x 96

RARE PERSIAN HISTORICAL MANUSCRIPT

436. MANUSCRIPT, PERSIAN. Original Manuscript, in Persian, written by order of Sultoun Mohammed Hussein, Shah of Persia, 1118 A.H. (circa 1730 A.D.). *Written in black and gold on 13 (should be 14) leaves of oriental glazed paper, 9 by 6¼ inches. First page surrounded by elaborate floral border in gold with broad irregular gold bands between the lines of writing, other pages with full ruled margins in gold and colors with narrow gold rulings between the lines. With official seals of the Shah, of the Chief Justice of the Persian Empire and of two lower officials stamped on each leaf.* 8vo, each leaf tipped to stub with blank sheet between, and bound in full red crushed levant morocco, gilt, gilt edges, gold clasp. In cloth slip-case. Persia, *circa* 1730

[See Reproduction]

[*Continued*

[No. 436. MANUSCRIPT, PERSIAN.—*Continued*]

VERY UNUSUAL MANUSCRIPT, OF GREAT HISTORICAL INTEREST, WRITTEN BY ORDER OF SULTOUN MOHAMMED HUSSEIN, SHAH OF PERSIA, LAST OF THE SAFY FAMILY. According to an English description of the Manuscript, which is included in the volume, this Manuscript, lacking only the first page which was lost, was to accompany a book containing the religious rites and ceremonies of the Mohammedan religion which the Shah had placed in a public building in Isphahan as a Memorial to himself. The Manuscript contains a notice regarding the preservation of this book, and states that by the Shah's order, Mohammed Barkeh Minshee (?) wrote the Manuscript in Praise of God, invoking the Prophets and commemorating the King, in the year 1118 of the Hegira.

In addition to the Persian Manuscript, the volume contains two additional leaves of smaller size with descriptive account in Arabic (?), the English description, and an Autograph Letter Signed by Jafer Ali, 3pp. 12mo, February 4th, 1803, to Samuel Young, Esq. presenting the Manuscript to Mr. Young and giving some details concerning it.

