those before them said it, yet (all) that they had earned availed them not.
Ainsi parlaient ceux qui vécurent avant eux. Mais ce qu'ils ont 50
acquis ne leur a servi à rien.

So, 51. {فَأَصَابَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَالَّذِينَ ظَلَمُوا مِنْ هَؤُلَاءِ سَيَّئَاتُ مَا كَسَبُوا وَمَا هُمْ بِمُعْجِزِينَ}
the evil results of that which they earned overtook them. And those who
did wrong of these (people to whom you (Muhammad
صلى الله عليه وسلم)

have been sent), will also be overtaken by the evil results (torment) for
that which they earned; and they will never be able to escape.

**Ils furent donc atteints par les mauvaises conséquences de leurs 51
acquis Ceux de ces gens (les Mecquois) qui auront commis l'injustice
seront atteints par les mauvaises conséquences de leurs acquis et ils ne
pourront s'opposer à la puissance (d'Allah.**

Do they not 52. {أَوَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ}
know that Allâh enlarges the provision for whom He wills, and straitens
it (for whom He wills). Verily in this are signs for the folk who believe.
Ne savent-ils pas qu'Allah attribue Ses donc avec largesse ou les 52
restreint à qui Il veut? Il y a en cela des preuves pour des gens qui
croient.

**{قُلْ لِّعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ
الرَّحِيمُ} 53.** Say: O `IbâdI (My slaves) who have transgressed against
themselves (by committing evil deeds and sins)! Despair not of the
Mercy of Allâh: verily Allâh forgives all sins. Truly He is OftForgiving,
Most Merciful.

**Dis: O Mes serviteurs qui avez commis des excès à votre propre 53
détriment, ne désespérez pas de la miséricorde d'Allah. Car Allah
pardonne tous les péchés. Oui, c'est Lui le Pardonneur, le Très
Miséricordieux.**

{وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ} 54. And turn in
repentance and in obedience with true Faith (Islâmic Monotheism) to
your Lord and submit to Him, (in Islâm), before the torment comes
upon you, then you will not be helped.
**Et revenez repentant à votre Seigneur, et soumettez-vous à Lui, 54
avant que ne vous vienne le châtiment et vous ne recevez alors aucun
secours.**

And وَأَتَّبِعُوا أَحْسَنَ مَا أُنزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ مَنْ قَبْلَ أَنْ يَأْتِيَكُمُ الْعَذَابُ بَغْتَةً وَأَنْتُمْ لَا تَشْعُرُونَ} 55.
follow the best of that which is sent down to you from your Lord (i.e. this Qur'ân, do what it orders you to do and keep away from what it forbids), before the torment comes on you suddenly while you perceive not.

Et suivez la meilleure révélation qui vous est descendue de la part de 55.
votre Seigneur, avant que le châtement ne vous vienne soudain, sans que vous ne (le) pressentiez.

Lest a person أَنْ تَقُولَ نَفْسٌ يَحْسَرُنَا عَلَىٰ مَا فَرَطْتُ فِي جَنْبِ اللَّهِ وَإِنْ كُنْتُ لَمِنَ السَّخِرِينَ} 56.
should say: Alas, my grief that I was undutiful to Allâh (i.e. I have not done what Allâh has ordered me to do), and I was indeed among those who mocked (at the truth! i.e. Lâ ilâha illAllâh (none has the right to be worshipped but Allâh), the Qur'ân, and Muhammad صلى الله عليه وسلم

and at the faithful believers, etc.
avant qu'une âme ne dise: Malheur à moi pour mes manquements 56
envers Allah. Car j'ai été certes, parmi les railleurs.

Or (lest) he should say: If only Allâh أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنْتُ مِنَ الْمُتَّقِينَ} 57.
had guided me, I should indeed have been among the Muttaqûn (pious and righteous persons See V.2:2.
Si Allah m'avait guidée, j'aurais été certes, parmi ou qu'elle ne dise: 57
les pieux .

Or (lest) he should say أَوْ تَقُولَ حِينَ تَرَى الْعَذَابَ لَوْ أَنَّ لِي كَرَّةً فَأَكُونَ مِنَ الْمُحْسِنِينَ} 58.
when he sees the torment: If only I had another chance (to return to the world), then I should indeed be among the Muhsinûn (gooddoers See V.2:112.
ou bien qu'elle ne dise en voyant le châtement: Ah! S'il y avait pour 58
moi un retour! Je serais alors parmi les bienfaisants.

Yes! Verily there came to بَلَىٰ قَدْ جَاءَكَ آيَاتِي فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ وَكُنْتَ مِنَ الْكَافِرِينَ} 59.
you My Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.)

and you denied them, and were proud (see F.N. of V.22:9) and were
among the disbelievers.

Oh que si! Mes versets te sont venus et tu les as traités de ⁵⁹.
mensonge, tu t'es enflé d'orgueil et tu étais parmi les mécréants.

And on ⁶⁰. {وَيَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ} ⁶⁰.
the Day of Resurrection you will see those who lied against Allâh (i.e.
attributed to Him sons, partners, etc.) their faces will be black. Is there
not in Hell an abode for the arrogant?

Et au Jour de la Résurrection, tu verras les visages de ceux qui ⁶⁰.
mentaient sur Allah, assombris. N'est-ce pas dans l'Enfer qu'il y aura
une demeure pour les orgueilleux?

And Allâh will deliver ⁶¹. {وَيُنَجِّي اللَّهُ الَّذِينَ اتَّقَوْا بِمَفَازَتِهِمْ لَا يَمَسُّهُمُ السُّوءُ وَلَا هُمْ يَحْزَنُونَ} ⁶¹.
those who are the Muttaqûn (pious See V.2:2) to their places of success
(Paradise). Evil shall touch them not, nor shall they grieve.
Et Allah sauvera ceux qui ont été pieux en leur faisant gagner (leur ⁶¹.
place au Paradis). Nul mal ne les touchera et ils ne seront point affligés.

Allâh is the Creator of all things, ⁶². {اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ} ⁶².
and He is the Wakîl (Trustee, Disposer of affairs, Guardian, etc.) over
all things.
Allah est le Créateur de toute chose, et de toute chose Il est Garant. ⁶²

To Him belong ⁶³. {لَّهُ مَقَالِيدُ السَّمَاوَاتِ وَالْأَرْضِ وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ} ⁶³.
the keys of the heavens and the earth. And those who disbelieve in the
Ayât (proofs, evidences, verses, signs, revelations, etc.) of Allâh, such
are they who will be the losers.
Il détient les clefs des cieux et de la terre; et ceux qui ne croient pas ⁶³.
au versets d'Allah, ce sont ceux-là les perdants.

{قُلْ أَفَغَيْرَ اللَّهِ تَأْمُرُونَنِي أَعْبُدُ أَيُّهَا الْجَاهِلُونَ} ⁶⁴. Say (O Muhammad صلى الله عليه وسلم
to the polytheists, etc.): Do you order me to worship other than Allâh?
O you fools.

Dis :Me commanderez-vous d'adorer une autre qu'Allah, O ⁶⁴ ignorants?

{وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكَتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ} .65 And
indeed it has been revealed to you (O Muhammad
صلى الله عليه وسلم)

as it was to those (Allâh's Messengers) before you: If you join others in ,
worship with Allâh, (then) surely (all) your deeds will be in vain, and
you will certainly be among the losers.

En effet, il t'a été révéle, ainsi qu'à ceux qui t'ont précédé: .65
Si tu donnes des associés à Allah, ton oeuvre sera certes vaine; et tu ^{*}
seras très certainement du nombre des perdants.

{بَلِ اللَّهِ فَاعْبُدْ وَكُنْ مِنَ الشَّاكِرِينَ} .66 Nay! But worship Allâh (Alone and none
else), and be among the grateful.
Tout au contraire, adore Allah seul et sois du nombre des .66
reconnaisants.

{وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعاً قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ} .67 They made not a just estimate of Allâh such as is due to Him.
And on the Day of Resurrection the whole of the earth will be grasped
by His Hand and the heavens will be rolled up in His Right Hand.
Glorified be He, and High is He above all that they associate as partners
with Him.

Ils n'ont pas estimé Allah comme Il devrait l'être alors qu'au Jour .67
de la Résurrection, Il fera de la terre entière une poignée, et les cieux
seront pliés dans Sa (main) droite. Gloire à Lui! Il est au-dessus de ce
qu'ils Lui associent.

{وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ} .68 And the Trumpet will be blown, and all who are in the heavens
and all who are on the earth will swoon away, except him whom Allâh
will. Then it will blown a second time, and behold they will be standing,
looking on (waiting.

Et on soufflera dans la Trompe, et voilà que ceux qui seront dans les .68
cieux et ceux qui seront sur la terre seront foudroyés, sauf ceux
qu'Allah voudra (épargner). Puis on y soufflera de nouveau, et les voilà
debout à regarder.

{وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجِيءَ بِالنَّبِيِّينَ وَالشُّهَدَاءِ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ}

And the earth will shine with the light of its Lord (Allâh, when He .69
will come to judge among men): and the Book will be placed (open);
and the Prophets and the witnesses will be brought forward; and it will
be judged between them with truth, and they will not be wronged.
Et la terre resplendira de la lumière de son Seigneur; le Livre sera .69
déposé, et on fera venir les prophètes et les témoins; on décidera parmi
eux en toute équité et ils ne seront point lésés.

70.And each person will be paid in {وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ}

full of what he did; and He is Best Aware of what they do.
et chaque âme sera pleinement rétribuée pour ce qu'elle aura .70
oeuvré. Il (Allah) connaIt mieux ce qu'ils font.

{وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا ۚ حَتَّىٰ إِذَا جَاءُوهَا فَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ
يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا قَالُوا بَلَىٰ وَلَكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ}

And those who disbelieved will be driven to Hell in groups: till, when .71
they reach it, the gates thereof will be opened (suddenly like a prison at
the arrival of the prisoners). And its keepers will say, Did not the
Messengers come to you from yourselves, reciting to you the Verses of
your Lord, and warning you of the Meeting of this Day of yours? They
will say: Yes, but the Word of torment has been justified against the
disbelievers.

Et ceux qui avaient mécréu seront conduits par groupes à l'Enfer. .71

Puis, quand ils y parviendront, ses portes s'ouvriront et ses gardiens
leur diront:

Des messagers (choisis) parmi vous ne vous sont-ils pas venus, vous *
récitant les versets de votre Seigneur et vous avertissant de la rencontre
de votre jour que voici?

Ils diront: si, mais le décret du châtement s'est avéré juste contre les mécréants.

It will be said (to them): {قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبِئْسَ مَثْوًى لِّلْمُتَكَبِّرِينَ} 72.

Enter you the gates of Hell, to abide therein. And (indeed) what an evil abode of the arrogant.

Entrez, (leur) dira-t-on, par les portes de l'Enfer, pour y demeurer " 72 éternellement. Qu'il est mauvais le lieu de séjour des orgueilleux.

{وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ} 73.

And those who kept their duty to their Lord will be led 73. to Paradise in groups, till, when they reach it, and its gates will be opened (before their arrival for their reception) and its keepers will say:

Salâmun `Alaikum (peace be upon you)! You have done well, so enter here to abide therein.

Et ceux qui avaient craint leur Seigneur seront conduits par groupes 73 au Paradis. Puis, quand ils y parviendront et que ses portes s'ouvriront, ses gardiens leur diront:

Salut à vous! Vous avez été bons: entrez donc, pour y demeurer " éternellement

{وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ فَنِعْمَ أَجْرُ الْعَامِلِينَ}

And they will say: All the praises and thanks be to Allâh Who has 74 fulfilled His Promise to us and has made us inherit (this) land. We can dwell in Paradise where we will; how excellent a reward for the (pious good) workers.

Et ils diront: Louange à Allah qui nous a tenu Sa promesse et nous a " 74 fait hériter la terre! Nous allons nous installer dans le Paradis là où Que la récompense de ceux qui font le bien est excellente. nous voulons.

{وَتَرَى الْمَلَائِكَةَ حَافِّينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ}

And you will see the angels surrounding the Throne (of Allâh) from 75 all round, glorifying the praises of their Lord (Allâh). And they (all the creatures) will be judged with truth. And it will be said. All the praises

and thanks be to Allâh, the Lord of the `AlamIn (mankind, jinns and all that exists.

Et tu verras les Anges faisant cercle autou du Trône, célébrant les 75 louanges de leur Seigneur et Le gloifiant. Et il sera jugé entre eux en toute équité, et l'on dira: Louange à Allah, Seigneur de l'univers.

.Sûrat Ghâfir or AlMû'min(The Forgiver or The Believer) XL

GAFIR (LE PARDONNEUR)

سورة غافر 40 SOURATE

Hâ. MIm. (These letters are one of the miracles of the Qur'ân, 1 {حم} and none but Allâh (Alone) knows their meanings.
H'a, Mim .1

The revelation of the Book (this Qur'ân) is 2. {تَزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ} from Allâh, the AllMighty, the AllKnower.
La révélation du Livre vient d'Allah, le Puissant, l'Omniscient. 2

The Forgiver of 3. {غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطَّوْلِ لَا إِلَهَ إِلَّا هُوَ إِلَيْهِ الْمَصِيرُ} sin, the Acceptor of repentance, the Severe in punishment, the Bestower (of favours). Lâ ilâha illa Huwa (none has the right to be worshipped but He), to Him is the final return.
Le Pardonneur des péchés, l'Accueillant au repentir, le Dur en 3 punishment, le Détenteur des faveurs. Point de divinité à pat Lui et vers Lui est la destination.

None disputes in the 4. {مَا يُجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا فَلَا يَغْرُرُكَ تَقْلُبُهُمْ فِي الْبِلَادِ} Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh but those who disbelieve. So let not their ability of going about here and there through the land (for their purposes) deceive you (O Muhammad صلى الله عليه وسلم, their ultimate end will be the Fire of Hell.

