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Tazrawt tasentalant n tdeyyanit deg yiḍrisen udyizen n Meɛtub Lwennas

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AGZUL:

Asentel n tedyanit yeṭṭef adeg meqqren deg tmedyazt taqbaylit ladɣa deg tmedyezt tamensayt, ma nesse rwes-itt ɣer tmedyazt tatrart, tadeyyanit-agi temgarad seg umedyaz ɣer wayeḍ yal yiwen acu n wudem i as-tt-yettwali.

Ilmend n umagrad-agi nefren tamedyezt yettwacnan n Meɛtub Lwennas d yiwen n ṣṣenf n tmedyat tatrart ad d-tili d amedya s ara d-nessegzi tamuɣli d wudmawen i yefka umedyaz i tedyanit tineslemt deg yisefra d tezlatin-is.

AWALEN ISURA: Meɛtub Lwennas, Tadeyyanit, Tamedyazt taqbaylit, Tasertit, Tizlit.

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دراسة موضوعاتية للدين في النصوص الشعرية للونيس معطوب

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ملخص البحث

يُعدّ موضوع الدين من الموضوعات التي حظيت بحضور بارز في الشعر القبائلي، سواء في الشعر القديم أو الحديث، إذ شكّل المعتقد الديني والإيمان إحدى القضايا التي تناولها الشعراء في نصوصهم الشعرية، كلٌّ وفق رؤيته الفكرية والفلسفية وخلفيته الثقافية والاجتماعية. وتختلف نظرة الشعراء لهذه المسألة من شاعر إلى آخر، تبعًا لتصوراتهم ومواقفهم من الدين والمعتقد.

وفي هذا السياق، اخترنا أن نسلّط الضوء على رؤية الشاعر القبائلي معطوب الوناس للدين الإسلامي، من خلال استقراء نصوصه الشعرية وتحليل مضامين أغانيه، قصد الكشف عن كيفية تناوله للموضوع الديني، وطبيعة تصوره للإسلام، والمواقف التي عبّر عنها في نصوصه الشعرية تجاه اعتناقه للدين الإسلامي، فضلاً عن الأبعاد الفكرية والثقافية التي تحملها نصوصه.

الكلمات المفتاحية: لوناس معتوب، الدين، الشعر القبائلي، السياسة، الأغنية.

1. Tazwert

Tadeyyanit neɣ tasreṭ d yiwen usentel yuɣen adeg ameqqran deg tmedyazt taqbaylit ladɣa tamensayt, akken tella ɣer am Si Muḥend Umḥend, Ccix Muḥend Ulḥusin, Si Lbacir Amellah akken i t-id-nettaf daɣen deg tmedyazt war isem (*poésie anonyme*) am udekker i d-ttawin lexwan ɣef lmeyyet, dacu kan asentel-agi n teṣreḍt ur yeɛdil ara akken i t-id-ttawin deg tmedyazt tamensayt d tetrart:

Deg tezrawt-a ad neɛreḍ ad neg tasleḍt tasentalant i kra n yisefra n Meɛtub Lwennas akked kra n wawalen icudden ɣer tesreṭ am « Rebbi, Allah akbar, lemqam n nnbi, nettẓalla, lmalayek ». Yeskanay-d aseqdec n umedyaz i tadeyanit deg yiḍrisen-is udyizen

Gar tgejda n tmedyazt tatrart tezzi-d lwelha-nneɣ ɣer umedyaz acennay Meɛtub Lwennas yettuneḥsaben gar yimedyazen iɣewwaɣen (*rebelle*) i d-yufraren deg tmedyazt tamḥaddit, yefka-d deg-s tiktiwin-is tinemgalin ɣef udabu anda i d-isedday yal tikkelt tadeyyanit d wassaɣ-is d udabu. Yeqqar-d ayen ur zmiren ara wiyaḍ ad t-id-inin s usefru d ccna ; yettnaγ γef yizerfan n tutlayt d yidles amaziγ, yettnaγ γef yizerfan n umdan s umata, yekker-d magal tasertit n uɛerreb i yextar udabu n Lezzayer.

