

Sanusi Creed in Kabyle Berber:
Manuscript KIA-berbère 8 (formerly tia 08) – the Soummam MS

Pictures: [Soummam MS pics](#).

1. The text in Arabic script

(vocalization to be added) p. 1 – Arabic, pp. 2-5: Berber

Page 1 (in Arabic)

- 1 – الحمد لله تعالى وصلى الله على سيدنا محمد وسلم
- 2 – هذه الوثيقة نقلت وان شيت قلت نقلتها لشدة
- 3 – الحاجة اليها خوف اندراسها وضياح ما فيها
- 4 – لتقطيعها وذهاب بعض حروفها نقلتها بعد
- 5 – معرفتي لخط موثقها وعدالته إن عرفته بالعدالة
- 6 – او تسكت عنها إن لم تعرفه بها نصها بعد
- 7 – الحمد لله والصلاة والسلام على رسول الله صلى الله عليه وسلم
- 8 – كذا وكذا فاذا فرغت منها قلت اه لفظها

- 1 – انت ايذلمعنى البقا رب ذاالباقى انو ايذلبا
- 2 – قى اذون ارتلاحق لعدم اش اضديس ذلفنا
- 3 – اش اذ لفنا ذابن اريلاحق لعدم اش اوجبن ارب
- 4 – ذلبقا نغ ذلفنا اسوجبن ذلبقا فنا فلاس ذا
- 5 – لمحال الدليل فلاس ذلباقى ذالصنع ام ذالصنع اتفن
- 6 – الدليل افرب ذالباقى اش ايذلمعنى المخالفة رب
- 7 – ذامخالف كالذات ذالصفات اذلفعال ذمخالف
- 8 – كالذات الذات الذات ارب اتقذيمت الذوات انغ
- 9 – اتجذيزن ذمخالف كالصفات الصفات ارب اتقذ
- 10 – يمن الصفات انغ اتجذيزن ذمخالف اكلفعال لفعال
- 11 – ارب بلا غرض وذاك انغ سلغرض اش المعنى القيام
- 12 – بالنفس رب استغنى فالمحل ذلمخصص استغنى
- 13 – فالمحل ام ذالذات ام سغنى فلمخصص ام ذالوا
- 14 – جب الواجب الوجود اش اضديس اذلفتقار
- 15 – اش اذلفتقار الاحتياج اش اوجبن ارب القيام
- 16 – بالنفس نغ اذلفتقار اسوجبن ذلفتق القيام
- 17 – بالنفس الافتقار فلاس ذلمحال الدليل فلاس ذلغاني
- 18 – ذالصنع ام ذالصنع اتفتقر الدليل افرب ذ الغنى فكر يخلق
- 19 – اكر يخلق اتفتقر غرس اش المعنى الوجدانية
- 20 – رب ذوحيز كالذات ذالصفات اذ لفعال
- 21 – ذوحيز كالذات الذات ارب ارتتكب (ارص)

- 1 - ار **جواهر** و اعراض الذوات انغ اتركبنت ذو
- 2 - حيذ كالصفات الصفات ارب اتعدنت ار الصفات
- 3 - انغ اتعدنت ذوحيذ كالفعال الفعال ارب بلا
- 4 - شريك و لا معين لفعال انغ اسوشريك
- 5 - اسومعين اش اوجبن ارب ذالوحداني انغ
- 6 - ذالتعدد اسوجبن ارب ذالوحداني التعد
- 7 - د فلاس ذلمحال الدليل ذوحيذ ذالصنع
- 8 - ام ذالصنع تتعدد الدليل افرب ذوحيذ كالذا
- 9 - ت ذالصفات اذفعال اش الكلام رب ا
- 10 - ساول امك اساول بلا حرف و لا صوت اساول
- 11 - يون اووال اثبذ اثختم ارل ذشرشور **امكاه**
- 12 - امك ارل اش اضديس ذ لبكم اش اذلبكم
- 13 - اتكومت اش اوجبن ارب ذلكلام نغ ذلبكم
- 14 - اسوجبن ارب ذلكلام البكم فلاس ذلمحال الد
- 15 - ليل فرب اساول ذالصنع ام ذالصنع تكومت
- 16 - الدليل اساول بلا حرف و لا صوت اش المعنى
- 17 - القدر رب ازمر امك ازمر اخلق ارزق اغن افقر
- 18 - انق احي اعز اتذل اش اضديس ذلعجز اش ذلعجز
- 19 - ذلقل نترمرت اش اوجبن ارب ذلقدر انغ ذا
- 20 - لعجز اسوجبن ارب ذلقدر لعجز فلاس ذ
- 21 - لمحال الدليل افرب ازمر ذالصنع ام ذصنع
- 22 - ثعجز الدليل افرب يزمر اش المعنى الارادة