**Seuls ceux qui ont mécru discutent les versets d'Allah. Que leurs 4
activités dans le pays ne te trompent pas.**

{كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَالْأَحْزَابُ مِنْ بَعْدِهِمْ وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ وَجَادُلُوا بِالْبَاطِلِ لِيُدْحِضُوا

بِهِ الْحَقَّ فَأَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ } 5. The people of Nûh (Noah) and the

confederates after they denied (their Messengers) before these; and every (disbelieving) nation plotted against their Messenger to seize him, and disputed by means of falsehood to refute therewith the truth. So I seized them (with punishment), and how (terrible) was My Punishment. Avant eux, le peuple de Noé a traité (Son Messenger) de menteur, et le 5 coalisés après eux (ont fait de même), et chaque communauté a conçu le dessein de s'emparer de Son Messenger. Et ils ont discuté de faux arguments pour rejeter la vérité. Alors Je les ai saisis. Et quelle punition fut la Mienne.

{وَكَذَلِكَ حَقَّتْ كَلِمَةُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ } 6. Thus has the Word of your

Lord been justified against those who disbelieved, that they will be the dwellers of the Fire.

**Ainsi s'avèra juste la Parole de ton Seigneur contre eux qui ont 6
mécru Ils seront les gens du Feu.**

{الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا وَسِعْتَ كُلَّ

شَيْءٍ رَحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ } 7. Those (angels) who

bear the Throne (of Allâh) and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (in the Oneness of Allâh) (saying): Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your Way, and save them from the torment of the blazing Fire.

**Ceux (les Anges) qui portent le Trône et ceux qui l'entourent 7
célèbrent les louanges de leur Seigneur, croient en Lui et implorent le pardon pour ceux qui croient:Seigneur! Tu étends sur toute chose Ta miséricorde et Ta science. Pardonne donc à ceux qui se repentent et suivent Ton chemin et Protèges-les du châtiment de l'Enfer.**

{رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ}

Our Lord! And make them enter the `Adn (Eden) Paradise .8
(everlasting Gardens) which you have promised them and to the
righteous among their fathers, their wives, and their offspring! Verily,
You are the AllMighty, the AllWise.
Seigneur! Fais-les entrer aux jardins d'Eden que Tu leur as promis, .8
ainsi qu'aux vertueux parmi leurs ancêtres, leurs épouses et leurs
descendants, car c'est Toi le Puissant, le Sage.

And save them from .9 {وَقِهِمُ السَّيِّئَاتِ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ}
(the punishment, because of what they did of) the sins, and whomsoever
You save from (the punishment, because of what he did of) the sins (i.e.
excuse him) that Day, him verily, You have taken into mercy. And that
is the supreme success.

Et préserve-les (du châtiment) des mauvaises actions. Quiconque Tu .9
préserve (du châtiment) des mauvaises actions ce jour-là, Tu lui feras
miséricorde. Et c'est à l'énorme succès.

{إِنَّ الَّذِينَ كَفَرُوا يُنَادُونَ لِمَقْتُ اللَّهِ أَكْبَرُ مِنْ مَقْتِكُمْ أَنْفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمَانِ فَتَكْفُرُونَ} .10
who disbelieve will be addressed (at the time of entering into the Fire):
Allâh's aversion was greater towards you (in the worldly life when you
used to reject the Faith) than your aversion towards one another (now
in the Fire of Hell, as you are now enemies to one another), when you
were called to the Faith but you used to refuse.

A ceux qui n'auront pas cru on proclamera: .10
l'aversion d'Allah (envers vous) est plus grande que votre aversion¹⁰
envers vous-mêmes, lorsque vous étiez appelés à la foi et que vous
persistiez dans la mécréance.

{قَالُوا رَبَّنَا أَمَتْنَا اثْنَتَيْنِ وَأَحْيَيْتَنَا اثْنَتَيْنِ فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِنْ سَبِيلٍ} .11
Our Lord! You have made us to die twice (i.e. we were dead in the loins
of our fathers and dead after our life in this world), and You have given
us life twice (i.e. life when we were born and life when we are
Resurrected)! Now we confess our sins, then is there any way to get out
(of the Fire)? (See Tafsir AlQurtubi, Vol. 15, Page 297.

Ils diront: Notre Seigneur, Tu nous as fais mourir deux fois, et ¹¹ redonné la vie deux fois: nous reconnaissons donc nos péchés. Y a-t-il un moyen d'en sortir.

{ذَلِكُمْ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ وَإِنْ يُشْرَكَ بِهِ تُؤْمِنُوا فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ} .12 It will be said): This is because, when Allâh Alone was invoked (in worship, etc.) you disbelieved (denied), but when partners were joined to Him, you believed! So the judgment is only with Allâh, the Most High, the Most Great.

Il en est ainsi car lorsqu'Allah était invoqué seul (sans associé), vous ¹² ne croyiez pas; et si on Lui donnait des associés, alors vous croyiez. Le jugement appartient à Allah, le Très-Haut, le Très Grand.

{هُوَ الَّذِي يُرِيكُمْ آيَاتِهِ وَيُنَزِّلُ لَكُمْ مِنَ السَّمَاءِ رِزْقًا وَمَا يَتَذَكَّرُ إِلَّا مَنْ يُنِيبُ} .13 It is He, Who shows you His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and sends down (rain with which grows) provision for you from the sky. And none remembers but those who turn (to Allâh in obedience and) in repentance (by begging His Pardon and by worshipping and obeying Him Alone and none else.

C'est Lui qui vous fait voir Ses preuves, et fait descendre du ciel, ¹³ pour vous, une subsistance. Seul se rappelle celui qui revient à Allah.

{فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ} .14 So, call you (O Muhammad.

صلى الله عليه وسلم

and the believers) upon (or invoke) Allâh making (your) worship pure for Him (Alone) (by worshipping none but Him and by doing religious deeds sincerely for Allâh's sake only and not to show off and not to set up rivals with Him in worship). However much the disbelievers (in the Oneness of Allâh) may hate it.

Invokez Allah donc, en Lui vouant un culte exclusif, quelque ¹⁴ répulsion qu'en aient les mécréants.

{رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنْذِرَ يَوْمَ التَّلَاقِ} .15 He is Allâh) Owner of High Ranks and Degrees, the Owner of the Throne. He sends the revelation by His Command to any of His slaves He wills, that

he (the person who receives revelation) may warn (men) of the Day of Mutual Meeting (i.e. The Day of Resurrection).

Il est Celui qui est élevé aux degrés les plus hauts, Possesseur du Trône, Il envoie par Son ordre l'Esprit sur celui qu'Il veut parmi Ses serviteurs, afin que celui-ci avertisse du jour de la Rencontre.

The Day when .16 {يَوْمَ هُمْ بَارِزُونَ لَا يَخْفَىٰ عَلَى اللَّهِ مِنْهُمْ شَيْءٌ لِّمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ} they will (all) come out, nothing of them will be hidden from Allâh.

Whose is the kingdom this Day? (Allâh Himself will reply to His Question): It is Allâh's the One, the Irresistible.

le jour où ils comparaitront sans que rien en eux ne soit caché à .16 Allah. A qui appartient la royauté, aujourd'hui? A Allah, l'Unique, le Dominateur.

This Day shall every .17 {الْيَوْمَ تُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ لَا ظُلْمَ الْيَوْمَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ} person be recompensed for what he earned. This Day no injustice (shall be done to anybody). Truly Allâh is Swift in reckoning.

Ce jour-là, chaque âme sera rétribuée selon ce qu'elle aura acquis. .17

Ce jour-là, pas d'injustice, car Allah est prompt dans (Ses) comptes.

And .18 {وَأَنذِرْهُمْ يَوْمَ الْأَزْفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَآظِمِينَ مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٌ يُطَاعُ}

warn them (O Muhammad

صلى الله عليه وسلم)

of the Day that is drawing near (i.e. the Day of Resurrection), when the hearts will be choking the throats, and they can neither return them (hearts) to their chests nor can they throw them out. There will be no friend, nor an intercessor for the Zâlimûn (polytheists and wrongdoers, etc.), who could be given heed to.

Et avertis-les du jour qui approche, quand les coeurs remonteront .18 aux gorges, terrifiés (ou angoissés). Les injustes n'auront ni ami zélé, ni intercesseur écouté.

Allâh knows the fraud of the eyes, and all .19 {يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ} that the breasts conceal.

**Il (Allah) connaît la trahison des yeux, tout comme ce que les .19
poitrines cachent.**

**{وَاللَّهُ يَقْضِي بِالْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَقْضُونَ بِشَيْءٍ إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ} .20 And Allâh judges with truth, while those to whom they invoke besides Him, cannot judge anything. Certainly, Allâh! He is the All Hearer, the All Seer.
Et Allah juge en toute équité, tandis que ceux qu'ils invoquent en .20
dehors de Lui ne jugent rien. En vérité c'est Allah qui est l'Audient, le Clairvoyant.**

**{أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ كَانُوا مِنْ قَبْلِهِمْ كَانُوا هُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَآثَارًا فِي الْأَرْضِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَمَا كَانَ لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ} .21 Have they not travelled in the land and seen what was the end of those who were before them? They were superior to them in strength, and in the traces (which they left) in the land. But Allâh seized them with punishment for their sins. And none had they to protect them from Allâh.
Ne parcourent-ils pas la terre, pour voir ce qu'il est advenu de ceux .21
qui ont vécu avant eux? Ils étaient (pourtant) plus forts qu'eux et ont laissé sur terre bien plus de vestiges. Allah les saisit pour leurs péchés et ils n'eurent point de protecteur contre Allah.**

**{ذَلِكَ بِأَنَّهُمْ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَكَفَرُوا فَأَخَذَهُمُ اللَّهُ إِنَّهُ قَوِيٌّ شَدِيدُ الْعِقَابِ} .22 That was because there came to them their Messengers with clear evidences (proofs and signs) but they disbelieved (in them). So Allâh seized them (with punishment). Verily He is AllStrong, Severe in punishment.
Ce fut ainsi, parce que leurs Messagers leur avaient apporté les .22
preuves, mais ils se montrèrent mécréants. Allah donc les saisit, car Il est fort et redouable dans Son châtement.**

**{وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُبِينٍ} .23 And indeed We sent Mûsa (Moses) with Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), and a manifest authority.
Nous envoyâmes effectivement Moïse avec Nos signes et une preuve .23
évidente.**

To Fir'aun (Pharaoh), Hâmân and Qârûn (Korah), but they called (him): A sorcerer, a liar. vers Pharaon, Haman et Coré. Mais ils dirent: 24 Magicien! Grand menteur.*

{فَلَمَّا جَاءَهُمْ بِالْحَقِّ مِنْ عِنْدِنَا قَالُوا اقْتُلُوا أَبْنَاءَ الَّذِينَ آمَنُوا مَعَهُ وَاسْتَحْيُوا نِسَاءَهُمْ وَمَا كَيْدُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ} 25
Then, when he brought them the Truth from Us, they said: Kill the sons of those who believe with him and let their women live; but the plots of disbelievers are nothing but errors.
Puis, quand il leur eut apporté la vérité venant de Nous, ils dirent: 25
Tuez les fils de ceux qui ont cru avec lui, et laissez vivre leurs femmes
Et les ruses des mécréants ne vont qu'en pure perte.

{وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَى وَلْيَدْعُ رَبَّهُ إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ} 26
Fir'aun (Pharaoh) said: Leave me to kill Mûsa (Moses), and let him call his Lord (to stop me from killing him)! I fear that he may change your religion, or that he may cause mischief to appear in the land.
Et Pharaon dit:Laissez-moi tuer Moïse. Et qu'il appelle son 26
Seigneur! Je crains qu'il ne change votre religion ou qu'il ne fasse apparaître la corruption sur terre.

{وَقَالَ مُوسَى إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ مِنْ كُلِّ مُتَكَبِّرٍ لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ} 27
Mûsa (Moses) said: Verily I seek refuge in my Lord and your Lord from every arrogant who believes not in the Day of Reckoning.
Moïse (lui) dit:Je cherche auprès de mon Seigneur et le vôtre, 27
protection contre tout orgueilleux qui ne croit pas au jour du Compt.

{وَقَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ وَإِنْ يَكُ كَاذِبًا فَعَلَيْهِ كَذِبُهُ وَإِنْ يَكُ صَادِقًا يُصِيبْكُمْ بَعْضُ الَّذِي يَعِدُكُمْ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ} 28
And a believing man of Fir'aun's (Pharaoh) family, who hid his faith said: Would you kill a man because he says: My Lord is Allâh, and he has come to you with clear signs (proofs) from your Lord? And if he is a liar, upon him will be (the sin of) his lie; but if he is telling the truth, then some of that (calamity) wherewith he threatens you will befall on

you. Verily Allâh guides not one who is a Musrif (a polytheist, or a murderer who shed blood without a right, or those who commit great sins, oppressor, transgressor), a liar.

Et un homme croyant de la famille de Pharaon, qui dissimulait sa .28
foi, dit: Tuez-vous un homme parce qu'il dit: Mon Seigneur est Allah ?
Alors qu'il est venu à vous avec les preuves évidentes de la part de votre
Seigneur. S'il est menteur, son mensonge sera à son détriment; tandis
que s'il est véridique, alors une partie de ce dont il vous menace
Certes, Allah en guide pas celui qui est outrancier et tombera sur vous
imposteur.

{يَقَوْمَ لَكُمْ الْمُلْكُ الْيَوْمَ ظَاهِرِينَ فِي الْأَرْضِ فَمَنْ يَنْصُرُنَا مِنْ بَأْسِ اللَّهِ إِنْ جَاءَنَا قَالَ فِرْعَوْنُ مَا أُرِيكُمْ إِلَّا مَا أَرَىٰ
وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّشَادِ} .29 O my people! Yours is the kingdom today, you

being dominant in the land. But who will save us from the Torment of
Allâh, should it befall us? Fir`aun (Pharaoh) said: I show you only that
which I see (correct), and I guide you only to the path of right policy.

O mon peuple, triomphant sur la terre, vous avez la royauté .29
aujourd'hui. Mais qui nous secourra de la rigueur d'Allah si elle nous
vient? Pharaon dit: Je ne vous indique que ce que je considère
bon. Je ne vous guide qu'au sentier de la droiture.

{وَقَالَ الَّذِي آمَنَ يَوْمَ إِيَّيْ أَخَافُ عَلَيْكُمْ مِثْلَ يَوْمِ الْأَحْزَابِ} .30 And he who believed said: O
my people! Verily I fear for you a fate like that day (of disaster) of the
confederates (of old).

Et celui qui était croyant dit: O mon peuple, je crains pour vous un .30
jour semblable à celui des coalisés.