« tamedyazt-agi tatrart tnulfa-d deg tagara n yiseggasen n 60 d tazwara n yiseggasen n 70, anida i d-ufraren yicennayen d yimedyazen yeṭṭfen ar assa aswir ɛlayen deg usnulfu n uḍris udyiz » (Habbi & Kherdouci, 2025)

Ma nsukk-d tamuɣli-nneɣ ɣer yimahilen d tezrawin yettuxedmen ɣef Meɛtub Lwennas, ad d-naf aṭas n yinagmayen i d-yuran fell-as ama d ayen yerzan tudert-is d ccna-is, ama d ayen yeɛnan amaynut i d-yewwi deg tmedyazt-is am win yura Rachid Moukhtari s uzwel *Matoub Lounès*, akked Tayeb Abdelli *Matoub Lounès, notes et souvenirs d'un compagnons*. Ad d-naf daɣen Yalla Seddiki *Matoub Loun ès. Mon nom est combat*, akked wid yuran ɣef umaynut (tamedyezt tamḥaddit. Seg tama-nneɣ nefren asentel n tdeyyanit neɣ n teṣreḍt ara yilin d tazrawt ɣef yiḍrisen udyizen yecna Meɛtub Lwennas.

Tamukrist n umagrad-agi teqqen deg wamek i d-tettban tedyanit deg tmedyezt yecna Meɛtub Lwennas neɣ dacu-tent tmuɣliwin yefka umedyaz i tdeyyanit deg yiḍrisen-is udyizen, ma yella awalen d tenfaliyin yurzen ɣer ddin am (allah, lǧameɛ, taẓallit, lkeɛba, inselmen...) yettawi-ten-id s unamek-nsen yettwassnen ɣer medden irkelli neɣ yettawi-ten-id s wudem n uqlab n unamek d umeɛɛen ?

Iswi-nneɣ d askan n wudmawen (ayen yelhan, ayen n diri akked ustehzi) n tedyanit i yefka Meɛtub Lwennas i teṣreḍt deg yiḍrisen-is udyizen i yecna akked tmuɣliwin yemxallafen fell-as.

Seg kra n yisefra n Meɛtub i neddem d imedyaten nezmer ad d-naf amedyaz yal tikelt dacu n wudem i as-yettak i tesreḍt. Ihi, nebɣa ad nwali melmi i as-yettak udem yelhan d win n diri, neɣ tikwal s wudem n ustehzi.

Tizlatin n Meɛtub Lwennas d tizlatin i d-ilulen deg tegnatin ideg yettidir deg tmetti, aṭas n temsal iɣef d-yewwi. « yettagem-d tiktiwin-is deg wayen yeḍran deg tmetti-ines akken ad yebnu

asefru » (Seddiki, 2003, p. 11) netta i yeqqaren deg wawal-is deg yiwet n tezlit *Ass-agi lliɣ azekka wissen* :

Nniɣ-d ayen ẓriɣ

D wayen i ttwaliɣ

Cfut di targa ma ɣliɣ

d anza-w ara awen-d-yessiwlen

Akka ula d tadeyyanit d tamsalt ur tebɛid ara ɣef tmetti tettuneḥsab d yiwen umenzay iɣef tesbedd ddula tamendawt-is, imi yal yiwen temxallaf tmuɣli-is ɣer ddin ɣef wayeḍ.

Meɛtub Lwennas ibeggen-d ayagi deg kra n yisefra ideg iseqdec awalen d yifyiren icudden ɣer dddin s tmuɣliwin yemxallafen ilmend n usatal n tegnit neɣ asatal utlayan.

« lmeɛna-s ma nebɣa ad negzu ayen i d-yeqqar ilaq ad d-nẓer d acu yeḍran deg tmetti ideg d-yekker » (Dubois & al, 1999, p. 116).

Ducrot d Todorov (1972, p. 418) ssawalen-as i waya asatal. Ɣur-sen « d ayen i d-yezzin, ama yezwar-d ama yeḍfer-d, i kra n tayunt tutlayant deg kra n tinawt »

Iwakken ad nefhem isefra d tezlatin n Lwennas Meɛtub akked usentel iɣef d-yettawi, yessefk ad nefk azal i usatal n tegnit neɣ asatal utlayan d wayen yerzan daɣen tudert n umedyaz d ttexmam-is, imi ayagi yezmer ad aɣ-iɛiwen deg usegzi n tmuɣliwin-is, rnu ɣer waya axatar n usentel i d-yemmalen s wudem ubriz axemmem d iḥulfan d wacu iɣef d -yettawi umedyaz.

Iḍrisen n tsekla s umata d (tamedyazt neɣ d tasrit) d timawit neɣ wid yettwarun, ttwabnan ɣef “usentel” i d-yemmalen s tuget agbur iɣef d-yettmeslay uḍris-nni, s yes-s i nezmer ad negzu iḥulfan n win yessefrawen neɣ win yettarun.

