

Prose Munājāt Attributed to ‘Ali ibn Abu-Talib

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Table of Collation

Location in Iraqi Ms.	Iraqi Ms.	Maḥmūdī's edition	Qutbuddin's edition
p.2, 2 nd line from bottom	بِسْرَمَرَى	[بِسْرَمَرَى خ] بِسْرَمَن رَأَى	N/A, read as Samarrā'
p.3, 4 th line from bottom	تَمَرَّقَتْ	تَفَرَّقَتْ	(8.1.16) تَفَرَّقَتْ
p.3, last line	الْمُنْقَطِعُ	الْمُنْقَطِعُ	(8.1.17) الْمُنْقَطِعُ
p.5, 4 th -5 th line from top	مَا عَزَبَ إِبْقَانِي بِنْظَرِكَ لِي	مَا عَزَبَ إِبْقَانِي بِنْظَرِكَ لِي	(8.1.23) مَا عَزَبَ إِبْقَانِي بِنْظَرِكَ
p.6, 5 th line from bottom	أَطِيلُ	أَطِيلُ	(8.1.28) أَطِيلُ
p.6, 2 nd line from bottom	فَعْيَرُ	فَعْيَرُ	N/A
p.7, 4 th line from bottom	السَّبَقِ	السَّبَقِ	(8.1.30) السَّبَقِ
p.8, 2 nd line from top	تَمَاجِيدِكَ تَهْوِي مُشْعَلَاتُ	تَمَاجِيدِكَ تَهْوِي مُشْعَلَاتُ	(8.1.31) وَحْدَانِيَّتِكَ تَهْوِي شُعَلَاتُ
p.8, 3 rd -4 th line from top	إِلَيْكَ سَمِعَ الْعَائِدُونَ	إِلَيْكَ إِلَهِي سَمِعَ الْعَائِدُونَ	(8.1.31) فَإِلَيْكَ (8.1.32) إِلَهِي سَمِعَ الْعَائِدُونَ
p.8, 4 th line from bottom	[عُفْرَاتِكَ خ] بِكَرَمِ عَفْوِكَ	بِكَرَمِ عَفْوِكَ	(8.1.33) بِسَعَةِ غَفْرَانِكَ
p.8, 2 nd -3 rd line from bottom	وَعَجَبْتُ إِلَيْكَ مِنْهُمْ	وَعَجَبْتُ إِلَيْكَ مِنْهُمْ	(8.1.33) وَعَجَّ مِنْهُمْ إِلَيْكَ
p.8, bottom line	تَرَكَهُ وَجِيبُ خَوْفٍ	تَرَكَهُ وَجِيبُ خَوْفٍ	(8.1.33) تَرَكَهُ يَا رَبِّ وَجِيفُ الْخَوْفِ
p.9, 2 nd line from top	وَلَمْ تَرُدْ بِنْزِيلِهِ قَطِيعَاتُ [خ قَاطِعَاتُ] الْمَعَاطِبِ	وَلَمْ تَرُدْ بِنْزِيلِهِ قَطِيعَاتُ [خ قَاطِعَاتُ] الْمَعَاطِبِ	(8.1.33) لَا يَرُدُّ نَائِلَهُ قَاطِعَاتُ الْمَعَاطِبِ
p.9, 2 nd line from bottom	إِشْفَاقُ رَأْفَتِهَا	إِشْفَاقُ رَأْفَتِهَا	(8.1.36) أَسْبَابُ رَأْفَتِهَا
p.9, bottom line	أَجْحَفَ بِي	أَجْحَفَ بِي	(8.1.37) قَطَعَنِي
p.10, 2 nd line from top	إِلَيْهَا وَجُوهُ	إِلَيْهَا وَجُوهُ	(8.1.38) لَهَا عَيُونُ
p.11, top line	حَاجَةٌ نَفْسِي لِي بِهِ	حَاجَةٌ نَفْسِي لِي بِهِ	(8.1.39) حَاجَةٌ جَسْمِي لَهُ
p.11, 3 rd line from top	فِي خَيَاتِي	فِي خَيَاتِي	(8.1.39) مِنْ الْحَيَاتِي
p.11, 3 rd line from bottom	التَّقْرِيطُ	التَّقْرِيطُ	(8.1.1) الْإِفْرَاطُ
p.11, 2 nd line from bottom	صَلَّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ	صَلَّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ	Missing from (8.1.1)
p.12, 3 rd line from top	[الْمُخْلَطُونَ خ]	الْمُخْلَطُونَ	(8.1.2) الْمُخْلَطُونَ
p.12, 5 th line from bottom	فَبِمَ	فَبِمَ	(8.1.2) فَبِمَنْ
p.12, 3 rd line from bottom	انْقِضَاءُ	انْقِضَاءُ	(8.1.3) دَنُوْ
p.12, 2 nd line from bottom	عَمَرَ	عَمَرَ	(8.1.77) different beginning
p.12, end of page	يُرْضِهِ	يُرْضِهِ [بَيْنَ الْعَالَمِينَ سَعَى نَقِيبَتِ]	N/A
p.13, top line	وَمَا لَهَا	[إِلَهِي أَنْهَمَلْتُ عِبْرَاتِي حِينَ ذَكَرْتُ عَثْرَاتِي، وَمَا لَهَا]	(8.1.77) إِلَهِي أَنْهَمَلْتُ عِبْرَاتِي حِينَ ذَكَرْتُ خَطِيئَتِي وَمَا لَهَا
p.13, top line	يَكُونُ مَصِيرِي وَعَلَى مَاذَا يَهْجُمُ عِنْدَ	يَكُونُ مَصِيرِي وَعَلَى مَاذَا يَهْجُمُ عِنْدَ	(8.1.77) يَكُونُ إِلَيْهِ مَصِيرِي أَوْ مَاذَا يَهْجُمُ عَلَيْهِ عِنْدَ
p.13, 3 rd line from top	وَرَمَقْتَنِي	وَرَمَقْتَنِي	(8.1.77) وَرَمَتْنِي
p.13, 4 th line from top	حَشَا	حَشَا	(8.1.77) أَوْجَسَ فِي
p.13, 5 th line from top	إِلَهِي لَقَدْ	إِلَهِي لَقَدْ	(8.1.77) لَقَدْ