{مِثْلَ دَابِ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعِبَادِ} .31 Like the fate of the
people of Nûh (Noah), and `Ad, and Thamûd and those who came after
them. And Allâh wills no injustice for (His) slaves.

Un sort semblable à celui du peuple de Noé, des Aad et des Tamud, .31
Allah ne veut (faire subir) aucune et de ceux (qui vécurent) après eux
injustice aux serviteurs.

{يَوْمَ تُؤَلُّونَ مُدْبِرِينَ مَا لَكُمْ مِّنْ آلَهِ مِّنْ عَاصِمٍ وَمَن يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ} 33 .
A Day when you will turn your backs and flee having no protector from Allâh, And whomsoever Allâh sends astray, for him there is no guide.
Le jour où vous tournerez le dos en déroute, sans qu'il y ait pour vous de protecteur contre Allah. Et quiconque Allah égare, n'a point de guide.

{وَلَقَدْ جَاءَكُمْ يُوسُفُ مِن قَبْلُ بِالْبَيِّنَاتِ فَمَا زِلْتُمْ فِي شَكٍّ مِّمَّا جَاءَكُمْ بِهِ حَتَّىٰ إِذَا هَلَكَ قُلْتُمْ لَن يَبْعَثَ اللَّهُ مِن بَعْدِهِ رَسُولًا كَذَلِكَ يُضِلُّ اللَّهُ مَن هُوَ مُسْرِفٌ مُّرْتَابٌ} 34 .
And indeed Yûsuf (Joseph) did come to you, in times gone by, with clear signs, but you ceased not to doubt in that which he did bring to you: till when he died you said: No Messenger will Allâh send after him. Thus Allâh leaves astray him who is a Musrif (a polytheist, an oppressor, a criminal, sinner who commit great sins) and a Murtâb (one who doubts Allâh's Warning and His Oneness.

Certes, Joseph vous est venu auparavant avec les preuves évidentes, mais vous n'avez jamais cessé d'avoir des doutes sur ce qu'il vous avait apporté. Mais lorsqu'il mourut, vous dites alors: Allah n'enverra plus jamais de Messenger après lui
Ainsi Allah égare-ti-Il celui qui est outrancier et celui qui doute.

{الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَاهُمْ كَبِيرَ مَقْتًا عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ آمَنُوا كَذَلِكَ يَطْبَعُ اللَّهُ عَلَىٰ كُلِّ قَلْبٍ مُّكِبِّرٍ جَبَّارٍ} 35 .
Those who dispute about the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, without any authority that has come to them, it is greatly hateful and disgusting to Allâh and to those who believe. Thus does Allâh seal up the heart of every arrogant, tyrant. (So they cannot guide themselves to the Right Path.
Ceux qui discutent les prodiges d'Allah sans qu'aucune preuve ne leur soit venue, (leur action) est grandement haïssable auprès d'Allah et auprès de ceux qui croient. Ainsi Allah scelle-t-Il le coeur de tout orgueilleux tyran.

{وَقَالَ فِرْعَوْنُ لِهَامَانَ ابْنِ لِي صَرِّحًا لَّعَلِّي أَبْلُغُ الْأَسْبَابَ} 36 .
And Fir`aun (Pharaoh) said: O Hâmân! Build me a tower that I may arrive at the ways.

**Et Pharaon dit: O Haman, bâtis-moi une tour: peut-être atteindrai-³⁶
je les voies.**

**{أَسْبَابَ السَّمَاوَاتِ فَأَطَّلِعَ إِلَىٰ إِلَهِ مُوسَىٰ وَإِنِّي لَأَظُنُّهُ كَاذِبًا وَكَذَلِكَ زَيَّنَ لِفِرْعَوْنَ سُوءَ عَمَلِهِ وَصَدَّ عَنِ السَّبِيلِ
وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِي تَبَابٍ} 37.**
The ways of the heavens, and I may look upon .37
the Ilâh (God) of Mûsa (Moses): But verily I think him to be a liar.
Thus it was made fairseeming, in Fir`aun's (Pharaoh) eyes, the evil of
his deeds, and he was hindered from the (Right) Path; and the plot of
Fir`aun (Pharaoh) led to nothing but loss and destruction (for him.
les vies des cieux, et apercevrai-je le Dieu de Moïse; mais je pense .37
que celui-qui est menteur. Ainsi la mauvaise action de Pharaon lui
parut enjolivée; et il fut détourné du droit chemin; et le stratagème de
Pharaon n'est voué qu'à la destruction.

{وَقَالَ الَّذِي آمَنَ يَوْمَ اتَّبَعُونِ أَهْدِكُمْ سَبِيلَ الرَّشَادِ} 38.
And the man who believed .38
said: O my people! Follow me, I will guide you to the way of right
conduct (i.e. guide you to Allâh's Religion of Islâmic Monotheism with
which Mûsa (Moses) has been sent.
Et celui qui avait-cru dit: O mon peuple, suivez-moi. Je vous³⁸
guiderai au sentier de la droiture.

{يَقَوْمِ إِنَّمَا هَٰذِهِ الدُّنْيَا مَتَاعٌ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ} 39.
O my people! Truly this .39
life of the world is nothing but a (quick passing) enjoyment, and verily,
the Hereafter that is the home that will remain forever.
O mon peuple, cette vie n'est que jouissance temporaire, alors que .39
l'au-delà est vraiment la demeure de la stabilité.

**{مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَىٰ إِلَّا مِثْلُهَا وَمَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ
الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ} 40.**
Whosoever does an evil deed, will not be .40
requited except the like thereof; and whosoever does a righteous deed,
whether male or female and is a true believer (in the Oneness of Allâh),
such will enter Paradise, where they will be provided therein (with all
things in abundance) without limit.
Quiconque fait une mauvaise action ne sera rétribué que par son .40
pareil; et quiconque, mâle ou femelle, fait une bonne action tout en

étant croyant, alors ceux-là entreront au Paradis pour y recevoir leur subsistance sans compter.

And O my people! How is it that .41 {وَيَقَوْمَ مَا لِيّ أَدْعُوكُمْ إِلَى النَّجَاةِ وَتَدْعُونَنِي إِلَى النَّارِ}
I call you to salvation while you call me to the Fir?.
O mon peuple, mais qu'ai-je à vous appeler au salut, alors que vous .41
m'appellez au Feu?

You invite me .42 {تَدْعُونَنِي لِأَكْفُرَ بِاللَّهِ وَأُشْرِكَ بِهِ مَا لَيْسَ لِي بِهِ عِلْمٌ وَأَنَا أَدْعُوكُمْ إِلَى الْعَزِيزِ الْغَفَّارِ}
to disbelieve in Allâh (and in His Oneness), and to join partners in
worship with Him; of which I have no knowledge; and I invite you to
the AllMighty, the OftForgiving.
Vous m'invitez à nier Allah et à Lui donner des associés dont je n'ai .42
aucun savoir, alors que je vous appelle au Tout Puissant, au Grand
Pardonneur.

{لَا جَرَمَ أَنَّمَا تَدْعُونَنِي إِلَيْهِ لَيْسَ لَهُ دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ وَأَنْ مَّرَدَّنَا إِلَى اللَّهِ وَأَنَّ الْمُسْرِفِينَ هُمْ أَصْحَابُ
النَّارِ} .43
No doubt you call me to (worship) one who cannot grant (me)
my request (or respond to my invocation) in this world or in the
Hereafter. And our return will be to Allâh, and AlMusrifûn (i.e.
polytheists and arrogant, those who commit great sins, the
transgressors of Allâh's set limits): they shall be the dwellers of the Fire.
Nul doute que ce à quoi vous m'appellez ne peut exaucer une .43
invocation ni ici-bas ni dans l'au-delà. C'est vers Allah qu'est notre
retour, et les outranciers sont eux les gens du Feu.

And you will .44 {فَسَتَذْكُرُونَ مَا أَقُولُ لَكُمْ وَأُفَوِّضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ}
remember what I am telling you, and my affair I leave it to Allâh.
Verily Allâh is the AllSeer of (His) slaves.
Bientôt vous vous rappellerez ce que je vous dis; et je confie mon .44
sort à Allah. Allah est, certes Clairvoyant sur les serviteurs.

So Allâh saved him from .45 {فَوَقَاهُ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ}
the evils that they plotted (against him), while an evil torment
encompassed Fir'aun's (Pharaoh) people.

**Allah donc le protégea des méfaits de leurs ruses, alors que le pire 45
châtiment cerna le gens de Pharaon.**

The Fire: 46 {الْأَنَارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ}
they are exposed to it, morning and afternoon. And on the Day when
the Hour will be established (it will be said to the angels): Cause
Fir`aun's (Pharaoh) people to enter the severest torment.
le Feu, auquel ils sont exposés matin et soir. Et et jour où l'Heure 46
arrivera (il sera dit:Faites entrer les gens de Pharaon au plus dur du
châtiment.

{وَإِذْ يَتَحَاوُونَ فِي النَّارِ فَيَقُولُ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُعْتَنُونَ عَنَّا نَصِيًّا مِنَ النَّارِ}
And, when they will dispute in the Fire, the weak will say to those 47
who were arrogant: Verily we followed you: can you then take from us
some portion of the Fire?
Et quand ils se disputeront dans le Feu, les faibles diront à ceux qui 47
s'enflaient d'orgueil:Nous vous avons suivis: pourriez-vous nous
préserver d'une partie du feu?

Those who were arrogant 48 {قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ}
will say: We are all (together) in this (Fire)! Verily Allâh has judged
between (His) slaves.
Et ceux qui s'enflaient d'orgueil diront:En vérité, nous y voilà tous.48
Allah a déjà rendu Son jugement entre les serviteurs.

And those in the 49 {وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِّنَ الْعَذَابِ}
Fire will say to the keepers (angels) of Hell: Call upon your Lord to
lighten for us the torment for a day.
Et ceux qui seront dans le Feu diront aux gardiens de l'Enfer: 49
Priez votre Seigneur de nous alléger un jour de (notre) supplice."

They 50 {قَالُوا أَوَلَمْ تَكُ تَأْتِيكُمُ رُسُلُكُمْ بِالْبَيِّنَاتِ قَالُوا بَلَىٰ قَالُوا فَأَدْعُوا وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ}
will say: Did there not come to you, your Messengers with (clear)
evidences (and signs)? They will say: Yes. They will reply: Then call (as

you like)! And the invocation of the disbelievers is nothing but in vain
(as it will not be answered by Allah.

Ils diront: vos Messagers, ne vous apportaient-ils pas les preuves 50

évidents? Ils diront: S'ils (les gardiens) diront:.

Eh bien, priez. Et l'invocation des mécréants n'est qu'une aberration.

Verily, We will indeed 51 {إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ}
make victorious Our Messengers and those who believe (in the Oneness
of Allâh Islâmic Monotheism) in this world's life and on the Day when
the witnesses will stand forth, (i.e. Day of Resurrection.
Nous secourrons, certes, Nos Messagers et ceux qui croient, dans la 51
vie présente tout comme au jour où les témoins (les Anges gardiens) se
dresseront (le Jour du Jugement.

The Day when their excuses 52 {يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعَذِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ}
will be of no profit to Zâlimûn (polytheists, wrongdoers and
disbelievers in the Oneness of Allâh). Theirs will be the curse, and
theirs will be the evil abode (i.e. painful torment in Hellfire.
au jour où leur excuse ne sera pas utile aux injustes, tandis qu'il y 52
aura pour eux la malédiction et la pire demeure.

And, indeed We gave Mûsa 53 {وَلَقَدْ آتَيْنَا مُوسَى الْهُدَى وَأَوْرَثْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ}
(Moses) the guidance, and We caused the Children of Israel to inherit
the Scripture (i.e. the Taurât (Torah.
En effet, Nous avons apporté à Moïse la guidée, et fait hériter aux 53
Enfants d'Israël, le Livre.

A guide and a reminder for men of 54 {هُدًى وَذِكْرَىٰ لِأُولِي الْأَلْبَابِ}
understanding.
une guidée et un rappel aux gens doués d'intelligence. 54

So be patient (O 55 {فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَاسْتَغْفِرْ لِذَنْبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ وَالْإِبْكَارِ}
Muhammad صلى الله عليه وسلم)

Verily the Promise of Allâh is true, and ask forgiveness for your fault,
and glorify the praises of your Lord in the Ashi (i.e. the time period
after the midnoon till sunset) and in the Ibkâr (i.e. the time period from
early morning or sunrise till before midnoon) (it is said that, that means
the five compulsory congregational Salât (prayers) or the `Asr and Fajr
prayers.

Endure donc, car la promesse d'Allah est vérité, implore le pardon .55
pour ton péché et célèbre la gloire et la louange de ton Seigneur, soir et
matin.

{إِنَّ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَاهُمْ إِنْ فِي صُدُورِهِمْ إِلَّا كِبْرٌ مَّا هُمْ بِبَالِغِيهِ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ

هُوَ السَّمِيعُ الْبَصِيرُ} .56 Verily those who dispute about the Ayât (proofs,
evidences, verses, lessons, signs, revelations, etc.) of Allâh, without any
authority having come to them, there is nothing else in their breasts
except pride (to accept you (Muhammad
صلى الله عليه وسلم)

as a Messenger of Allâh and to obey you). They will never have it (i.e.
Prophethood which Allâh has bestowed upon you). So seek refuge in
Allâh (O Muhammad
صلى الله عليه وسلم)

from the arrogants). Verily, it is He Who is the AllHearer, the AllSeer.
Ceux qui discutent sur les versets d'Allah sans qu'aucune preuve ne .56
leur soit venue, n'ont dans leurs poitrines qu'orgueil. Ils n'atteindront
pas leur but. Implore donc la protection d'Allah, car c'est Lui
l'Audient, le Clairvoyant.

{لَخَلْقُ السَّمَاوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ} .57 The creation
of the heavens and the earth is indeed greater than the creation of
mankind; yet most of mankind know not.

La création des cieux et de la terre est quelque chose de plus grand .57
que la création des gens. Mais la plupart des gens ne savent pas.

{وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَلَا الْمُسِيءُ قَلِيلًا مَّا تَتَذَكَّرُونَ} .58 And
not equal are the blind and those who see; nor are (equal) those who
believe (in the Oneness of Allâh Islâmic Monotheism), and do righteous
good deeds, and those who do evil. Little do you remember.