2. Tabadut n usentel :

Gar yinagmayen i d-yewwin ɣef « usentel d limarat-is » ad d-nebder Abdellah Bounfour deg wawal-is « asentel yeslalay-d ilqiden (*les motifs*) neɣ yettban-d yes-sen, alqid d tayunt tameẓyant i d-yufraren, tettwelih ɣer usentel, mebla yes-s tettili d awal kan yeqqen ɣer tɣawsa neɣ ɣer tmiḍrant » (Bounfour, 1999, p. 48)

Asentel d tikti-nni tamatut neɣ d tamsalt-nni tagejdant iɣef d-yettawi uḍris, amedya, asentel n tayri, lɣerba, lmut,…meḥsub d tiktiwin wessiɛen, ma yella d alqid d aferdis neɣ d tugna-nni tameẓẓyant i d-yettuɣalen deg uḍris teskanay-d yal tikelt agbur neɣ asentel n uḍris, yezmer ad yili d awal neɣ d azamul neɣ d tugna tasugnant…, D amedya : deg usentel d tayri, alqid yezmer ad d-yili d tajeğğigt, neɣ d tamuɣli yeččuren d tayri, neɣ d tabrat,… Asentel yezmer ad d-yili d usrid ; ad yettban deg wawalen i yettusqedcen deg uḍris ; Akken yezmer ad d-yili d arusrid ad d-yettban deg unamek kan. Di tmuɣli n Vasseviere « alqid d taggayt tasnumkant taddayt, asentel d taggayt tamadwant tamatut » (Ouatah, 2012, p. 29).

Gardes Tamine tefka-d daɣen tabadut i usentel deg wawal-is : « asentel yemmal-d tikti am tayri, tamettant, aslali, agama...atg, ara yettwasemrasen s wudmawen yemxallafen deg tẓekka (*oeuvre*), (...) asentel n tẓekka-a d uffir, d arusrid, ur yeqqin ara ɣer umeskar, i d-yettbanen s tidet, isental yellan d imadwanen, d imaynuten keččmen deg talɣiwin timaẓlayin, awalen-a ma yella

ttuɣalen-d s waṭas deg tẓekka, zemren ad ilin d awalen isental, ma yella ugten deg tẓekka(...)iferdisen-a mmalen-d ayen imu qqaren limarat n usentel » (Garde & Hubert, 1998, pp. 314-315). Limarat n usentel-agi ttilin-d s unadi ɣef yiḥricen imecṭaḥ isehlen i ufham, syin akkin ɣer yiḥricen i weɛren akken ad d-naweḍ ɣer unamek amatu, am wakken i d-yenna Tomachovski « limarat n usentel sebganent-d iḥricen n unamek i d-yettbanen deg teɣzi n uḍris, neɣ deg wayen yerzan tasekla (...), limarat d usentel ttasen-d d iḥricen i yettemseḍfaren, d wamek i ten-id-qqaren », (Ducrot & Tzvetan, 1972, pp. 283-284)

limarat n usentel sɛant azal meqqren deg tesleḍt tasentalant sishilent tigzi n uḍris aseklan aken yebɣu yili ugbur-ines

Tasleḍt tasentalant d tasleḍt yebnan ɣef yisental yellan deg uḍris aseklan, d azɣan i izerrwen asugen, tazamulit, isental iɣef d- yettmeslay umeskar, nesseqdac-itt iwakken ad negzu isental igejdanen d waddayen iɣef d-yettawi uḍris akken i d-ttbegginen dayen tamuɣli d uxemmem n umeskar i d-ifursen aḍris-nni, Pierre Lannoy yenna-d deg wawal-is « iswi n tesleḍt tasentalant d asekfel n yisental igejdanen deg tenfaliyin tiḍrisanin, isental-agi ttebanen-d s waṭas n wudmawen ikmamen » (Lannoy, 2012, p. 01).

Γef waya ihi i nga tasleḍt i yisental n kra n tezlatin n umedyaz acennay Meɛtub Lwennas ideg d-yettawi ɣef ddin neɣ ɣef tesreḍt d useggas n tuffɣa-nsent, maca uqbel ad nekcem s telqayt deg ugbur n tezlatin-a yessfek ad d-nefk tugna n tdeyyanit deg tmetti d tmedyezt taqbaylit.

3. Tadeyyanit deg tmedyezt taqbaylit :

Tamedyazt tadeyyanit d yiwet n tewsit taqburt, yellan seg zik n zik deg tmetti taqbaylit, teṭṭef adeg wessiɛen deg tudert n umdan aqbayli, isental n usentel n tmedyazt-a sɛan assaɣ meqqren d tesreḍt, ttilin d asmekti n wawal n Rebbi d tneslemt akken ad wellhen neɣ ad sakin tidet yettrağun yal amdan deg taggara n tudert-is, am wakken i d-yenna Haddadou, M, A, (Haddadou, 2012, p. 168) « ccnawi n ddin ttilin-d deg leɛwacer am wakken i d-ttilin deg tmettant, sɛan isefra d iɣezzfanen asentel yettawi-d ɣef tesreḍt: lxuf n lmut, zzhu n ddunit, lḥisab n uẓekka, d lewṣayat n nnbi » asentel-agi yettili-d dayen deg tegnatin-nniḍen am wayyur n Remḍan d wass n sebɛa uɛecrin, lmulud, taɛacurt, deg tuget deg leɛyudat n yinselmen gan-as azal lecyax d lawliyat i yettuneḥsaben d iwṣilen gar umdan d uxellaq, am wakken i d-yenna (Djellaoui, 2007, p. 95).