- 1 - رب اتخصص امك اتخصص وا ذبركان وذللال
- 2 - وا ذكملان وا ذكزلان وا ذ المومن وذ الكافر
- 3 - اش ضدس ذالكراهة اش ذالكراهة ذا
- 4 - لغبلة اش اوجبن ارب ذالارادة نغ ذ
- 5 - لكرهة اسوجبن ذالراد الكرهة فلا
- 6 - س ذلمحال الدليل افرب اترىذ ذالصنع
- 7 - ام ذالصنع تتغ الدليل افرب اترىذ اش
- 8 - ذالمعنى العلم رب يعلم اثلاث لقسام
- 9 - الحكم العقلي الواجب ذالمحال ذلجايز
- 10 - علم سلواجب الذاتس ذالصفائيس
- 11 - اتنعذامننت ار يعلم سلمحال ارشريك
- 12 - فلاس ارتلار يعلم سلجايز يعلم ا
- 13 - سواين يلان اذواين ارنتلي اش اذ لمعنى
- 14 - الحيوة رب ذ الحي الحيوة ارب بلا روح و
- 15 - لا مزاج اش اضدس ذالممات اش اذ
- 16 - لممات ذعدم الحيوة اش اوجبن ارب
- 17 - ذلحيوة نغ ذالممات اسوجبن ارب
- 18 - ذلحيوة الممات فلاس ذلمحال الد
- 19 - ليل افرب ذالحي ذالصنع ام ذالصنع ا
- 20 - ثمتاث الدليل افرب ذلحي اش المعنى
- 21 - نسمع رب اسل بغير امزوغن اش اضد
- 22 - يس ذصمم اش ايذ الصمم اتعزكت (اس او جبن)

- 1 - اش اوجبن ارب ذالسمع نغ د الصمم
- 2 - اسوجبن ارب ذالسمع الصمم فلا
- 3 - س ذالمحال الدليل افرب ذالسميع ذ
- 4 - الصنع ام ذالصنع اتعزوكث
- 5 - الدليل افرب اسل بعر امزوغن اش
- 6 - المعنى البصر رب اسكذ بغير اللن
- 7 - اش اضديس ذلعمى اش اذ لعمى
- 8 - اتدر غلت اش اوجبن ارب ذلبصر
- 9 - نغ اتدر غلت اسوجبن ارب ذلبصر
- 10 - ثدر غلت فلاس ذلمحال الدليل افرب
- 11 - ذلبصير ذالصنع ام ذالصنع ائذر
- 12 - غلت الدليل افرب اسكذ بعر اللن

Transcription with added punctuation

[p. 1] (in Arabic)

¹alḥamdu lillāhi ta'ālā wa-ṣallā allāhu 'alā sayyidi-nā muḥammad wa-sallam. ²ḥaḍi-hi āl-waṭīqatu nuqilat wa-in šīta qulta naqaltu-hā li-šiddati ³al-ḥāḡati ilay-ha ḥawfa indirāsi-hā wa-ḡayā 'i mā fī-hā. ⁴li-taqṭī 'i-hā wa-ḡahābi ba 'ḡi ḥurufi-hā. naqaltu-hā ba 'da ⁵ma 'rifati li-ḡaṭṭi muwaṭṭiqi-hā wa-'adālati in 'arafta-hu bi-l'adālati. ⁶aw taskutu 'an-hā in lam ta 'rif-hu bi-hā. naṣṣu-hā: ba 'da ⁷al-ḥamdu li-llāhi wa-ṣ-ṣalāti wa-s-salāmi 'alā rasūli allāhi ṣallā llāhu 'alay-hi wa-sallam. ⁸kaḡā-wa-kaḡā fa-idā faraḡta min-hā qulta intahā lafḡu-hā.