L'aveugle et le voyant ne sont pas égaux, et ceux qui croient et accomplissent les bonnes oeuvres ne peuvent être comparés à celui qui fait le mal. C'est rare que vous vous rappeliez.

{إِنَّ السَّاعَةَ لَآتِيَةٌ لَا رَيْبَ فِيهَا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ} 59. Verily the Hour (Day of Judgement) is surely coming, there is no doubt about it, yet most men believe not.

En vérité; L'Heure va arriver: pas de doute là-dessus; mais la plupart des gens n'y croient pas.

{وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ} 60. And your Lord said: Invoke Me, (i.e. believe in My Oneness (Islâmic Monotheism)) (and ask Me for anything) I will respond to your (invocation). Verily! Those who scorn My worship (i.e. do not invoke Me, and do not believe in My Oneness, (Islâmic Monotheism)) they will surely enter Hell in humiliation.

Et votre Seigneur dit: Appelez-Moi, Je vous répondrai. Ceux qui, par orgueil, se refusent à M'adorer entreront bientôt dans l'Enfer, humiliés.

{اللَّهُ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ} 61. Allâh, it is He Who has made the night for you that you may rest therein and the day for you to see. Truly, Allâh is full of Bounty to mankind; yet most of mankind give no thanks.

Allah est celui qui vous a assigné la nuit pour que vous vous y reposiez, et le jour pour y voir clair. Allah est le Pourvoyeur de grâce aux hommes, mais la plupart des gens ne sont pas reconnaissants.

{ذَلِكُمُ اللَّهُ رَبُّكُمْ خَالِقُ كُلِّ شَيْءٍ لَا إِلَهَ إِلَّا هُوَ فَاتَىٰ تُؤْفَكُونَ} 62. That is Allâh, your Lord, the Creator of all things: Lâ ilâha illa Huwa (none has the right to be worshipped but He). How then you are turning away (from Allâh, by worshipping others instead of Him?

Tel est votre Seigneur, Créateur de toute chose. Point de divinité a part Lui. Comment se fait-il que vous vous détourniez du chemin droit?

Thus were turned away those who 63. {كَذَلِكَ يُؤْفَكُ الَّذِينَ كَانُوا بِالآيَاتِ اللَّهِ يَجْحَدُونَ}
used to deny the Ayât (proofs, evidences, verses, lessons, signs,
revelations, etc.) of Allâh.

**Ainsi ceux qui nient les prodiges d'Allah se détournent-ils (du 63
chemin droit.**

**{اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا وَالسَّمَاءَ بِنَاءً وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ
ذَلِكُمْ اللَّهُ رَبُّكُمْ فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ} 64.** Allâh, it is He Who has made for you

**the earth as a dwelling place and the sky as a canopy, and has given you
shape and made your shapes good (looking) and has provided you with
good things. That is Allâh, your Lord: So Blessed is Allâh, the Lord of
the `AlamIn (mankind, jinns and all that exists.**

**C'est Allah qui vous a assigné la terre comme demeure stable et le 64
ciel comme toit et vous a donné votre forme, - et quelle belle forme Il
vous a donnée! - et Il vous a nourris de bonnes choses. Tel est Allah,
votre Seigneur; gloire à Allah, Seigneur de l'univers.**

He is the Ever 65. {هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ}

**Living, Lâ ilâha illa Huwa (none has the right to be worshipped but
He); so invoke Him making your worship pure for Him Alone (by
worshipping Him Alone, and none else, and by doing righteous deeds
sincerely for Allâh's sake only, and not to show off, and not to set up
rivals with Him in worship). All the praises and thanks be to Allâh, the
Lord of the `AlamIn (mankind, jinns and all that exists.**

**C'est Lui le Virant. Point de divinité à part Lui. Appelez-Le donc, 65
en Lui vouant un culte exclusif. Louange à Allah, Seigneur de l'univers.**

**{قُلْ إِنِّي نُهِيتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَمَّا جَاءَنِيَ الْبَيِّنَاتُ مِنْ رَبِّي وَأُمِرْتُ أَنْ أُسْلِمَ لِرَبِّ
الْعَالَمِينَ} 66. Say (O Muhammad صلى الله عليه وسلم):**

**RI have been forbidden to worship those whom you worship besides
Allâh, since there have come to me evidences from my Lord; and I am
commanded to submit (in Islâm) to the Lord of the `AlamIn (mankind,
jinns and all that exists.**

Dis: Il m'a été interdit, une fois que les preuves me sont venues de ⁶⁶ mon Seigneur, d'adorer ceux que vous invoquez en dehors d'Allah, et il m'a été ordonné de me soumettre au Seigneur de l'univers.

{هُوَ الَّذِي خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلاً ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ ثُمَّ لِيَتَّكُونُوا شُيُوخًا وَمِنْكُمْ مَنْ يَتُوفَّىٰ مِنْ قَبْلُ وَلِتَبْلُغُوا أَجَلًا مُّسَمًّى وَلَعَلَّكُمْ تَعْقِلُونَ} 67. It is He, Who has

created you (Adam) from dust, then from a Nutfah (mixed semen drops of male and female sexual discharge (i.e. Adam's offspring)) then from a clot (a piece of coagulated blood), then brings you forth as an infant, then (makes you grow) to reach the age of full strength, and afterwards to be old (men and women) though some among you die before, and that you reach an appointed term in order that you may understand.

C'est Lui qui vous a créés de terre, puis d'une adhérence; puis Il 67 vous fait sortir petit enfant pour qu'ensuite vous atteigniez votre maturité et qu'ensuite vous deveniez vieux, - certains parmi vous meurent plus tôt, - et pour que vous atteigniez un terme fixé, afin que vous raisniez.

{هُوَ الَّذِي يُحْيِي وَيُمِيتُ فَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ} 68. It is He Who gives life and causes death. And when He decides upon a thing He says to it only: **Be! and it is.**

C'est Lui qui donne la vie et donne la mort. Puis quand Il décide 68 une affaire, Il n'a qu'à dire: Sois, et elle est.

{أَلَمْ تَرَ إِلَى الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ أَنَّىٰ يُصْرِفُونَ} 69. See you not those who dispute about the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh? How are they turning away (from the truth, (i.e. Islâmic Monotheism to the falsehood (i.e. polytheism)? **N'as-tu pas vu comment ceux qui discutent sur les versets d'Allah se 69 laissent détourner?**

{الَّذِينَ كَذَّبُوا بِالْكِتَابِ وَمِمَّا أَرْسَلْنَا بِهِ رُسُلَنَا فَسَوْفَ يَعْلَمُونَ} 70. Those who deny the Book (this Qur'ân), and that with which We sent Our Messengers (i.e. to worship none but Allâh Alone sincerely, and to reject all false deities

and to confess resurrection after the death for recompense) they will
come to know (when they will be cast into the Fire of Hell.
Ceux qui traitent de mensonge le Livre (le Coran) et ce avec quoi .70
Nous avons envoyé Nos Messagers; ils sauront bientôt.

When iron collars will be rounded over .71 {إِذِ الْأَغْلَالُ فِيَّ أَعْنَاقِهِمْ وَالسَّلَاسِلُ يُسْحَبُونَ}
their necks, and the chains, they shall be dragged along.
quand, des carcans à leurs cous et avec des chaînes ils seront .71
traînés.

In the boiling water, then they will be burned .72 {فِي الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ}
in the Fire.
dans l'eau bouillante; et qu'ensuite ils brûleront dans le Feu. .72

Then it will be said to them: Where are (all) .73 {ثُمَّ قِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تُشْرِكُونَ}
those whom you used to join in worship as partners.?
Puis on leur dira: Où sont ceux que vous associez? 73

Besides .74 {مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا بَلْ لَمْ نَكُنْ نَدْعُوا مِنْ قَبْلُ شَيْئًا كَذَلِكَ يَضِلُّ اللَّهُ الْكَافِرِينَ}
Allâh? They will say: They have vanished from us: Nay, we did not
invoke (worship) anything before. Thus Allâh leads astray the
disbelievers.
à Allah? Ils se sont écartés de nous, diront-ils. Ou plutôt, nous 74
n'invoquions rien, auparavant. Ainsi Allah égare-t-Il les mécréants. .

That was because you .75 {ذَلِكُمْ بِمَا كُنْتُمْ تَفْرَحُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَمْرَحُونَ}
had been exulting in the earth without any right (by worshipping others
instead of Allâh and by committing crimes), and that you used to
rejoice extremely (in your error.
Voilà le prix de votre exultation sur terre, sans raison, ainsi que de .75
votre joie immodérée.

Enter the gates of Hell to abide .76 {أَدْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبِئْسَ مَثْوًى الْمُتَكَبِّرِينَ}
therein: and (indeed) what an evil abode of the arrogant.
Franchissez les portes de l'Enfer pour y demeurer éternellement. .76
Qu'il est mauvais le lieu de séjour des orgueilleux.

So be patient .77 {فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَإِذَا نُفِيتَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ تَتَوَقَّيْتَ فَإِلَيْنَا يُرْجَعُونَ}
(O Muhammad صلى الله عليه وسلم) verily the Promise of Allâh is true: and whether We show you (O Muhammad صلى الله عليه وسلم
in this world) some part of what We have promised them, or We cause
you to die. Then it is to Us they all shall be returned.
Endure donc. La promesse d'Allah est vraie. Que Nous te montrions .77
une partie de ce dont Nous les menaçons ou que Nous te fassions mourir
(avant cela), c'est vers Nous qu'ils seront ramené.

{وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُمْ مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَّن لَّمْ نَقْصُصْ عَلَيْكَ وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ فَإِذَا جَاءَ أَمْرُ اللَّهِ قُضِيَ بِالْحَقِّ وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ}
And, indeed We have .78 sent Messengers before you (O Muhammad صلى الله عليه وسلم):

of some of them We have related to you their story. And of some We
have not related to you their story, and it was not given to any
Messenger that he should bring a sign except by the Leave of Allâh.
But, when comes the Commandment of Allâh, the matter will be
decided with truth, and the followers of falsehood will then be lost.
Certes, Nous avons envoyé avant toi des Messagers. Il en est dont .78
Nous t'avons raconté l'histoire; et il en est dont Nous ne t'avons pas
raconté l'histoire. Et il n'appartient pas à un Messenger d'apporter un
signe (ou verset) si ce n'est avec la permission d'Allah. Lorsque le
commandement d'Allah viendra, tout sera décidé en toute justice; et
ceux qui profèrent des mensonges sont alors les perdants.

Allâh, it is He Who has made .79 {اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَنْعَامَ لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ}
cattle for you, that you may ride on some of them, and of some you eat.
C'est Allah qui vous a fait les bestiaux pour que vous en montiez et .79
que vous en mangiez.

And you have .80 {وَلَكُمْ فِيهَا مَنَافِعُ وَلِتَبْلُغُوا عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ}
(many other) benefits from them, and that you may reach by their
means a desire that is in your breasts (i.e. carry your goods, loads, etc.),
and on them and on ships you are carried.
et vous y avez des profits et afin que vous atteigniez sur eux une .80
chose nécessaire qui vous tenait à coeur. C'est sur eux et sur les
vaisseaux que vous êtes transportés.

And He shows you His Ayât (signs and .81 {وَيُرِيكُمْ آيَاتِهِ فَأَيَّ آيَاتِ اللَّهِ تُنْكِرُونَ}
proofs) (of His Oneness in all the abovementioned things). Which, then
of the Ayât (signs and proofs) of Allâh do you deny?
Et Il vous montre Ses merveilles. Quelles merveilles d'Allah niez- .81
vous donc?

{أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ كَانُوا أَكْثَرَ مِنْهُمْ وَأَشَدَّ قُوَّةً وَآثَارًا فِي الْأَرْضِ}
Have they not travelled through the earth and .82 {فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ}
seen what was the end of those before them? They were more in
number than them and mightier in strength, and in the traces (they
have left behind them) in the land; yet all that they used to earn availed
them not.
Ne parcourent-ils donc pas la terre pour voir ce qu'il est advenu de .82
ceux qui étaient avant eux? Ils étaient (pourtant) plus nombreux qu'eux
et bien plus puissants et ils (avaient laissé) sur terre beaucoup plus de
vestiges. Mais ce qu'ils ont acquis ne leur a servi à rien.

Then .83 {فَلَمَّا جَاءَهُمْ رَسُولُهُمْ بِالنَّبِيِّاتِ فَرِحُوا بِمَا عِنْدَهُمْ مِّنَ الْعِلْمِ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ}
when their Messengers came to them with clear proofs, they were glad
(and proud) with that which they had of the knowledge (of worldly
things). And that at which they used to mock, surrounded them (i.e. the
punishment).
Lorsque leurs Messagers leur apportaient les preuves évidentes, ils .83
exultaient des connaissances qu'ils avaient. Et ce dont ils se moquaient
les enveloppa.

**So when they saw Our .84 { فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَحْدَهُ وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ }
Punishment, they said: We believe in Allâh Alone and reject (all) that
we used to associate with Him as (His) partners.
Puis, quand ils virent Notre rigueur ils dirent: Nous croyons en Allah 84
seul, et nous renions ce que nous Lui donnions comme associés.**

**Then .85 { فَلَمْ يَكُ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ وَخَسِرَ هُنَالِكَ الْكَافِرُونَ }
their Faith (in Islâmic Monotheism) could not avail them when they
saw Our Punishment. (Like) this has been the way of Allâh in dealing
with His slaves. And there the disbelievers lost utterly (when Our
Torment covered them.
Mais leur croyance, au moment où ils eurent constaté Notre rigueur, .85
ne leur profita point; Telle est la règle d'Allah envers Ses serviteurs dans
le passé. Et c'est là que les mécréants se trouvèrent perdants.**

**Sûrat Fussilat(They are explained in detail) XLI
FUSSILAT (LES VERSETS DETAILLES)**

سورة فصلت 41

**HâMIm. (These letters are one of the miracles of the Qur'ân, 1. {حم})
and none but Allâh (Alone) knows their meanings.
.H'a, Mim .1**

**A revelation from Allâh, the Most Gracious, the .2 { تَنْزِيلٌ مِّنَ الرَّحْمَنِ الرَّحِيمِ }
Most Merciful.
C'est) une Révélation descendue de la part du Tout Miséricordieux,) .2
du Très Miséricordieux.**

**A Book whereof the Verses are .3 { كِتَابٌ فُصِّلَتْ آيَاتُهُ قُرْآنًا عَرَبِيًّا لِّقَوْمٍ يَعْلَمُونَ }
explained in detail A Qur'ân in Arabic for people who know..
Un Livre dont les versets sont détaillés (et clairement exposés), un .3
Coran (Lecture) arabe pour des gens qui savent.**

{بَشِيرًا وَنَذِيرًا فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ} 4. Giving glad tidings (of Paradise to the one who believes in the Oneness of Allâh (i.e. Islâmic Monotheism) and fears Allâh much (abstains from all kinds of sins and evil deeds) and loves Allâh much (performing all kinds of good deeds which He has ordained)), and warning (of punishment in the Hell Fire to the one who disbelieves in the Oneness of Allâh), but most of them turn away, so they hear not..
annonciateur (d'une bonne nouvelle) et avertisseur. Mais la plupart 4 d'entre eux se détournent; c'est qu'ils n'entendent pas.