« lecyax, ssadat, lawliyat d ṣṣalḥin, d wid s wayes tettamen tmetti s waṭas, d nutni i d iwṣilen gar umdan d uxellaq », tawsit n tmedyazt-agi yella-d seg zik s yisem n udekker , d awal i d-yekkan deg taɛrabt (الذكر), ttawin-t-id yirgazen s tuget d agraw ɣef lmeyyet akken i t-id-ttawint dayen tlawin s wudem n ccna yesseḥzanen yessettrawen yeṭṭuqut deg-s uweḥḥed n Rebbi, ṭṭalaben leɛnaya d ccafuɛa d rreḥma d leɛfu d usmekti ɣef lqeḍra n Rebbi, ayen i d-yettbegginen amgired n ṣṣenf n tmedyazt-agi tadeyyanit ɣef tiyaḍ d isental-ines d wawalen n tesreḍt i d-yettwalsen di yal taseddart neɣ deg yal afyir M. Djellaoui yura-d.

tamedyazt taddeyanit tettwabna ɣef waṭas n wawalen ijenṭaḍen i as-d-yekkan si tutlayt n taɛrabt, tejber-iten-id ccfawa n uɣref, wid i ten-id-yesnulfan ur ttwassnen ara, ddan yismawen-nsen deg umezyab n tatut, ma d talɣa d ugbur n tmedyazt tadeyyanit tettwaḥaz s leɛyub n timawit, abeɛda isefra ɣezzifen am teqṣiḍin anda ɣellin wawalen, ttbeddilen yifyar d yinumak. (2007, p. 110).

Ma yella nger tamawt ɣer tulmisin n tmedyezt tadeyyanit tatrart, ad naf ur temgarrad ara aṭas ɣef tmedyezt tadeyyanit taqburt ladɣa deg yisental icudden ɣer tesreḍt yebnan ɣef wawalen n tedyanit tineslemt, ma yella-d umgired yettban-d deg kra n yiferdisen am talɣa n tmedyazt d wamek itt-id-yettawi umedyaz d tegnatin n tmenna-ines, d ayen ara d-naf deg usentel n tedyanit deg tmedyazt d tezlatin n Meɛtub Lwennas.

Iwakken ad nessiweḍ ad d-negzu asentel-agi n tesreḍt yessefk ad d-nefk tamuɣli tamatut ɣef tudert n Meɛtub Lwernnas, imi akken i d-nebder deg tazwara, asatal utlayan d wayen i as-d-yezzin i umedyaz yezmer ad aɣ-yawes neɣ ad aɣ-iɛiwen deg usegzi n tmuɣli-ines ɣer usentel n tedyanit i yesseqdec deg tezlatin-is.