[p. 2] ¹anta ay ḡ lmeəna (l)^lbaqa? rebbi ḡ lbaqi. anw(a)^ay ḡ lba²qi? ḡ win ur ittlaḡaq leedem. ašu i ḡdedd-is? ḡ lfana. ³ašu i ḡ lfana? ḡ ayen ar(a)^ilaḡeq leedem. ašu iweḡben i rebbi, ⁴ḡ elbaqa ney ḡ lfana? i^s-iweḡben ḡ lbaqa, lfana fell-as ḡ ⁵lmuḡal. ddalil fell-as ḡ lbaqi ḡ ṣṣenəa, imi ḡ ṣṣenəa aṭ^tefnu. ⁶(ḡ)^ddalil af rebbi ḡ lbaqi.

ašu ay ḡ lmaəna (l)^lmuxalafa? ⁷rebbi ḡ amxalef ḡ ḡḡaṭ ḡ ṣṣifaṭ ḡ lefəal. ḡ amxalef ⁸ḡ ḡḡaṭ. ḡḡaṭ r^rebbi ṭ^taḡḡimt; ḡḡawaṭ nney ⁹ṭ^ṭiḡḡidin. ḡ amxalef ḡ ṣṣifaṭ; ṣṣifaṭ r^rebbi ṭ^ṭiqḡ¹⁰imin; ṣṣifaṭ nney ṭ^ṭiḡḡidin. ḡ amxalef ḡ lefəal; lefəal ¹¹r^rebbi bila ḡaraḡin; wiḡak nney s ḡaraḡ.

ašu lmaəna (l)^lqiyam(u) ¹²bi nnafs? rebbi iṣteyna f lmaḡell ḡ lemuxeṣṣeṣ. iṣteyna ¹³f lmaḡell imi ḡ ḡḡaṭ [imi]; iṣteyna f lmuḡeṣṣeṣ imi ḡ lwa¹⁴ḡeb lwuḡud. ašu i ḡdedd-is? ḡ liftiqar. ¹⁵ašu i ḡ liftiqar? liḡtiyaḡ. ašu iweḡben i rebbi, <ḡ> lqiyam(u) ¹⁶bi nnafs ney ḡ liftiqar? i s-iweḡben ḡ lqiyam ¹⁷bi nnnafs, liftiqar fell-as ḡ lmuḡal. ddalil fell-as ḡ lḡani ¹⁸ḡ ṣṣenəa, imi ḡ ṣṣenəa ṭṭftiqer, ddalil af rebbi ḡ lḡani af kra yexleq. ¹⁹kra yexleq ittṭftiqir ḡur-es.

ašu lmeəna (l)^lweḡdaniyya? ²⁰rebbi ḡ awhiḡ ḡ ḡḡaṭ ḡ ṣṣifaṭ ḡ lefəal. ²¹ḡ awhiḡ ḡ ḡḡaṭ; ḡḡaṭ r^rebbi ur tetrekkeb [p. 3] ¹ara min ḡawāhir wa aērāḡ. ḡḡawaṭ nney trekkbent. ḡ aw²ḡiḡ ḡ ṣṣifaṭ. ṣṣifaṭ r^rebbi u tēddint ara. ṣṣifaṭ ³nney tēddint. ḡ awhiḡ ḡ lefəal. lefəal r^rebbi bilā ⁴šarīk wa lā muēīn. lefəal nney s wešriḡ ⁵s weməin. ašu iweḡben i rebbi, ḡ lweḡdaniyya ney ⁶ḡ ttaəaddud? i s-iweḡben i rebbi ḡ lweḡdaniyya, ttaəaddu⁷d fell-as ḡ lmuḡal. ddalil fell-as ḡ awhiḡ ḡ ṣṣenəa, ⁸imi ḡ ṣṣenəa tetēdded. (ḡ)^ddalil af rebbi ḡ awhiḡ ḡ ḡḡaṭ ḡ ṣṣifaṭ ḡ lefəal.