{وَقَالُوا قُلُوبُنَا فِيْ أَكِنَّةٍ مِّمَّا تَدْعُونَا إِلَيْهِ وَفِي آذَانِنَا وَقْرٌ وَمِنْ بَيْنِنَا وَبَيْنِكَ حِجَابٌ فَاعْمَلْ إِنَّنَا عَامِلُونَ} 5. And they say: Our hearts are under coverings (screened) from that to which you invite us; and in our ears is deafness, and between us and you is a screen: so work you (on your way); verily, we are working (on our way)..

Et ils dirent: Nos coeurs sont voilés contre ce à quoi tu nous appelles, 5 nos oreilles sont sourdes. Et entre nous et toi, il y a une cloison. Agis donc de ton côté; nous agissons du notre.

{قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهٌ وَاحِدٌ فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوهُ وَوَيْلٌ لِّلْمُشْرِكِينَ} 6. Say (O Muhammad صلى الله عليه وسلم):

SI am only a human being like you. It is revealed to me that your Ilâh (God) is One Ilâh (God Allâh), therefore take Straight Path to Him (with true Faith Islâmic Monotheism) and obedience to Him, and seek forgiveness of Him. And woe to AlMushrikûn (the polytheists, idolaters, disbelievers in the Oneness of Allah)..

Dis: Je ne suis qu'un homme comme vous. Il m'a été révélé que votre 6 Dieu est un Dieu unique. Cherchez le droit chemin vers Lui et implorez Son pardon. Et malheur aux Associateurs.

{الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ} 7. Those who give not the Zakât and they are disbelievers in the Hereafter.
qui n'acquittent pas la Zakat et ne croient pas en l'au-delà. 7

Truly, those who believe (in the .8 {إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ} .8 Oneness of Allâh, and in His Messenger Muhammad

صلى الله عليه وسلم

Islâmic Monotheism) and do righteous good deeds, for them will be an endless reward that will never stop (i.e. Paradise.

Ceux qui croient et accomplissent de bonnes oeuvres auront une .8 énorme récompense jamais interrompue.

Say (O .9 {قُلْ أَنتُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَنْدَاداً ذَلِكَ رَبُّ الْعَالَمِينَ} .9 Say (O Muhammad صلى الله عليه وسلم):

Do you verily disbelieve in Him Who created the earth in two Days?

And you set up rivals (in worship) with Him? That is the Lord of the `AlamIn (mankind, jinns and all that exists.

Dis:Renierez-vous (l'existence) de celui qui a créé la terre en deux 9 jours, et Lui donnerez-vous des égaux? Tel est le Seigneur de l'univers.

He placed .10 {وَجَعَلَ فِيهَا رَوَاسِيَ مِنْ فَوْقِهَا وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِّلنَّاسِ لِيُنْذِرَ} .10 therein (i.e. the earth) firm mountains from above it, and He blessed it, and measured therein its sustenance (for its dwellers) in four Days equal (i.e. all these four `days' were equal in the length of time), for all those who ask (about its creation.

c'est Lui qui a fermement fixé des montagnes au-dessus d'elle, l'a .10 bénie, et lui assigna ses ressources alimentaires en quatre jours d'égale durée. (Telle est la réponse) à ceux qui t'interrogent.

Then He .11 {ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ} .11 Istawâ (rose over) towards the heaven when it was smoke, and said to it and to the earth: Come both of you willingly or unwillingly. They both said: We come, willingly.

Il S'est ensuite adressé au ciel qui était alors fumée et lui dit, ainsi .11 qu'à la terre: Venez tous deux, bon gré, mal gre. Tous deux dirent: Nous venons obéissants.*

{فَقَضَاهُنَّ سَبْعَ سَمَاوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَحِفْظًا ذَلِكَ تَقْدِيرُ

Then He completed and finished from their creation (as) 12. {الْعَزِيزِ الْعَلِيمِ}
seven heavens in two Days and He made in each heaven its affair. And
We adorned the nearest (lowest) heaven with lamps (stars) to be an
adornment as well as to guard (from the devils by using them as
missiles against the devils). Such is the Decree of Him the AllMighty,
the AllKnower.

Il décréta d'en faire sept cieux en deux jours et révéla à chaque ciel 12
sa fonction. Et Nous avons décoré le ciel le plus proche de lampes
(étoiles) et l'avons protégé. Tel est l'Ordre établi par le Puissant,
l'Omniscient.

But if they turn away, then say 13. {فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ صَاعِقَةً مِّثْلَ صَاعِقَةِ عَادٍ وَثَمُودَ}

(O Muhammad صلى الله عليه وسلم):

SI have warned you of a Sâ`îqa (a destructive awful cry, torment, hit, a
thunderbolt) like the Sâ`îqah which overtook `Ad and Thamûd (people.

S'il s'en détournent, alors dis-leur: 13

**Je vous ais avertis d'une foudre semblable à celle qui frappa les AAad *
et les Tamud.**

{إِذْ جَاءَهُمُ الرُّسُلُ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ قَالُوا لَوْ شَاءَ رَبُّنَا لَأَنْزَلَ مَلَائِكَةً فَإِنَّا بِمَا أُرْسِلْتُمْ

به كَافِرُونَ} 14. When the Messengers came to them, from before them and
behind them (saying): Worship none but Allâh They said: If our Lord
had so willed, He would surely have sent down the angels. So indeed we
disbelieve in that with which you have been sent.

Quand les Messagers leur étaient venus, de devant eux et par 14
derrière, (leur disant:N'adorez qu'Allah ,ils dirent:Si notre Seigneur
avait voulu, Il aurait certainement fait descendre des Anges. Nous ne
croyons donc pas (au message) avec lequel vous avez été envoyés.

{فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُّ قُوَّةَ أَوْلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ

قُوَّةً وَكَانُوا بِآيَاتِنَا يَجْحَدُونَ} 15. As for `Ad, they were arrogant in the land without
right, and they said: Who is mightier than us in strength? See they not
that Allâh, Who created them was mightier in strength than them. And

they used to deny Our Ayât (proofs, evidences, verses, lessons, revelations, etc.

Quand aux AAad, ils s'enflèrent d'orgueil sur terre injustement, et 15

dirent: Qui est plus fort que nous? Quoi.

N'ont-ils pas vu qu'en vérité Allah qui les a créés est plus fort qu'eux?

Et ils reniaient Nos signes.

{فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي أَيَّامٍ نَحِسَاتٍ لَّنُذِيقَهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ أَخْزَىٰ وَهُمْ لَا يُنصَرُونَ} 16.

So We sent upon them furious wind in days of evil omen (for them) that We might give them a taste of disgracing torment in this present worldly life. But surely the torment of the Hereafter will be more disgracing, and they will never be helped.

Nous déchaInâmes contre eux un vent violent et glacial en des jours 16

néfastes, afin de leur faire goûter le châtimement de l'ignominie dans la vie présente. Le châtimement de l'au-delà cependant est plus ignominieux encore, et ils ne seront pas secours.

And {وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ فَآَخَذْنَاهُمْ صَاعِقَةً أَلْعَدَابِ أَلْهُونَ بِمَا كَانُوا يَكْسِبُونَ} 17.

as for Thamûd, We showed and made clear to them the Path of Truth (Islâmic Monotheism) through Our Messenger, (i.e. showed them the way of success), but they preferred blindness to guidance; so the Sâ`iqah (a destructive awful cry, torment, hit, a thunderbolt) of disgracing torment seized them, because of what they used to earn.

Et quant aux Tamud, Nous les guidâmes; mais ils ont préféré 17

l'aveuglement à la guidée. C'est alors qu'ils furent saisis par la foudre du supplice le plus humiliant pour ce qu'ils avaient acquis.

And {وَلَجَّيْنَا الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ} 18.

fear Allâh, keep their duty to Him and avoid evil.

Et Nous sauvâmes ceux qui croyaient et craignaient Allah. 18

And {وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ} 19.

(remember) the Day that the enemies of Allâh will be gathered to the Fire, then they will be Yooza`ûn (driven (to the Fire) former ones being withheld till their later ones will join them.

**Et le jour où les ennemis d'Allah seront rassemblés en masse vers le .19
Feu. Puis on les poussera (dans sa direction.**

Till, when they 20 {حَتَّىٰ إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَارُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ}
reach it (Hellfire), their hearing (ears) and their eyes, and their skins
will testify against them as to what they used to do.
Alors, quand ils y seront, leur ouïe, leurs yeux et leurs peaux 20
témoigneront contre eux de ce qu'ils oeuvraient.

{وَقَالُوا لَجُلُودِهِمْ لِمَ شَهِدْتُمْ عَلَيْنَا قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ
تُرْجَعُونَ} 21. And they will say to their skins, Why do you testify against us?
They will say: Allâh has caused us to speak, He causes all things to
speak: and He created you the first time, and to Him you are made to
return.
Ils diront à leurs peaux: Pourquoi avez-vous témoigné contre nous? 21
Elles diront: C'est Allah qui nous a fait parler, Lui qui fait parler toute "
chose. C'est Lui qui vous a créés une première fois et c'est vers Lui que
vous serez retournés.

{وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ وَلَكِنْ ظَنْنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا
تَعْمَلُونَ} 22. And you have not been hiding yourselves (in the world), lest
your ears, and your eyes, and your skins testify against you; but you
thought that Allâh knew not much of what you were doing.
Vous ne pouviez vous cacher au point que ni votre ouïe, ni vos yeux 22
et ni vos peaux ne puissent témoigner contre vous. Mais vous pensiez
qu'Allah ne savait pas beaucoup de ce que vous faisiez.

{وَذَلِكُمْ ظَنُّكُمُ الَّذِي ظَنْنْتُمْ بِرَبِّكُمْ أَرْدَاكُمْ فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ} 23. And that thought of
yours which you thought about your Lord, has brought you to
destruction; and you have become (this Day) of those utterly lost.
Et c'est cette pensée que vous avez eue de votre Seigneur, qui vous a 23
ruinés, de sorte que vous êtes devenus du nombre des perdants.

Then, if they bear the .24 {فَإِنْ يَصْبِرُوا فَالنَّارُ مَثْوًى لَهُمْ وَإِنْ يَسْتَعْتِبُوا فَمَا هُمْ مِنَ الْمُعْتَبِينَ}
torment patiently, then the Fire is the home for them, and if they seek
to please Allah, yet they are not of those who will ever be allowed to
please Allah.

**S'ils endurent, le Feu sera leur lieu de séjour; et s'ils cherchent à .24
s'excuser, ils ne seront pas excusés.**

**{وَقَيَّضْنَا لَهُمْ قُرَنَاءَ فَزَيَّنُوا لَهُمْ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنَّ
وَالْإِنْسِ إِنَّهُمْ كَانُوا خَاسِرِينَ}** .25 **And We have assigned for them (devils) intimate
companions (in this world), who have made fairseeming to them, what
was before them (evil deeds which they were doing in the present
worldly life and disbelief in the Reckoning and the Resurrection, etc.)
and what was behind them (denial of the matters in the coming life of
the Hereafter as regards punishment or reward, etc.). And the Word
(i.e. the torment) is justified against them as it was justified against
those who were among the previous generations of jinns and men that
had passed away before them. Indeed they (all) were the losers.**

**Et Nous leur avons destiné des compagnons inséparables (des .25
démons) qui leur ont enjolivé ce qui était devant et derrière eux. Et le
décret s'est avéré juste contre eux, comme contre les autres
communautés de djinns et d'hommes qui ont vécu avant eux. Ils sont
certes perdants.**

And those who .26 {وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْغَوْا فِيهِ لَعَلَّكُمْ تَغْلِبُونَ}
disbelieve say: Listen not to this Qur'ân, and make noise in the midst of
its (recitation) that you may overcome.
**Et ceux qui avaient mécru dirent: Ne prêtez pas l'oreille à ce Coran, .26
et faites du chahut (pendant sa récitation), afin d'avoir le dessus.**

{فَلَنُذِيقَنَّ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا وَلَنَجْزِيَنَّهُمْ أَسْوَأَ الَّذِي كَانُوا يَعْمَلُونَ} .27 **But surely, We shall
cause those who disbelieve to taste a severe torment, and certainly, We
shall requite them the worst of what they used to do.**

**Nous ferons certes, goûter à ceux qui ne croient pas un dur .27
châtiment, et les rétribuerons certes (d'une punition) pire que ce (que
méritent) leurs méfaits.**

That is the recompense of the enemies of Allâh: The Fire. Therein will be for them the eternal home, a (deserving) recompense for that they used to deny Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc. Ainsi, la rétribution des ennemis d'Allah sera le Feu où ils auront une demeure éternelle, comme punition pour avoir nié Nos versets (le Coran.

{وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرَنَا الَّذِينَ أَضَلَّانَا مِنَ الْجِنَّ وَالْإِنْسِ نَجْعَلُهُمَا تَحْتَ أَفْدَانِنَا لِيَكُونَا مِنَ الْأَسْفَلِينَ}
And those who disbelieve will say: Our Lord! Show us those among jinns and men who led us astray: we shall crush them under our feet so that they become the lowest.
Et les mécréants diront: Seigneur, afin que nous les placions tous sous nos pieds, pour qu'ils soient parmi les plus bas.

{إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ}
Verily those who say: Our Lord is Allâh (Alone), and then they Istaqâmû, on them the angels will descend (at the time of their death) (saying): Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised.
Ceux qui disent: Notre Seigneur est Allah, et qui se tiennent dans le droit chemin, les Anges descendent sur eux. N'ayez pas peur et ne soyez pas affligés; mais ayez la bonne nouvelle du Paradis qui vous était promis.