4. Tameddurt n umedyaz acennay Meɛtub Lwennas :

Lwennas Meɛṭub ilul deg wass n 24 yennayer 1956 di taddart n Tewrirt n Mussa, lɛerc n At Dwala deg Tizi Wezzu. Yekker-d di twacult taẓawalit, baba-s yunag ɣer Fransa deg useggas 1946, yekker-d gar tlawin, yemma-s d weltma-s d setti-s. Temẓi-ines yesɛedda-tt gar uɣerbaz d uxxam d turart d yigran ; ayen i iṛeṣṣan di cfawat-is d iselmaden-is imrabḍen irumyen i t-yesseɣren deg uɣerbaz ladɣa deg wayen yerzan amezruy n yimaziɣen, ayagi izerrer ɣef tudert-is d ayen i t-yeğğan ad inadi ɣef yiẓuran d laṣel d yidles-is, iḥbes-d leqraya-s deg tesnawit imi ibeddel wahil n tɣuri, tuɣal taɛrabt deg tallit nni n Bumedyen tettuḥettem deg yiɣerbazen izzayriyen, wwin-d iselmaden imaṣriyen ad slemden, netta urğin iḥulfa s tutlayt-a imi di tmuɣli-ines taqbaylit d tutlayt-is n yal ass ma d tarumit d tutlayt n leqraya d uxeddim, dɣa yal mi ara d-taweḍ temsirt n taɛrabt ad d-yeffeɣ, akken ikemmel umennuɣ-is gar-as d uɣerbaz armi d -yeḥbes irkelli seg-s, deg useggas n 1975 rran-as-d ad yesɛeddi lɛeskar di Wihran dɣa yeɣli-d deg tallit-nni n ccwal i yekren gar lezzayer d Lmerruk iwala lbaṭel yeḍran d yilmeẓyen icelḥiyen d yirifiyen i iɛacen deg lezzayer, rran-ten ɣer Lmerruk, aṭas n temsal d tlufa i yeḥder ɣef lbaṭel yeḍran d yimaziɣen, dɣa d ayen i d-yeğğan deg wul-is lɣiḍ d reffu ɣef wayen ixeddem udabu deg tmurt n Lezzayer am useɛreb d tuksa n tmagit i leqbayel s yisem n ddin ineslem, yebda ccna-is deg useggas n 1978 i tikelt tamezwarut netta d ucennay aqbayli Idir deg tesfift tamezwarut-ines "Ay Izem!", deg tudert-is akk yecna azal n 218 n tezlatin, meḥsub tuget deg-sent ttbeggint-d amennuɣ-is ɣef yizerfan n umdan d tmagit d yidles amaziɣ. Deg taywalt i texdem Ouatah deg tɣiwant n Tezmalt ass n 23/06/2025, tenna-d mazal azal n 10 n tezlatin-is ur d ffiɣent ara, Meɛtub yemmut ass 25 yunyu 1998 yettwanɣa deg ubrid-is ɣer Tizi Wezzu deg Tala n wunnan, ayen yedder akk Meɛtub d wayen yeḥder i tlufa d lbaṭel yeḍran deg tmurt Lezzayer d Leqbayel ibeggen-it-id deg tezlatin-is s tmuɣliwin-is tinemgalin ɣef udabu yesbedden imenzayen n tmendawt s yisem n ddin ineslem.

5. Tamuɣli n Meɛtub ɣer tdeyyanit tineslemt deg tezlatin-is:

5. 1. Tamuɣli tamenzut :

Tallit tamezwarut ideg yebda Meɛtub ccna deg useggas n 1978 ɣer 1985. Deg tazwara icennu ɣef tdukli d tejmilin i wid icennun ɣef lḥeqq, yettɛawad icennu tizlatin n lecyax cceɛbi yessuffeɣ-d deg useggas 1978 rebɛa n tesfifin *deɛwessu, ay izem, ruḥ ay aqcic, yekker-as zznad i ucekkal* 1979 (Khoukhi & Zidane, 2019, p. 103).

Seg temsbaniyin d yineḍruyen n Tefsut n Yimaziɣen deg useggas n 1980 akked tmenɣiwt n umeɣnas Kamal Amzal sɣur irebraben deg 02 unbir 1982, yebda Lwennas icennu ɣef lbaṭel d ṭṭelm d miḥyaf d temḥeqranit, ladɣa mi ara d-yili s yisem n tineslemt, d ayen ara d-naf deg tezlit *ammus*.

Lekdeb bnan-as axxam

Ttẓurun-t rran-t d lemqam

Teɣli tcacit

Yemmels uɛmam

Qrib bessif la tettẓallam

A Rebbi amek akka

Ers-d ad ncareɛ

Tamuɣli n Meɛtub ɣer ddin deg tezlit-a ur tban ara, maca tban-d ɣef wid yettḥettimen i wiyiḍ ad ilin am nutni deg temsalt n ddin *Qrib bessif la tettẓallam*. Yerra wid yettẓurun axxam Rebbi neɣ lkeɛba d tikerkas xedmen-as kan ccan d wazal s yiselsa n uɛmam, ğğan kan ansay s tukksa n tcacit. yewwet-d ɣef wid i yettaken i yiman-nsen udem n tineslemt, maca tigawin-nsen lefɛayel-nsen mmalent-d ayen-nniḍen, d ayen ur neddi ara deg tilawt deg wawal-is “a Rebbi amek akka” !

Ad d-naf dayen deg yiwet n tezlit i yefka Meɛtub i terbaɛt « agraw » ideg yella Bujemɛa agraw Karim Tizuyar, Takfarinas tessufeɣ-itt-id « la fondation n Meɛtub » anda i as-isemma *les frères musulmans*.