Translation into English

[p. 1] ¹Glory to God the Almighty (lit. the **High/Elevated**) and **God** prayed for our Lord (=Master/ prophet) Mohammed and he **greeted/protected/saved** him. ²This document was copied and if you want, say I copied it because of strong/immediate need/necessity of it, ³in fear (=fearing) that it will become worn out and that its content (lit. what's in it) will be lost, ⁴because it's torn and some of its letters are gone. I copied it according to my **correct/just** knowledge ⁵and trustworthiness of its scribe's writing. ⁶**You can** be silent about it (i.e. do not copy it) if you don't know about it/its text. ⁷Thanks to God and praying to and greeting the prophet of God, God prayed for him and **greeted/protected** him. ⁸And so on (lit. this and that), and when you finish (copying) it, say "It is finished."

[p. 2] ¹What is the meaning of **eternity**? – God is eternal. What is eter²nal? It is that which non-existence doesn't catch. What is its opposite? It is finiteness. ³What is finiteness? It is something that non-existence will catch. What is obligatory (a necessity, a necessary characteristic) for God, ⁴eternity or finiteness? What is obligatory for him is eternity; finiteness is ⁵impossible for him. The proof of him being eternal is creation, since creation will end. ⁶It is the proof of God being eternal.

What is the meaning of being **different (OR distinct)**? ⁷God is different in self, attributes/qualities, and deed/actions. (1) He is different ⁸in self. The self of God is old (**eternal, without beginning**). Ourselves ⁹are newly created (=have a beginning). (2) He is different in attributes/qualities. Attributes of God are ¹⁰old. Our attributes are newly created. (3) He is different in deeds/actions. Deeds ¹¹of God have no objective. Ours have (**an**) objective (lit. "those of us with objective").

What is the meaning of **self-¹²sufficiency**? God is self-sufficient in/independent of place and specificity. He is self-sufficient ¹³in place since he is essence/entity/self-being; he is self-sufficient in specificity since existence is nece¹⁴ssary for him. What is its opposite? It is need (**poverty, being poor**). ¹⁵What is need? It is being in need (**needing/lacking something**). What is a necessary attribute of God, self-¹⁶sufficiency or need? What is necessary for him is self-¹⁷sufficiency, need is impossible for him. The proof of him being **independent** is ¹⁶the creation, since creation is in need (**=is not self-sufficient**). It is the proof that God is independent of everything he created. ¹⁹Everything he created needs him.

What is the meaning of being **one (the only one, unique)**? ²⁰God is one in self, (his) attributes and deeds. ²¹He is one in self; the self of God is not composed [p. 3] ¹of essence/substance and accidents/form (=essential and accidental properties, or internal and external properties). Ourselves are composed. He is o²ne in qualities. Qualities of God do not change/pass. Our ³qualities change. He is one on deeds. Deeds of God are without ⁴a partner and helper/assistant. Our deeds are with a partner and ⁵a helper. What is a necessary attribute of God, being one/**oneness/uniqueness** or ⁶plurality (**being numerous, multiplicity**), multitude? What is obligatory for God is being one, pluralit⁷y is impossible for him. The proof of him being one is the creation, ⁸since the creation is multiple. It is the proof of God being one in self⁹, qualities, and deeds.