{نَحْنُ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ}
We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your innerselves desire, and therein you shall have (all) for which you ask for.
Nous sommes vos protecteurs dans la vie présente et dans l'au-delà; et vous y aurez ce que vos âmes désireront et ce que vous réclamerez.

An entertainment from (Allâh), the OftForgiving, Most Merciful.

un lieu d'accueil de la part d'un Très Grand Pardonneur, d'un Très Miséricordieux. 32

And who is better in {وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ} 33. speech than he who (says: My Lord is Allâh (believes in His Oneness), and then stands straight (acts upon His Order), and) invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: I am one of the Muslims.

**Et qui profère plus belles paroles que celui qui appelle à Allah, fait 33
bonne oeuvre et dit: Je suis du nombre des Musulmans?**

The {وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ} 34. good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e. Allâh ordered the faithful believers to be patient at the time of anger, and to excuse those who treat them badly): then verily he, between whom and you there was enmity, (will become) as though he was a close friend.

**La bonne action et la mauvaise ne sont pas pareilles. Repousse (le 34
mal) par ce qui est meilleur; et voilà que celui avec qui tu avais une animosité devient tel un ami chaleureux.**

**But none is granted it (the {وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقَاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ} 35. above quality) except those who are patient and none is granted it except the owner of the great portion (of happiness in the Hereafter i.e. Paradise and of a high moral character) in this world. Mais (ce privilège) n'est donné qu'à ceux qui endurent et il n'est 35
donné qu'au possesseur d'une grâce infinie.**

And if an evil whisper {وَإِمَّا يَرَعْغَكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ} 36. from Shaitân (Satan) tries to turn you away (O Muhammad صلى الله عليه وسلم)

**from doing good, etc.), then seek refuge in Allâh. Verily He is the)
AllHearer, the AllKnower.**

**Et si jamais le Diable t'incite (à agir autrement), alors cheche refuge 36
auprès Allah; c'est Lui, vraiment l'Audient, l'Omniscient.**

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ

تَعْبُدُونَ} 37. And from among His Signs are the night and the day, and the sun and the moon. Prostrate yourselves not to the sun nor to the moon, but prostrate yourselves to Allâh Who created them if you (really) worship Him.

Parmi Ses merveilles, sont la nuit et le jour, le soleil et la lune: 37

ne vous prosternez ni devant le soleil, ni devant la lune, mais prosternez-vous devant Allah qui les a créés, si c'est Lui que vous adorez.

فَإِنْ أَسْتَكْبَرُوا فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْأَمُونَ} 38. But if they are too

proud (to do so), then there are those who are with your Lord (angels) glorify Him night and day, and never are they tired.

Mais s'ils s'enflent d'orgueil... ceux qui sont auprès de ton Seigneur 38

(les Anges) Le glorifient, nuit et jour, sans jamais se lasser.

وَمِنْ آيَاتِهِ أَنْ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ إِنَّ الَّذِي أَحْيَاهَا لَمُحْيِي الْمَوْتِ إِنَّهُ عَلَىٰ

كُلِّ شَيْءٍ قَدِيرٌ} 39. And among His Signs (in this), that you see the earth

barren; but when We send down water (rain) to it, it is stirred to life and growth (of vegetations). Verily He Who gives it life, surely, (He) is Able to give life to the dead (on the Day of Resurrection). Indeed He is Able to do all things.

Et parmi Ses merveilles est que tu vois la terre humiliée (toute nue). 39

Puis aussitôt que Nous faisons descendre l'eau sur elle, elle se soulève et augmente (de volume). Celui qui lui redonne la vie est certes Celui qui fera revivre les morts, car Il est Omnipotent.

إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَخَفُونَ عَلَيْنَا أَفَمَنْ يُلْقَىٰ فِي النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِي آمِنًا يَوْمَ الْقِيَامَةِ اعْمَلُوا مَا شِئْتُمْ

إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ} 40. Verily those who turn away from Our Ayât (proofs,

evidences, verses, lessons, signs, revelations, etc. by attacking, distorting and denying them), are not hidden from Us. Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection? Do what you will. Verily He is AllSeer of what you do (this is a severe threat to the disbelievers.

Ceux qui dénaturent le sens de Nos versets (le Coran) ne Nous 40 échappent pas. Celui qui sera jeté au Feu sera-t-il meilleur que celui qui viendra en toute sécurité le Jour de la Résurrection? Faites ce que vous voulez car Il est Clairvoyant sur tout ce que vous faites.

Verily, those who disbelieved in 41 { إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ وَإِنَّهُ لَكِتَابٌ عَزِيزٌ } the Reminder (i.e. the Qur'ân) when it came to them (shall receive the punishment). And verily, it is an honourable wellfortified respected Book (because it is Allâh's Speech, and He has protected it from corruption, nothing can be added or substracted from it). (See V.15:9. Ceux qui ne croient pas au Rappel (le Coran) quand il leur 41 parvient., alors que c'est un Livre puissant (inattaquable.

No falsehood can 42 { لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَرْجُلٌ مَنْ حَكِيمٌ حَمِيدٌ } approach it from before or behind it from before or behind it: it is sent down by one full of wisdom, worthy of all praise. Le faux ne l'atteint (d'aucune part), ni par devant ni par derrière: 42 c'est une révélation émanant d'un Sage, Digne de louange.

Nothing is said 43 { مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٌ } to you (O Muhammad صلى الله عليه وسلم) except what was said to the Messengers before you. Verily your Lord is the Possessor of Forgiveness, and (also) the Possessor of Painful Punishment. Il ne t'est dit que ce qui a été dit aux Messagers avant toi. Ton 43 Seigneur est certes, Détenteur du pardon et Détenteur aussi d'une punition douloureux.

{وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ أَعَجَمِيٌّ وَعَرَبِيٌّ قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى أُولَٰئِكَ يُنَادَوْنَ مِنْ مَكَانٍ بَعِيدٍ } 44 And if We had sent this as a Qur'ân in a foreign language (other than Arabic), they would have said: Why are not its verses explained in detail (in our language)? What! (A Book) not in Arabic and (the Messenger) an Arab? Say: It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'ân)

is blindness for them. They are those who are called from a place far away (so they neither listen nor understand.
 Si Nous en avons fait un Coran en une langue autre que l'arabe, ils 44
 auraient dit: Pourquoi ses versets n'on-ils pas été exposés clairement?
 quoi? Un (Coran) non-arabe et (un Messenger) arabe?
 Pour ceux qui croient, il est une guidée et une guérison⁴⁴
 Dis: Et quant à ceux qui ne croient pas, il y a une surdité dans leurs oreilles et ils sont frappés aveuglement en ce qui le concerne; ceux-là sont appelés d'un endroit lointain.

{وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَآخْتَلَفَ فِيهِ وَلَوْ لَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ}
 And indeed We gave Mûsa (Moses) the Scripture, but dispute arose 45
 therein. And had it not been for a Word that went forth before from your Lord, (the torment would have overtaken them) and the matter would have been settled between them. But truly, they are in grave doubt thereto (i.e. about the Qur'ân). (Tafsir AlQurtubi, Vol. 15, Page 370.

Nous avons effectivement donné à Moïse le Livre. Puis, il y eut 45
 controverse là-dessus. Et si ce n'était une parole préalable de ton Seigneur, on aurait certainement tranché entre eux. Ils sont vraiment, à son sujet, dans un doute troublant.

{مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ} 46
 Whosoever does righteous good deed it is for (the benefit of) his ownself; and whosoever does evil, it is against his ownself. And your Lord is not at all unjust to (His) slaves.

Quiconque fait une bonne oeuvre, c'est pour son bien. Et quiconque 46
 fait le mal, il le fait à ses dépens. Ton Seigneur, cependant, n'est point injuste envers les serviteurs.

{إِلَيْهِ يُرْدُ عِلْمُ السَّاعَةِ وَمَا تَخْرُجُ مِنْ ثَمَرَاتٍ مِنْ أَكْمَامِهَا وَمَا تَحْمِلُ مِنْ أُنْثَى وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَيَوْمَ يُنَادِيهِمْ أَيْنَ شُرَكَائِيَ قَالُوا أَدْذَنَّاكَ مَا مِنَّا مِنْ شَهِيدٍ} 47
 The learned men) refer to Him (Alone) the knowledge of the Hour. No fruit comes out of its sheath, nor does a female conceive nor brings forth (young), except by His Knowledge. And on the Day when He will call unto them (polytheists) (saying): Where are My (socalled) partners (whom you did invent)? They will

say: We inform You that none of us bears witness to it (that they are
Your partners.

A Lui revient la connaissance de l'Heure. Aucun fruit ne sort de son 47
enveloppe, aucune femelle ne conçoit ni ne met bas sans qu'Il n'en ait
connaissance. Et le jour où Il les appellera: Où sont Mes associés?
ils diront: Nous Te déclarons qu'il n'y a point de témoin parmi nous.

And those whom they used 48 {وَصَلَ عَنْهُمْ مَا كَانُوا يَدْعُونَ مِنْ قَبْلُ وَظَنُوا مَا لَهُمْ مِنْ مَّحِيصٍ}
to invoke before (in this world) shall disappear from them, and they
will perceive that they have no place of refuge (from Allâh's
Punishmen.

Et ce qu'au paravant ils invoquaient les délaissera; et ils réaliseront 48
qu'ils n'ont point d'échappatoire.

Man (the disbeliever) does 49 {لَا يَسْأَلُ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ وَإِنْ مَسَّهُ الشَّرُّ فَيَئُوسٌ قَتُوطٌ}
not get tired of asking good (things from Allâh); but if an evil touches
him, then he gives up all hope and is lost in despair.
L'homme ne se lasse pas d'implorer le bien. Si le mal le touche, le 49
voilà désespéré, désemparé.

{وَلَيْنُ أَذِقْنَاهُ رَحْمَةً مِّنَّا مِنْ بَعْدِ ضَرَّاءَ مَسَّتْهُ لَيَقُولَنَّ هَٰذَا لِي وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُجِّعْتُ إِلَىٰ رَبِّي إِنِّي
عِنْدَهُ لَلْحَسَنَىٰ فَلَنُنَبِّئَنَّ الَّذِينَ كَفَرُوا بِمَا عَمِلُوا وَلَنُذِيقَنَّهُمْ مِنْ عَذَابٍ غَلِيظٍ} 50
And truly, if We give
him a taste of mercy from us, after some adversity (severe poverty or
disease, etc.) has touched him, he is sure to say: This is due to my
(merit); I think not that the Hour will be established. But if I am
brought back to my Lord, surely, there will be for me the best (wealth,
etc.) with Him. Then, We verily, will show to the disbelievers what they
have done, and We shall make them taste a severe torment.
Et si nous lui faisons goûter une miséricorde de Notre part, après 50
qu'une détresse l'ait touché, il dit certainement:
Cela m'est dû! Et je ne pense pas que l'Heure se lèvera (un jour). Et si
je suis ramené vers mon Seigneur, je trouverai, près de Lui, la plus
belle part. Nous informerons ceux qui ont mécré de ce qu'ils ont fait et
Nous leur ferons sûrement goûter à un dur châtement.

And when We .51 {وَإِذَا أُنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَى بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ فَذُو دُعَاءٍ عَرِيضٍ}
show favour to man, he withdraws and turns away; but when evil touches him, then he has recourse to long supplications.
Quand Nous comblons de bienfaits l'homme, il s'esquive et s'éloigne. .51
Et quand un malheur le touche, il se livre alors à une longue prière.

Say: Tell me, if it .52 {قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنَ عِنْدِ اللَّهِ ثُمَّ كَفَرْتُمْ بِهِ مَنْ أَضَلُّ مِمَّنْ هُوَ فِي شِقَاقٍ بَعِيدٍ}
(the Qur'ân) is from Allâh, and you disbelieve in it? Who is more astray than one who is in opposition far away (from Allâh's Right Path and His obedience.
Dis: Voyez-vous? Si ceci (le Coran) émane d'Allah et qu'ensuite vous .52
le reniez; qui se trouvera plus égaré que celui qui s'éloigne dans la dissidence?

{سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ}
We will show them Our Signs in the universe, and in their own .53
selves, until it becomes manifest to them that this (the Qur'ân) is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things?
Nous leur montrerons Nos signes dans l'univers et en eux-mêmes, .53
jusqu'à ce qu'il leur devienne évident que c'est cela (le Coran), la Vérité.
Ne suffit-il pas que ton Seigneur soit témoin de toute-chose?

{أَلَا إِنَّهُمْ فِي مَرِيبَةٍ مِّنْ لِّقَاءِ رَبِّهِمْ أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ} .54 **Verily they are in doubt**
concerning the Meeting with their Lord? (i.e. Resurrection after their deaths, and their return to their Lord). Verily! He it is Who is surrounding all things.
Ils sont dans le doute, n'est ce pas, au sujet de la rencontre de leur .54
Seigneur? C'est Lui certes qui embrasse toute chose (par Sa science et Sa puissance.

Sûrat AshShûra(The Consultation) XLII
AS-SURA (LA CONSULTATION)
سورة الشورى 42 SOURATE

..HâMIm.1{حم}

.H'à, Mim .1

AInSInQâf. (These letters are one of the miracles of the Qur'ân, `2{عسق}
and none but Allâh (Alone) knows their meanings.
Ain, Sin, Qaf. .2

Likewise Allâh, the AllMighty, 3{كَذَلِكَ يُوحِي إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ}
the AllWise sends Revelation to you (O Muhammad
صلى الله عليه وسلم)
as (He sent Revelation to) those before you.
C'est ainsi qu'Allah, le Puissant, le Sage, te fait des révélations, .3
comme à ceux qui ont vécu avant toi.

To Him belongs all that is in the 4{لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَلِيُّ الْعَظِيمُ}
heavens and all that is in the earth, and He is the Most High, the Most
Great.
A Lui appartient ce qui est dans les cieux et ce qui est sur la terre. Et .4
Il est le Sublime, le Très Grand.