Rğu a gma lmus leɛca i t-smesdeɣ

Tamegḥelt tura ad tt-ɛemreɣ

Ad neffeɣ tura

Les freres musulmans tthuddun s wudem n lislam

Ma tumned-ten ad telsem aqendur aɛmam

Arraw-nwen axxam ad terrem d lemqam

Arraw-nwen axxam ad terren d lemqam

Ur ten ttağğa afrag-nneɣ ad t-id-zegren

Meɛtub deg yifyar-a neɣ deg tezlit-a dayen yella-d mgal tadeyyanit tasertant d ayen i t-yeğğan yettak-d udem n ustehzi i tedyanit tineslemt s yisem n tsertit, Yekker mgal inselmen imṭurfa yettkellixen s yissem n ddin, i d-yesseɣlin rrehba deg ugdud, i izerɛen tuggdi. Yezzuɣren imdanen akken ad nɣen mačči akken ad idiren.

Deg wawal-is dayen deg tezlit « allahu akbar »

Taɛrabt d awal n Rebbi

deg-s tamusni

mačči am tigad-nniḍen

fell-as ma tewwḍeḍ s ifri

ɣas grireb ɣli

d Muḥemd ara k-id-iselken

ḥader ad ak-yeldi yizṛi

qqar kan sidi

iwid i k-yezzuznen

allah allah

ttmuqul kan lqebla d lekɛba crifa

d nutnui i d tafat-ik

kkat kan aqerruy-ik ar lqaɛa

Sel i sidi ccix-ik

Da yewwi-t-id ɣef wid yessexdamen tadeyyanit deg tsertit, ad sganayen medden ɣef yizerfan-nsen deg tmurt s yisem n ddin (yenna-d Rebbi, yenna-d nnbi) ad tt ḥettimen fell-asen taẓallit d wayen i d-yeqqar ccix lǧamaɛ ad t-ḍefren, akken nutni ad awḍen lebɣi-nsen d yiswi-nsen deg wiyaḍ ad ten-zuzunen s yisem n ddin , ladɣa deg tallit-nni ideg adabu mazal yessexdam taɛrabt d tneslemt akken ad ibeddel tamagit n yiqbayliyen ladɣa deg yiseggasen n 80 ideg yettwagdel usarag n Mammeri i d-yessekren Tafsut n yimaziɣen. Deg yiwet n tezlit-nniḍen iwumi isemma “ Err-d tili”.

A wid yettrebbin lexwan

Yettḥibbin leqran

Rret-d iṭij s amkan-is

Mačči akka i llan yigenwan

Di leqdim n zzman

Asmi akken iseggem ccerq-is

Ma d Rrus d Marikan

Ayagi i t-yeɛnan

Cetki i Rebbi ṭṭer-is

Nutni ur ttamnen rebḥen

Nekni i yettamnen yeṭṭef-aɣ zzman di ṣṣrima

Ayen akk i aɣ-yuɣen seg-neɣ i d-yekka nɛemmed-as

Inselmen irkel tteklen

Belli asmi ara mten

Ad ruḥen ɣer lǧennet mm leqwas

Meɛtub yella-d mgal awanek ineslem asertan anda yettwali timura ur nettamen ara s ddin nnernant di tmusni, negmant deg taɣulin yemxalafen, nekni neɣ tamurt-nneɣ i yettamnen i yeṭṭafaren ayen i d-yeqqar ddin ineslem neqqim deg yineggura anda i tt-id-yewwi s wudem usrid d umeɛɛen d ustehzi deg tezlit : “taɛrabt d awal Rebbi deg-s tamusni mačči am tigad”, di tmuɣli-ines am akken

ddin ineslem asertan i d tamentelt n tuɣalin n tmurt-nneɣ ɣer deffir ur tewwiḍ ara ɣer uswir n tmura yennegman am Rrus d Marikan, acku axemmem n yimdanen yeqqen kan ɣer wayen i d-qqaren lecyax di lğamaɛ d wayen i d-fettun seg ddin settuyen-ten ɣef tilawt ideg ttidiren d wamek ara idiren tudert yelhan, d wamek ara snernin deg tmusni d umhaz n tmurt ɣef waya i d-yenna deg wawal-is daɣen:

Lezzayer tehlek tuḍen

Ayen i tt-izedɣen

D aṭṭan ur yettdawi ṭṭbib

Arraw-is irkel ɣlin

Amer d inselmen ara tt-id yerren s abrid

Ayen yuɣen tamurt n Lezzayer maci d ayen yesɛan tifrat, acku tuɣ-iten deg uxemmem d usnuzgem n ugdud-is d wayen i yes-s yettamen, ur d-yettili ara ubeddel ɣer wayen yelhan deg tmurt ma yella ur seggment ara tektiwin d ttexmam n yimdanen ɣer ddin d tsertit. S wudem-nniḍen yessefk ad yili ugzam n wassaɣ gar ddin d tsertit anda i d-yenna daɣen ;

mačči s qul huwwa llahu

i s ara telhu

s leqraya s tegmat s lḥeqq

Ayen yeğğan daɣen Meɛtub Lwennas ad yernu deg teqseḥ n yisefra-s mgal tineslemt tasertant, ṭṭrad i d-sekren yimṭurfa inselmen deffir n tefranin ideg wwin tuget n yifernan n ugdud (1991), ladɣa mi d-seknen udem-nsen yessagaden i ugdud, gedlen akk talɣiwin yimxallafen n yidles am ccna, sinima, amezgun, rnu ar tmenɣiwt n wacḥal n wudmawen ur neddi ara d tektiwin-nsen d aneɣmas neɣ d acennay. Netta yakan yettwaṭṭef sɣur tarbaɛt n yirebraben azal n 15 n wussan, d ayen i t-yeğğan ad ibeggen s wudem n lɣiḍ d ucemmet d ustehzi ɣef yinselmen imeṭṭurfa d tneslemt tasertant uqbel akk tuṭṭfa-ines, deg tezlit umi isemma “imesḥaf” deg useggas n 1993.

Γef ugerruj nwan ḍallen

leḥkem ad t-ṭṭfen

lqebla ard as-neḥku

ajgu n uzref ad t-ɣeḍlen

win ara ten-ixalfen

ad as-sifgen aqerruy

ma d wid-nni i d inselmen

nufqeɣ seg-sen

mreḥba syal deɛwessu

5.2. Tamuɣli tis snat

Meɛtub mačči d yiwet n tmuɣli kan i yesɛa yettɛawad-as deg tezlatin-is llant tmuɣliwin-nniḍen anda i d-yettbeggin udem yelhan i ddin am tezlit “lmut” deg useggas 1988.

Si ddunit akk ad neffeɣ

Acu ara nawi yid-neɣ

Siwa tardast n lekfen

Markant deg-s lefɛayel-nneɣ

La ilah illa alah

Ad nemmet akk ad d-yegri llah

Deg tezlit-a d tajmilt i yerra i yiwen umeddakkel-is mi yemmut dɣa isken-d taflest s wayen i s nettamen d wayen ttamnen lejdud-nneɣ “Rebbi yiwen” di taggara n ddunit ala netta ara d-yeqqimen, amdan yettuḥaseb ɣef lefɛayel-is d wayen yelhan neɣ diri-t.

Yenna-d daɣen deg yiwet n tezlit-nniḍen iwumi isemma taḥeccadt n ubrid 1989.

Yal yiwen akken la ihedder

Stufan-d i ccer

Imdanen yeğğa yiseɣ

La as-qqaren yettwaḥqer

Swezlen-iyi leɛmer

Ma d nekk di Rebbi ay ṭṭfeɣ

D tanfalit i d-yettuɣalen aṭas gar-aneɣ isken-d ur yezmir ara ad yerr ccer i wid i as-t-ixedmen imi yumen dakken d Rebbi ara as-d-yerren azref-is “ma d nekk di Rebbi ay ṭṭfeɣ”

Deg tezlit-nniḍen daɣen ad d-naf udem n teflest s Rebbi d wayen yelhan

Sidi Rebbi d lqedra

Ur yelli ara d imseḍlem

Am kečč am wadi neɣ wa

Seg-neɣ ulac wi yessnen

Ad d-naf daɣen yettnaji ideɛɛu ɣer Rebbi ad isukkes lmeḥna yuɣen tamurt deg wawal-is

Annaɣ a Rebbi lmaɛbud

Neggugem neffud

Ttxil-k seggem-aɣ tiram

5.3. Tamuɣli tis krad :

Tamuɣli n Meɛtub ɣer tedyanit deg kra n yisefra-ines d tamuɣli n leğhala akken neqqar deg wawal « leflani yejhel » mačči d akfar i yekfeṛ s Rebbi ixdem-as acrik, maca d tamuɣli i d-yettekken seg reffu d zzɛaf d lɣiḍ deg lweqt-nni kan. Ad d-naf deg umedya-a anda i d-yenna :

Icceḍ-as i Rebbi leqlam

Yelha-d d yimeɣban

Amezwaru d nekkini

Yenna-d daɣen, “ma d Rebbi i yettrezziqen nekk ur yi-irziq ara”

Yettmeslay-d ɣef wayen yerzan tudert-is d wayen i t-yeɛnan netta am tin anda d-yeqqar;