ašu lmaena (l[^])**lkalam**? rebbi i¹⁰ssaawal. amek issawal? *bilā ḥarf wa lā sawt*. issawal¹¹yiwen w[^]wawal, a-t-ibdu a-t-ixtim. ur illi d ašeršur. **amek ah**,¹²amek ur illi? ašu **i** (d[^]) ddedd-is? d lbakam. ašu i d lbakam? ¹³t[^]iguḡemt. ašu iweḡben i rebbi, d lkalam ney d lbakam? ¹⁴i s-iweḡben i rebbi d lkalam, lbakam fell-as d lmuḥal. dda¹⁵lil af rebbi issawal d ššenæa, imi d ššenæa t[^]taguḡamt, ¹⁶(d)[^]ddalil af rebbi issawal *bilā ḥarf wa lā sawt*.

ašu lmaena ¹⁷(l[^])**lqudra**? rebbi yezmer; ixelleq, iṛezzeq; iyenn**u**, ifeqqer; ¹⁸ineqq, iḥeyy**u**; ite**uzzu**, id**ullu**. ašu ddedd-is? d læaḡaz. ašu d læaḡaz? ¹⁹d lqella n[^]tezmer. ašu iweḡben i rebbi, d lqudra **ney** d ²⁰læaḡaz? i s-iweḡben i rebbi d lqudra, læaḡaz fell-as d ²¹lmuḥal. ddalil af rebbi izmer d ššenæa, imi d ššenæa ²²teeḡez. (d)[^]ddalil af rebbi yezmer.

ašu lmaena (l)[^]**lirada**? [p. 4] ¹rebbi itṭxeššiš. amek itṭxeššiš? wa d aberkan, wa d amellal; ²wa d akemlan, wa d aḡ^wezlan; wa d lmumen, wa d lkafer. ³ašu ddedd-is? d lkaraha. ašu **(i)** d lkaraha? d ⁴lyalla**ba**. ašu iweḡben i rebbi, d lirada ney d ⁵lkaraha? i s-iweḡben d lirada, lkaraha fell-a⁶s d lmuḥal. ddalil af rebbi itṭrid d ššenæa, ⁷imi d ššenæa **teṭṭyar**. (d)[^]ddalil af rebbi itṭrid.

ašu ⁸d lmaena (l)[^]**leilm**? rebbi yeelem tlaṭa leqšam ⁹lḥukm læaqli: lwaḡeb d lmuḥal d lḡayez. ye¹⁰elem s lwaḡeb; ddaṭ-is d šsifat-is ¹¹u tṭnaeḡament ara. yeelem s lmuḥal; **ur** a/u**šrik** ¹²**fell-as ur itṭill(i) ar(a)**. yeelem s elḡāyez. yeelem ¹³s wayen ilalen d wayen ur netṭili.

ašu d lmaena ¹⁴(l)[^]**lḥayat**? rebbi d lḥayy. lḥayat r[^]rebbi *bilā rūḥ wa* ¹⁵*lā mizaḡ*. ašu ddedd-is? d lmat. ašu d ¹⁶lmat? d eadam lḥayat. ašu iweḡben i rebbi, ¹⁷d lḥayat ney d lmat? i s-iwḡben i rebbi ¹⁸d lḥayat, lmat fell-as d lmuḥal. dda¹⁹lil af rebbi d lḥayy d ššenæa, imi d ššenæa i²⁰tṭmetṭat. (d)[^]ddalil af rebbi d lḥayy.

ašu lmaena ²¹n **s(s)amε**? rebbi isell byayr imzuyen. ašu i ddedd-²²is? d šsamam. ašu ay d šsamam? t[^]teuzz**i**ḡt. [p. 5] ¹ašu iweḡben i rebbi, d ssamε ney d šsamam? ²i s-iweḡben i rebbi d ssamε, šsamam fell-a³s d lmuḥal. ddalil af rebbi d ssamε d ⁴ššenæa, imi d ššenæa t[^]taeḡzuḡt. ⁵(d)[^]ddalil af rebbi isell byir **imezzuyen**.

ašu ⁶lmaena (l)[^]**lbašar**? rebbi issikid byir allen. ⁷ašu i ddedd-is? d leama**a**. ašu i d leama? ⁸t[^]tidderyelt. ašu iweḡben i rebbi, d lbašar ⁹ney t[^]tidderyelt? i s-iweḡben i rebbi d lbašar, ¹⁰tidderyelt fell-as d lmuḥal. ddalil af rebbi ¹¹d lbašir d ššenæa, imi d ššenæa t[^]ader¹²yalt. (d)[^]ddalil af rebbi issikid byir allen.