**{تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ إِلَّا إِنَّ اللَّهَ هُوَ
الْغَفُورُ الرَّحِيمُ}5.**
Nearly the heavens might rent asunder from above them (by
His Majesty): and the angels glorify the praises of their Lord, and ask
for forgiveness for those on the earth. Verily Allâh is the OftForgiving,
the Most Merciful.
Peu s'en faut que les cieux ne se fendent depuis leur faIte quand les .5
anges glorifient leur Seigneur, célèbrent Ses louanges et implorent le
pardon pour ceux qui sont sur la terre. Allah est certes le Pardonneur,
le Très Miséricordieux.

And as for those who 6{وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ اللَّهُ حَفِيفٌ عَلَيْهِمْ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ}
take as Auliya' (guardians, supporters, helpers, lords, gods, protectors,
etc.) others besides Him (i.e. they take false deities other than Allâh (as)
protectors, and they worship them) Allâh is HafIz (Protector, Watcher)

over them (i.e. takes care of their deeds and will recompense them), and
you (O Muhammad صلى الله عليه وسلم)
are not a Wakil (guardian or a disposer of their affairs) over them (to
protect their deeds, etc.

Et quand à ceux qui prennent des protecteurs en dehors de Lui, .6
Allah veille à ce qu'ils font. Et tu n'es pas pour eux un garant.

{وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِّنُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَنُنذِرَ يَوْمَ الْجَمْعِ لَا رَيْبَ فِيهِ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ
فِي السَّعِيرِ}7. And thus We have revealed to you (O Muhammad صلى الله عليه وسلم)

a Qur'ân in Arabic that you may warn the Mother of the Towns
(Makkah) and all around it, and warn (them) of the Day of Assembling,
of which there is no doubt: when a party will be in Paradise (those who
believed in Allâh and followed what Allâh's Messenger
صلى الله عليه وسلم

brought them) and a party in the blazing Fire (Hell) (those who
disbelieved in Allâh and followed not what Allâh's Messenger
صلى الله عليه وسلم
brought them.

Et c'est ainsi que Nous t'avons révélé un Coran arabe, afin que tu .7
avertisses la Mère des cités (la Mecque) et ses alentours et que tu
avertisses du jour du rassemblement, - sur lequel il n'y a pas de doute -
Un groupe au Paradis et un groupe dans la fournaise ardente.

{وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمُونَ مَا لَهُمْ مِنْ وَلِيٍّ وَلَا
نَصِيرٍ}8. And if Allâh had willed, He could have made them one nation, but .8
He admits whom He wills to His Mercy. And the Zâlimûn (polytheists
and wrongdoers, etc.) will have neither a Wall (protector or guardian)
nor a helper.

Et si Allah avait voulu, Il en aurait fait une seule communauté. Mais .8
Il fait entrer qui Il dans Sa miséricorde. Et les injustes n'auront ni
maître ni secourer.

{أَمْ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ فَإِنَّهُ هُوَ الْوَلِيُّ وَهُوَ يُحْيِي الْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ}9. Or have they
taken (for worship) Auliya' (guardians, supporters, helpers, protectors,

lords, gods etc.) besides Him? But Allâh, He Alone is the Wall (Lord, God, Protector, etc.). And it is He Who gives life to the dead, and He is Able to do all things.

Ont-ils pris des maîtres en dehors de Lui? C'est Allah qui est le seul .9

Maître et c'est Lui qui redonne la vie aux morts; et c'est Lui qui est Omnipotent.

And in .10 {وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ذَلِكُمُ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ} whatsoever you differ, the decision thereof is with Allâh (He is the ruling Judge). (And say O Muhammad

صلى الله عليه وسلم

to these polytheists:) Such is Allâh, my Lord: in Whom I put my trust, and to Him I turn (in all of my affairs and) in repentance.

Sur toutes vos divergences, le jugement appartient à Allah. Tel est .10 Allah mon Seigneur; en Lui je place ma confiance et c'est à Lui que je retourne (repentant).

{فَاطَرُ السَّمَاوَاتِ وَالْأَرْضِ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا يَذُرُّكُمْ فِيهِ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ} .11 The Creator of the heavens and the earth. He has made

for you mates from yourselves, and for the cattle (also) mates. By this means He creates you (in the wombs). There is nothing like Him; and He is the AllHearer, the AllSeer.

Créateur des cieux et de la terre. Il vous a donné des épouses (issues) .11 de vous-mêmes et des bestiaux par couples; par ce moyen Il vous multiplie. Il n'y a rien qui Lui ressemble; et c'est Lui l'Audient, le Clairvoyant.

{لَهُ مَقَالِيدُ السَّمَاوَاتِ وَالْأَرْضِ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ} .12 To Him belong the keys of the heavens and the earth. He enlarges provision for whom He wills, and straitens (it for whom He wills). Verily He is the AllKnower of everything.

Il possède les clefs (des trésors) des cieux et de la terre. Il attribue .12 Ses dons avec largesse, ou les restreint à qui Il veut. Certes, Il est Omniscient.

{شَرَعَ لَكُمْ مِّنَ الدِّينِ مَا وَصَّىٰ بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ}

He (Allâh) has ordained for you the same religion (Islâmic .13 Monotheism) which He ordained for Nûh (Noah), and that which We have revealed to you (O Muhammad

صلى الله عليه وسلم),

and that which We ordained for Ibrahîm (Abraham), Mûsa (Moses) and `Iesa (Jesus) saying you should establish religion (i.e. to do what it orders you to do practically), and make no divisions in it (religion) (i.e. various sects in religion). Intolerable for the Mushrikûn, is that (Islamic Monotheism) to which you (O Muhammad

call them. Allâh chooses for Himself whom He wills, and صلى الله عليه وسلم guides unto Himself who turns to Him in repentance and in obedience. Il vous a légiféré en matière de religion, ce qu'Il avait enjoint à Noé, .13

ce que Nous t'avons révélé, ainsi que ce que Nous avons enjoint à Abraham, à Moïse et à Jésus:Établissez la religion; et n'en faites pas .

un sujet de divisions .Ce à quoi tu appelles les associateurs leur paraît énorme. Allah élit et rapproche de Lui qui Il veut et guide vers Lui celui qui se repent.

{وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعِيًّا بَيْنَهُمْ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ إِلَىٰ أَجَلٍ مُّسَمًّى لَّفُضِّيَ بَيْنَهُمْ وَإِنَّ

الَّذِينَ أُورِثُوا الْكِتَابَ مِنْ بَعْدِهِمْ لَفِي شَكٍّ مِّنْهُ مُرِيبٍ} .14 And they divided not till after

knowledge had come to them, through (selfish) transgression between themselves. And had it not been for a Word that went forth before from your Lord for an appointed term, the matter would have been settled between them. And verily, those who were made to inherit the Scripture (i.e. the Taurâh (Torah) and the Injeel (Gospel)) after them (i.e. Jews and Christians) are in grave doubt concerning it (i.e. Allâh's True Religion Islâm or the Qur'ân.

Ils ne se sont divisés qu'après avoir reçu la science et ceci par .14 rivalité entre eux. Et si ce n'était une parole préalable de ton Seigneur pour un terme fixé, on aurait certainement tranché entre eux. Ceux à qui le Livre a été donné en héritage après eux sont vraiment à son sujet, dans un doute troublant.

{فَلِلَّذِيكَ فَادُغُ وَأَسْتَقِيمُ كَمَا أُمِرْتُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَقُلْ آمَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمْ اللَّهُ رَبُّنَا وَرَبُّكُمْ لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمْ اللَّهُ يَجْمَعُ بَيْنَنَا وَإِلَيْهِ الْمَصِيرُ} 15. So unto this

(religion of Islâm, alone and this Qur'ân) then invite (people) (O Muhammad صلى الله عليه وسلم),

and Istaqim ((i.e. stand firm and straight on Islâmic Monotheism by performing all that is ordained by Allâh (good deeds, etc.), and by abstaining from all that is forbidden by Allâh (sins and evil deeds, etc.)), as you are commanded, and follow not their desires but say: I believe in whatsoever Allâh has sent down of the Book (all the holy Books, this Qur'ân and the Books of the old from the Taurât (Torah), or the Injeel (Gospel) or the Pages of Ibrâhim (Abraham) etc.) and I am commanded to do justice among you, Allâh is our Lord and your Lord.

For us our deeds and for you your deeds. There is no dispute between us and you. Allâh will assemble us (all), and to Him is the final return.

Appelle donc (les gens) à cela; reste droit comme il t'a été 15.

commandé; ne suis pas leurs passions; et dis: Je crois en tout ce

qu'Allah a fait descendre comme Livre, et il m'a été commandé d'être équitable entre vous. Allah est notre Seigneur et votre Seigneur. A nous nos oeuvre et à vous vos oeuvres. Aucun argument (ne peut trancher) entre nous et vous. Allah nous regroupera tous. Et vers Lui est la destination.

{وَالَّذِينَ يُحَاجُّونَ فِي اللَّهِ مِنْ بَعْدِ مَا اسْتَجِيبَ لَهُ حُجَّتُهُمْ دَاحِضَةٌ عِنْدَ رَبِّهِمْ وَعَلَيْهِمْ غَضَبٌ وَلَهُمْ عَذَابٌ شَدِيدٌ} 16. And those who dispute concerning Allâh (His Religion of Islâmic

Monotheism, with which Muhammad

صلى الله عليه وسلم

has been sent), after it has been accepted (by the people), of no use is their dispute before their Lord: and on them is wrath, and for them will be a severe torment.

Et ceux qui discutent au sujet d'Allah, après qu'il a été répondu à 16.

(Son appel), leur argumentation est auprès d'Allah sans valeur. Une colère tombera sur eux et ils auront un dur châtement.

{اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ} 17. It is Allâh Who has sent down the Book (the Qur'ân) in truth, and the Balance (i.e. to act

justly). And what can make you know that perhaps the Hour is close at hand?

C'est Allah qui a fait descendre le Livre en toute vérité, ainsi que la .17
balance. Et qu'en sais-tu? Peut-être que l'Heure est proche?

{يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ آمَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ أَلَا إِنَّ الَّذِينَ يُمَارُونَ فِي السَّاعَةِ لَفِي ضَلَالٍ بَعِيدٍ}18. Those who believe not therein seek to hasten it, while

those who believe are fearful of it, and know that it is the very truth. Verily those who dispute concerning the Hour are certainly in error far away.

Ceux qui n'y croient pas cherchent à la hâter; tandis que ceux qui .18
croient en sont craintifs et savent qu'elle est la pure vérité. Et ceux qui discutent à propos de l'Heure sont dans un égarement lointain.

{اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ الْقَوِيُّ الْعَزِيزُ}19. Allâh is very Gracious and Kind
to His slaves. He gives provisions to whom He wills. And He is the AllStrong, the AllMighty.

Allah est doux envers Ses serviteurs. Il attribue (Ses biens) à qui Il .19
veut. Et c'est Lui le Fort, le Puissant.

{مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ}20. Whosoever desires (by his deeds) the reward of the Hereafter,
We give him increase in his reward, and whosoever desires the reward of this world (by his deeds), We give him thereof (what is decreed for him), and he has no portion in the Hereafter.

Quiconque désire labourer (le champ) de la vie future, Nous .20
augmenterons pour lui son labour. Quiconque désire labourer (le champ) de la présente vie, Nous lui en accorderons de (ses jouissances); mais il n'aura pas de part dans l'au-delà.

{أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ وَلَوْلَا كَلِمَةُ الْفَصْلِ لَفُضِيَ بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ}21. Or have they partners with Allâh (false gods), who have

instituted for them a religion which Allâh has not ordained. And had it not been for a decisive Word (gone forth already), the matter would

have been judged between them. And verily, for the Zâlimûn (polytheists and wrongdoers), there is a painful torment. Ou bien auraient-ils des associés (à Allah) qui auraient établi pour eux des lois religieuses qu'Allah n'a jamais permises? Or, si l'arrêt décisif n'avait pas été prononcé, il aurait été tranché entre eux. Les injustes auront certes un châtiment douloureux.

{تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا وَهُمْ وَاقِعٌ بِهِمْ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي رَوْضَاتِ الْجَنَّاتِ لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ} 22. You will see (on the Day of Resurrection),

the Zâlimûn (polytheists and wrongdoers, etc.) fearful of that which they have earned, and it (Allâh's Torment) will surely befall them. But those who believe (in the Oneness of Allâh Islâmic Monotheism) and do righteous deeds (will be) in the flowering meadows of the Gardens (Paradise). They shall have whatsoever they desire with their Lord.

That is the supreme Grace, (Paradise.

Tu verras les injustes épouvantés par ce qu'ils ont fait, et le châtiment s'abattra sur eux (inéluçtablement). Et ceux qui croient et accomplissent les bonnes oeuvres, seront dans les sites fleuris des jardins, ayant ce qu'ils voudront auprès de leur Seigneur. Telle est la grande grâce.

{ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ وَمَن يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ} 23. That is (the Paradise) whereof

Allâh gives glad tidings to His slaves who believe (in the Oneness of Allâh Islâmic Monotheism) and do righteous good deeds. Say (O

Muhammad صلى الله عليه وسلم):

No reward do I ask of you for this except to be kind to me for my kinship with you. And whoever earns a good righteous deed, We shall give him an increase of good in respect thereof. Verily Allâh is OftForgiving, Most Ready to appreciate (the deeds of those who are obedient to Him.

Telle est la (bonne nouvelle) qu'Allah annonce à ceux de Ses serviteurs qui croient et accomplissent les bonnes oeuvres! Dis: Je ne vous en demande aucun salaire si ce n'est l'affection eu égard à (nos liens) de parente. Et quiconque accomplit une bonne action, Nous

**répondons par (une récompense) plus belle encore. Allah est certes
Pardonneur et Reconnaisant.**

**{أَمْ يَقُولُونَ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا فَإِنْ يَشِئِ اللَّهُ يَخْتِمْ عَلَىٰ قَلْبِكَ وَيَمْحُ اللَّهُ الْبَاطِلَ وَيُحِقُّ الْحَقَّ بِكَلِمَاتِهِ إِنَّهُ عَلِيمٌ
بِذَاتِ الصُّدُورِ}** 24. Or say they: He has invented a lie against Allâh? If Allâh willed, He could have sealed up your heart (so that you forget all that you know of the Qur'an). And Allâh wipes out falsehood, and establishes the truth (Islâm) by His Word (this Qur'an). Verily, He knows well what (secrets) are in the breasts (of mankind).
Ou bien ils disent il a inventé un mensonge contre Allah. Or, si Allah voulait, Il scellerait ton coeur. Par Ses Paroles cependant, Allah efface le faux et confirme le vrai. Il connaît parfaitement le contenu des poitrines.

{وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ} 25. And He it is Who accepts repentance from His slaves, and forgives sins, and He knows what you do.
Et c'est Lui qui agréé de Ses serviteurs le repentir, pardonne les méfaits et sait ce que vous faites.

{وَيَسْتَجِيبُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُهُمْ مِّن فَضْلِهِ وَأَلْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ} 26. And He answers (the invocation of) those who believe (in the Oneness of Allâh Islâmic Monotheism) and do righteous good deeds, and gives them increase of His Bounty. And as for the disbelievers, theirs will be a severe torment.
et exauce (les vœux) de ceux qui croient et accomplissent les bonnes oeuvres et leur accroît Sa faveur, tandis que les mécréants ont un dur châtement.

{وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَٰكِن يُنْزِلُ بِقَدَرٍ مَّا يَشَاءُ إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ} 27. And if Allâh were to enlarge the provision for His slaves, they would surely rebel in the earth, but He sends down by measure as He wills. Verily! He is in respect of His slaves, the WellAware, the AllSeer (of things that benefit them).
Si Allah attribuait Ses dons avec largesse à (tous) Ses serviteurs, ils commettraient des abus sur la terre; mais, Il fait descendre avec mesure

**ce qu'Il veut. Il connaît parfaitement Ses serviteurs et en est
Clairvoyant.**

And He it is Who .28 {وَهُوَ الَّذِي يُنْزِلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ وَهُوَ الْوَلِيُّ الْحَمِيدُ}
sends down the rain after they have despaired, and spreads His Mercy.
**And He is the Wall (Helper, Supporter, Protector, Lord, etc.), Worthy
of all Praise.**
Et c'est Lui qui fait descendre la pluie après qu'on en a désespéré, et .28
répand Sa miséricorde. Et c'est Lui le Maître, le Digne de louange.

And .29 {وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَثَّ فِيهِمَا مِنْ دَابَّةٍ وَهُوَ عَلَىٰ جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ}
**among His Ayât (proofs, evidences, lessons, signs, etc.) is the creation of
the heavens and the earth, and whatever moving (living) creatures He
has dispersed in them both. And He is AllPotent over their assembling
(i.e. resurrecting them on the Day of Resurrection after their death, and
dispersion of their bodies) whenever He will.**
Parmi Ses preuves est la création des cieux et de la terre et des êtres .29
vivants qu'Il y a disséminés. Il a en outre le pouvoir de les réunir quand
Il voudra.

And whatever of misfortune .30 {وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ}
**befalls you, it is because of what your hands have earned. And He
pardons much. (See the Qur'ân Verse 35:45.**
Tout malheur qui vous atteint est dû à ce que vos mains ont acquis. .30
Et Il pardonne beaucoup.

And you cannot escape .31 {وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ}
**from Allâh (i.e. His Punishment) in the earth: and besides Allâh you
have neither any Wall (guardian or a protector, helper etc.) nor any
helper.**
Vous ne pouvez pas échapper à la puissance d'Allah sur la terre; et .31
vous n'avez en dehors d'Allah, ni maître ni défenseur.

And among His Signs are the ships, in the .32 {وَمِنْ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَامِ}
sea, like mountains.

**Et parmi Ses preuves, sont les vaisseaux à travers la mer, semblables 32
à des montagnes.**

If He wills, 33 {إِنْ يَشَأْ يُسْكِنِ الرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ عَلَى ظَهْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ}
**He causes the wind to cease: then they would become motionless on the
back (of the sea). Verily, in this are signs for everyone patient and
grateful.**

**S'Il veut, Il calme le vent, et les voilà qui restent immobiles à sa 33
surface. Ce sont certainement là des preuves pour tout (homme)
endurant et reconnaissant.**

Or He may destroy them (by shipwreck) 34 {أَوْ يُوقِنَهُنَّ بِمَا كَسَبُوا وَيَعْفُ عَنْ كَثِيرٍ}
**because of that which their (people) have earned. And He pardons
much.**

**Ou bien, Il les détruit en punition de ce qu'ils ont acquis (comme 34
péchés). Cependant, Il pardonne beaucoup.**

And those who dispute (polytheists, 35 {وَيَعْلَمَ الَّذِينَ يُجَادِلُونَ فِي آيَاتِنَا مَا لَهُمْ مِّنْ مَّحِيصٍ}
etc. with Our Messenger Muhammad
صلى الله عليه وسلم)

**as regards Our Ayât (proofs, signs, verses, etc. of Islâmic Monotheism)
may know that there is no place of refuge for them (from Allâh's
Punishment) (Tafsir AtTabari).**

**Ceux qui disputent à propos de Nos preuves savent bien qu'ils n'ont 35
pas d'échappatoire.**

So 36 {فَمَا أَوْتِيتُمْ مِّنْ شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ}
**whatever you have been given is but (a passing) enjoyment for this
worldly life, but that which is with Allâh (Paradise) is better and more
lasting for those who believe (in the Oneness of Allâh Islâmic
Monotheism) and put their trust in their Lord (concerning all of their
affairs.**

**Tout ce qui vous a été donné (comme bien) n'est que jouissance de la 36
vie présente; mais ce qui est auprès d'Allah est meilleur et plus durable
pour ceux qui ont cru et qui placent leur confiance en leur Seigneur.**

And those who avoid the greater sins, and AlFawâhish (illegal sexual intercourse, etc.), and when they are angry, forgive.

qui évitent (de commettre) les péchés les plus graves ainsi que les turpitudes, et qui pardonnent après s'être mis en colère.

And those who answer the Call of their Lord (i.e. to believe that He is the only One Lord (Allâh), and to worship none but Him Alone), and perform AsSalât (IqâmatasSalât), and who (conduct) their affairs by mutual consultation, and who spend of what We have bestowed on them.

qui répondent à l'appel de leur Seigneur, accomplissent la Salat, se consultent entre eux à propos de leurs affaires, dépensent de ce que Nous leur attribuons.

And those who, when an oppressive wrong is done to them, take revenge. et qui, atteints par l'injustice, ripostent.

The recompense for an evil is an evil like thereof; but whoever forgives and makes reconciliation, his reward is with Allâh. Verily, He likes not the Zâlimûn (oppressors, polytheists, and wrongdoers, etc.

La sanction d'une mauvaise action est une mauvaise action (une peine) identique. Mais quiconque pardonne et réforme, son salaire incombe à Allah. Il n'aime point les injustes.

And indeed whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them.

Quand à ceux qui ripostent après avoir été lésés,... ceux-là de voie (recours légal) contre eux.

{إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ} 42. The way (of blame) is only against those who oppress men and rebel in the earth without justification; for such there will be a painful torment. il n'y a de voie (de recours) que contre ceux qui lèsent les gens et 42 commettent des abus, contrairement au droit, sur la terre: ceux-là auront un châtiment douloureux.

{وَلَمَن صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ} 43. And verily, whosoever shows patience and forgives, that would truly be from the things recommended by Allâh.

Et celui qui endure et pardonne, cela en vérité, fait partie des 43 bonnes dispositions et de la résolution dans les affaires.

{وَمَن يُضِلِلِ اللَّهُ فَمَا لَهُ مِن وَلِيٍّ مِّنْ بَعْدِهِ وَتَرَى الظَّالِمِينَ لَمَّا رَأَوْا الْعَذَابَ يَقُولُونَ هَلْ إِلَىٰ مَرَدٍّ مِّنْ سَبِيلٍ} 44. And whomsoever Allâh sends astray, for him there is no Wali (protector, helper, guardian etc.) after Him. And you will see the Zâlimûn (polytheists, wrongdoers, oppressors, etc.): when they behold the torment, they will say: Is there any way of return (to the world)? Et quiconque Allah égare n'a aucun protecteur après Lui. 44 Cependant, tu verras les injustes dire, en voyant le châtiment: Y a-t-il un moyen de retourner (sur terre?)

{وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا خَاشِعِينَ مِنَ الذَّلِيلِ يَنْظُرُونَ مِنْ طَرْفٍ خَفِيٍّ وَقَالَ الَّذِينَ آمَنُوا إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ أَلَا إِنَّ الظَّالِمِينَ فِي عَذَابٍ مُّقِيمٍ} 45. And you will see them brought forward to it (Hell) made humble by disgrace, (and) looking with stealthy glance. And those who believe will say: Verily, the losers are they who lose themselves and their families on the Day of Resurrection. Verily, the Zâlimûn (i.e. AlKâfirûn (disbelievers in Allâh, polytheists, صلى الله عليه وسلم , in His Oneness and in His Messenger wrongdoers, etc.)) will be in a lasting torment. (Tafsir AtTabari. Et tu les verras exposés devant l'Enfer, confondus dans 45 l'avilissement, et regardant d'un oeil furtif, tandis que ceux qui ont cru diront: Les perdants sont certes, ceux qui au Jour de la Résurrection

font leur propre perte et celle de leurs familles. Les injustes subiront certes un châtement permanent.

And they will .46 {وَمَا كَانَ لَهُمْ مِّنْ أَوْلِيَاءَ يَنْصُرُونَهُمْ مِّنْ دُونِ اللَّهِ وَمَن يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ سَبِيلٍ}

have no Auliyâ' (protectors, helper, guardian, lord etc.) to help them other than Allâh. And he whom Allâh sends astray, for him there is no way.

Ils n'auront pas de protecteur en dehors d'Allah pour les secourir et .46 quiconque Allah égare n'a plus aucune voie.

{أَسْتَجِيبُوا لِرَبِّكُم مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنَ اللَّهِ مَا لَكُم مِّن مَّالٍ يَوْمَئِذٍ وَمَا لَكُم مِّن

تَكْوِينٍ} .47 Answer the Call of your Lord (i.e. accept the Islâmic

Monotheism, O mankind, and jinns) before there comes from Allâh a Day which cannot be averted (i.e. the Day of Resurrection). You will have no refuge on that Day nor there will be for you any denying (of your crimes as they are all recorded in the Book of your deeds.

Répondez à l'appel de votre Seigneur avant que ne vienne un jour .47 dont Allah ne reportera jamais le terme. Ce jour-là, nul refuge pour vous et vous ne pourrez point nier (vos péchés.

{فَإِنْ أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا إِلَّا أَلْبَاسٌ وَإِنَّا إِذَا أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً فَحَرَحَ بِهَا وَإِنْ

تُصِبْهُمْ سَيْئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَإِنَّ الْإِنْسَانَ كَفُورٌ} .48 But if they turn away (O

Muhammad صلى الله عليه وسلم

from the Islâmic Monotheism, which you have brought to them). We have not sent you (O Muhammad

صلى الله عليه وسلم)

as a HafIz (watcher, protector) over them (i.e. to take care of their deeds and to recompense them). Your duty is to convey (the Message). And verily, when We cause man to taste of Mercy from Us, he rejoices thereat; but when some ill befalls them because of the deeds which their hands have sent forth, then verily, man (becomes) ingrate.

S'ils se détournent,. Nous ne t'avons pas envoyé pour assurer leur .48 sauve-garde: tu n'es chargé que de transmettre (le message). Et lorsque Nous faisons goûter à l'homme une miséricorde venant de Nous, il en

exulte; mais si un malheur les atteint pour ce que leurs mains ont perpétré. l'homme est alors très ingrat.

To Allâh .49 {لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يَخْلُقُ مَا يَشَاءُ يَهَبُ لِمَنْ يَشَاءُ إِنَاثًا وَيَهَبُ لِمَنْ يَشَاءُ الذَّكَورَ}
belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills.
A Allah appartient la royauté des cieux et de la terre. Il crée ce qu'Il .49
veut. Il fait don de filles à qui Il veut, et don de garçons à qui Il veut.

Or He bestows both males .50 {أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنَاثًا وَيَجْعَلُ مَنْ يَشَاءُ عَقِيمًا إِنَّهُ عَلِيمٌ قَدِيرٌ}
and females, and He renders barren whom He wills. Verily, He is the AllKnewer and is Able to do all things.
ou bien Il donne à la fois garçons et filles; et Il rend stérile qui Il .50
veut. Il est certes Omniscient et Omnipotent.

{وَمَا كَانَ لِنَبِيٍّ أَنْ يَكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بَأْذَنِهِ مَا يَشَاءُ إِنَّهُ عَلِيمٌ
حَكِيمٌ} .51 **It is not given to any human being that Allâh should speak to**
him unless (it be) by Revelation, or from behind a veil, or (that) He
sends a Messenger to reveal what He wills by His Leave. Verily, He is
Most High, Most Wise.
Il n'a pas été donné à un mortel qu'Allah lui parle autrement que .51
par révélation, ou de derrière un voile, ou qu'Il (lui) envoie un messenger
(Ange) qui révèle, par Sa permission, ce qu'Il (Allah) veut. Il est
Sublime et Sage.

{وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِن جَعَلْنَاهُ نُورًا نُّهْدِي بِهِ مَنْ
نَّشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ} .52 **And thus We have sent to you (O**
Muhammad صلى الله عليه وسلم)
Ruhan (a Revelation, and a Mercy) of Our Command. You knew not
what is the Book, nor what is Faith? But We have made it (this Qur'ân)
a light wherewith We guide whosoever of Our slaves We will. And
verily, you (O Muhammad صلى الله عليه وسلم)
are indeed guiding (mankind) to the Straight Path (i.e.

Allâh's Religion of Islâmic Monotheism.

**Et c'est ainsi que Nous t'avons révélé un esprit (le Coran) provenant .52
de Notre ordre. Tu n'avais aucune connaissance du Livre ni de la foi;
mais Nous en avons fait une lumière par laquelle Nous guidons qui
Nous voulons parmi Nos serviteurs. Et en vérité tu guides vers un
chemin droit.**

**The Path of Allâh, {صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ إِلَّا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ} 53.
to Whom belongs all that is in the heavens and all that is in the earth.
Verily, all matters at the end go to Allâh (for decision.
le chemin d'Allah à Qui appartient ce qui est dans les cieux et ce qui .53
est sur la terre. Oui c'est à Allah que s'acheminent toutes les choses.**

SOURATE 43 سورة الزخرف