p.13, 4 th line from bottom	فِي حَيَاتِي	فِي حَيَاتِي	بَاقِي حَيَاتِي (8.1.77)
p.13, 2 nd line from bottom	غُرْبَتِي	غُرْبَتِي	وَحْشَتِي (8.1.77)
p.13, bottom line	السِّرِّ وَالنَّجْوِ	السِّرِّ وَالنَّجْوِ	السِّرِّ وَأَخْفَى (8.1.77)
p.14, top line	بَيْنَ سَكَّانِ الثَّرَى	بَيْنَ سَكَّانِ الثَّرَى	مِنْ بَيْنِ سَاكِنِي الثَّرَى (8.1.77)
p.14, top line	إِلَيَّ	إِلَيَّ	بِي (8.1.77)
p.14, 2 nd line from top	حَيَاة	حَيَاة	حَيَاة (8.1.77)
p.14, 3 rd line from top	نَعْمَائِهِ	نَعْمَائِهِ	آلَاةُ وَأَنْعَمِ الْمَفْضِلِينَ فِي نَعْمَائِهِ (8.1.77)
p.14, 3 rd -4 th line from top	كَثُرَتْ أَيْدِيكَ عِنْدِي	كَثُرَتْ أَيْدِيكَ عِنْدِي	كَثُرَتْ عِنْدِي أَيْدِيكَ (8.1.77)
p.14, 3 rd line from bottom	بِحَقِّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ	بِحَقِّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ	بِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ (8.1.77)
p.14, bottom line	يَا أَرْحَمَ الرَّاحِمِينَ	يَا أَرْحَمَ الرَّاحِمِينَ	وَاسْتَعْمَلَنِي.... (8.1.77)

Note:

Apart from a missing half-sentence between pg.12 and pg.13 in the Iraqi manuscript (missing from its source text or a scribal error?), most textual variations do not lead to any glaring disparity in meaning. All of the variant readings carefully marked out in the margins of the Iraqi manuscript are in *Dustūr*.¹

The *munājāt* in *Dustūr* is introduced as a collection of ‘Alī’s sayings in prayer with a shared chain of transmission,² whereas the shorter *munājāt* text of the Iraqi manuscript is a self-contained prayer which opens and concludes with benedictions on the Prophet Muḥammad.³ Moreover, the table also reveals the shorter *munājāt*’s different ordering of contiguous chunks of texts anthologized in *Dustūr* and invites speculations about an editorial hand – the shorter *munājāt* begins with the most poignant passage among all listed in *Dustūr*, a plea for divine mercy in face of the ephemerality of worldly existence rather than resounding confessions of sins and offences or cries for forgiveness.

Sorting out two ambiguities in subsequent research may help answer whether the shorter *munājāt* text may have been edited from the longer *Dustūr* version: the source of short prayers that are not present in *Dustūr* and the identity of oral transmitters mentioned in two variant *isnads*.

¹ The Yemeni manuscript at Yale is currently the only one I have online access to and this copy does not offer any variant reading though the margins are spacious.

² “كان أمير المؤمنين يقول في مناجاته:...” see page 176 in *A Treasury*.

³ Atif Khalil notes in his article on *du‘ā* that “Particular importance is attached to opening and closing the prayer with benedictions on Islam’s Prophet. For Ibn ‘Ata’ these *salawat* are the means (*asbab*) through which petitions are granted,” see “Is God Obligated to Answer Prayers of Petition (Du‘ā)? The Response of Classical Sufis and Qur’anic Exegetes,” *The Journal of Medieval Religious Cultures* 37:2 (2011), p. 102. But it remains a question when *salawats* first became integral to prayer etiquette.