What is the meaning of **speech**? God s¹⁰peaks. How does he speak? Without a letter and without a sound/**voice**. He speaks ¹¹one word (**this kind of speech**), he starts it and he finishes it (**it has a beginning and an end**). It is not a water fountain (**a continuous flow**). (How is that?), ¹²how is it not? What is its opposite? It's muteness. What is muteness. ¹³It is numbness/**inability to speak**. What is obligatory for God, speech or muteness? ¹⁴What is obligatory for God is speech, muteness is impossible for him. The pr¹⁵oof of God speaking is the creation, since the creation (**created being**) is mute. ¹⁶It is the proof that God speaks without a letter and voice.

What is the meaning of ¹⁷**power**? God is able/**omnipotent**. He creates, he **nourishes/feeds/makes plenty**; he makes rich and he makes poor. ¹⁸He kills and he gives life. He gives reward/**honor** and he takes away honor/**dishonors**. What is its opposite (ie. the opposite of power)? It is impotence/**disability**. What is impotence? ¹⁹It is a lack of **power**. What is a necessary attribute of God, power or ²⁰impower? What is necessary for God is power, impower is impossible ²¹for him. The proof of God being omnipotent is the creation, since the creation ²²lacks power. It is the proof of God being omnipotent.

What is the meaning of **will**? [p. 4] ¹God **specifies/distinguishes** characteristics/**gives form**. How does he specify? One is black and one is white. ²One is complete/**whole** and one is short. One is a believer, one is a non-believer/**atheist**. ³What is its opposite? It is hatred. What is hatred? It is ⁴**the lack of will/being dominated**. What is a necessary attribute of God, will or ⁵hatred/lack of will? What is necessary for him is will, the lack of will is impossible for ⁶him. The proof of God willing is the creation, ⁷since the creation **is dry/hard**. It is the proof of God being willing/**having will**.

What is ⁸the meaning of **knowledge**? God knows three kinds/**sorts/categories** of rational judgment: the obligatory/**mandatory**, the impossible, the possible/**permitted/permissible**. He kn¹⁰ows (about) the obligatory; his self and his qualities ¹¹will never pass/**cease/ disappear**. He knows (about) the impossible. ¹²He has no partner. He knows (about) the possible/**permitted**. He knows ¹³what exists and what shouldn't exist.

What is the meaning of ¹⁴**life**? God is alive. Life of God is without spirit and ¹⁵**mind/mood**(?). What is its opposite? It is death. What is ¹⁶death? It is the absence of life. What is a necessary attribute of God, ¹⁷life or death? What is necessary for God ¹⁸is life, death is impossible for him. The pr¹⁹oof of God being alive is the creation, since the creation (**the created being**) is f²⁰inite/**mortal**. It is the proof of God being alive.

What is the meaning ²¹of **hearing**? God hears without ears. What is its ²²opposite? It is deafness. What is deafness? It is deafness/lack of hearing. [p. 5] ¹What is a necessary attribute of God, hearing or deafness? ²What is necessary for God is hearing, deafness is impossible ³for him. The proof of God being hearing is the ⁴creation, since the creation is deaf. ⁵It is the proof of God hearing without ears.

What is the ⁶meaning of **seeing**? God sees without eyes. ⁷What is its opposite? It is blindness. What is blindness? It is the lack of sight. What is a necessary attribute of God, seeing ⁹or blindness? What is necessary for God is seeing, ¹⁰blindness is impossible for him. The proof of God ¹¹seeing is the creation, since the creation is bli¹²nd. It is the proof of God seeing without eyes.