Ur njehhel ur neqqar amin

Ur nettɛuzzu yal ddin

Ad nerğu ad aɣ-awin

Ad neḍfar iɛzizen ɣef ṛṛuḥ

Dagi ibeggen-d tamuɣli-ines ɣer tdeyyanin n umaḍal s umata, imi ur yeddi d yiwet, yumen s win i t-id ixelqen d win ara yawin rruḥ-is mi ara yernu ɣer wid yemmuten i t-yezwaren, tikti-agi ines ibeggen-itt s wawal usrid deg tilizri n Fransa anda i d-yenna « nekk luleɣ-d deg Lezzayr d amaziɣ mačči d aɛrab, ur yettuḥettem ara fell-i ad iliɣ daɣen d ineslem, yemma d baba ahat d inselmen, ma d nekk sɛiɣ azref ad iliɣ akken bɣiɣ »

Deg tezlit-nniḍen ad t-id-naf yessenfali-d ɣef snat n tektiwin-is tinemgalin, anda i d-yesken s wudem usrid taflest d tuffɣa-s deg-s deg yiwen lweqt asmi akken yemmut mmi-s i yeddren azal n sin wayyuren deg tezlit-is “Aṭṭan n mmi” deg useggas n 1985.

Annaɣ a sid n ssyadi

Subḥank a sidi Rebbi

A tiyita deg-i d-tesserseḍ

Si lfuruḥ tneqḍeḍ-iyi

Sebreɣ ɛemmdeɣ i kullci

Ṭṭammaɛeɣ ad d-tiḥnineḍ

Ur yi-inɣaḍ, ur yi-inerzi

Siwa mmi awḥid ur neṛwi

Si ddunit mi iyi-t-tekkseḍ

(...)

Γas medden ad as-inin jehleɣ

Si temẓi-w yes-k i ttamneɣ

Ma gulleɣ yes-k ur ḥennteɣ

Teṭṭfeḍ tasga deg wul-iw

Aṭas i ak-sebreɣ fecleɣ

Σecra ad ak-ten-in-sweɛdeɣ

Lemziyya-k kemmel leɛmer-iw

Deg sin yifyar imezwura amedyaz ibeggen-d taflest is s Rebbi, ɣer-s i yettcetki lhemm d twaɣit yersen deg-s, d wacḥal yeṣber i twuɣa, yettnaji yeṭṭamaɛ ad yiḥnin fell-as ad as-yefsi cedda, akken i d-ibeggen taflest-is daɣen s Rebbi deg wawal-is “Si temẓi-w yes-k i ttamneɣ, ma gulleɣ yes-k ur ḥennteɣ”, deg tseddart nniḍen ad d-naf tinfaliyin tinemgalin ɣef tikti tamezwarut anda i d-yettbeggin tamuɣli-s n reffu d zɛaf ɣef Rebbi imi ur t-yerziqen ara ur yeqbil ara s lmektub i as-d-yefka Rebbi deg wawal-is “Yuweḍ-d wass ideg ad k-ssuffɣeɣ, ad k-nfuɣ seg wallaɣ-iw”.

6. Tagrayt

Nefren-d kra n tezlatin d amedya akken ad d-nessefhem i yimeɣri udmawen n tedyanit i d-yewwi umedyaz Meɛtub Lwennas deg yisefra-s s usegzi n kra n tegnatin ideg tent-id-yewwi, imi yal tizlit neɣ yal asefru yesɛa asatal utlayan iɣef it-id-yewwi, nerra lwelha-nneɣ ɣer usentel n tedyanit i yellan d asentel, axater deg yiḍrisen-is udyizen, nesken-d deg-sen maččі kan tamuɣli d uxemmem d teflest n umedyaz ɣer tedyanit, ula d ayen ttwalin yimdanen deg tmetti d tmuɣli-nsen ɣer tedyanit tineslemt.

S umata ad d-nini tamuɣli n Meɛtub ɣer tedyanit tettbeddil ilmend n usatal n tegnit, ur yeṭṭif ara deg yiwet n tmuɣli neɣ yiwen wudem nni kan i yefka i tedyanit yal tizlit neɣ yal asefru acu n tmuɣli neɣ n wudem i d-as-dyefka.

Xas akken tuget n yiḍrisen-is udyizen yettbeggin-d deg-sen tamuɣli tazɣant tasertant i ddin d wid yessexdamen tadeyyanit s yisem n tsertit, maca iswi-ines d asaki n yimdanen seg tektiwin-nsen yedlen s tlaba n ddin ineslem asertan iwakken ad d-ilin d ineɣrimen iṣelḥen ara i ixedmen tamurt s tmusni d leqraya, ad ḍillen ɣef yiɣerfan ibarreniyen amek nnernant tmura-nsen deg taɣulin yemxalafen s tmusni d leqraya maččі s ddin.

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