باب رحمت و نزلال مغفرت تعلیل

نمود و از کمال الطاف بیزوال ما یحتاج

عباد را جهت ارتحال بسرای بقا و طی

راه مولناک عالم عقبی بروجه لایق

مهیا و طریق تحصیل آن از جهانیان

الله

محمد مصطفی

الفا فرمود و درود نامعدود

شایستهٔ حضرت خیر البشر کرده

خالق اکبر شفیع روز جزا صلّی

علیه و آله است که مذاق ثنای خواص

و عوام را از شربت گوارای آن آراسته

بشرح مزکلس کلزار مراجعا کافی وگا

لذت تجدید بدستیابی مراحم

عام ذی الجلال والاکرام شاخسا

قدرش بسدرة المنتهی پیوند

کردید و سلام مالا کلام اخلاص فرجام

لایق اسمهٔ دوازده کارهٔ طاهر و اهل بیت

طیبیز معصومیز است که صفیهٔ جوهر

خفتکان بستر خاک آنرا دانا خطا

جز در کنار جویبار محبت شان میسر نیست

و نهال آمال خریدکان نمانخانهٔ قبور آبی

سعدی

شفاء عشاء در چهار بالش عنایت

ذی الجلال یاور و رفیق اما بعد

چون همت خیر قرین و نهمت سعادت آیین

نواب کامیاب سپهر رکاب اعلیحضرت خورشید

طلعت مالک رقاب چراغ دودمان صفوی

نوگل بوستان مصطفوی شهریار

کامکار عدل افروز پادشاه نامدار

دشمن سوز مفتح ابواب خیر و احسان

مسدد طرق ظلم و عدوان انتظام دهر

امور مسلمین رونق بخش شریعت متین

رایت

رایت افراز کشور عدالت چراغ افروز

محفل جلالت فص خاتم شجاعت گوهر

اکلیل مناعت مسند و ساکه کامرانی

صدر نشین ایوان جهانبانی اعنی

السلطان المعظم الخاقان المبجل المفخم

شاه سلطان حسین

كاسر اعناق الكفار مرغم انوف الفجار ملاذ

الخواقين في الأرضين المؤيد بتأييدات

الملك المعز الصفوي الموسوي

الحسيني بهادر خان لازالت اقمار سلطنته

ساطعة واعلام دولته رافعة پيوسته

موجه

متوجّه ترویج مراسم دین و اتمام ضروریات

مؤمنین و تعسیل اموات مسلمین از

شعایر شرع مبین و فرایض ملّت متین

و سعی در لوازم این امر خیّر ثمین سبب

ازدیاد عمر و طول مقام دیرین سرای

بی ثبات دولت و نو فرّه‌ای

احتیاج انام را حاجت کثیر انبیه جهت

انجام امر امر و آن خدیو معدلت

کسر تحصیل اجر و ثواب را منظور

نظر خورشید اثر ساخته در رفت

الله

قربةً لله تعالی وطلباً لمرضاته

وقف صحیح شرعی مؤبد و حبس صریح ملی

مخلد فرمودند یکباب غسالخانه واقع

در کنار پل چهار باغ اصفهان جنب زنان

را بر کافه شیعیان اثنی عشریه که

در آنجا اموات خود را غسل دهند

و بالای آن فرض در آن ارض اعزاز

نمایند مشروط بانکه نبخشند و

نفروشند و در معرض مزد و اجاره

و انتقال در نیاورند و بنهج مسطور

1142

الله

صيغهٔ وقف مذكور موافق شريعت

غرّا و ملّت بيضا جريان يافته وقفا

صحيحا شرعيّا لازما مؤبّدا للّذى

يرث الأرض ومن عليها و

خير الوارثين واعلنحضرت واقف

الله

امنه از مخاوف یوم الواقف

غسالخانهٔ مزبوره را از ملکیت اخراج

نموده بتصرف وقف دادند و ثواب

این وقف را هدیه نمودند بارواح

مقدسهٔ حضرات مطهرات رسل و مرسلات

عرش

بسم الله الرحمن الرحیم محمد مصطفی

عرش درجات کرّاول ایشان

سیّد کونین و پیشوای ثقلین مقصود

اصلی از آفرینش آن سرور خاص مخاطب

بخطاب لولاک شفیع جزا سرخیل

انبیا صلّی علیه و آله و آخر ایشان

صاحب الزمان الله

امام ثانی عشر و نایب خیر البشر خاتم

دست ولایت و امامت خاتم

سلسلهٔ خلافت و وصایت

گنجور گنجینهٔ اسرار یزدان خلیفهٔ

رحیم رحمن حضرت صلوات

وسلم

الهی

وسلامه علیه وعلی آبائه الطاهرین

وتغییر دهندهٔ وقف مذکور مغضب

ونفرین حضرت رسالت پناهی وائمهٔ کبار

علیهم السلام الملک الجبار گرفتار

گردد فنزل له حجارا سجرا فی النار

الله

على الذي لا يغفل ما سمع عليم

وكان بتوقيع الباب ذلك الوقف والحجر

الجابي والأثبات بالصيغة وتحقق الخلية

وتحرير تلك الوثيقة في منتصف شهر

الأصب رجب المرجب سنة ثمان عشر ومائة

بعه

بعد الألف من الهجرة المقدسة على

مهاجرها الوف الصلوات والتحية

هو

بموجبی که در متن قلمی شده وقف نمودم

بسم الله الرحمن الرحيم

الحمد لله الذي وقف على

ضمائر الأبرار ووفقهم لأحسن ذخائر

دار القرار ووعدهم بفضله جنات

تجري من تحتها الأنهار والصلوة

وسلم على أشرف الأخيار

محمد وعترته الواقفين على الأسرار

ما اظلم واشرق النهار بعد فقد

صدر مزجر سلطنة العظمى

وحطيم الدولة الكبرى ام بلغ اعلى

مبالغ العلى الازل جاريا مجرى

القضاء باجراء صيغة الوقف على

ما جرى في طي هذا الكتاب

المستطاب بوكالة اعليحضرة

الواقف سلطان السلاطين و

خاقان الخواقين ازلفه الله

بالتوفيق لجميع الخيرات والمبرات

وفقه للأخذ بنواصي السعادات

فلما تشرفت بالامتثال وفزت

بالايتمار واجريت الصبغة

وتحقق التحلية كتبت

هذه الأسطر بأمر الأشرف

الأرفع الأعلى إعلاه الله أبدا

وأنا الداعي لأبو دولته

القائم بالقائم محمد باقر

اسمعیل الحسینی الخانقزآبادی

سلطان محمد حسین صفوی پادشاه

ایران کتابی وقف کرد و در شهر

اصفهان بمکانی عام برای فائده

همه اهل اسلام بنهاد و بمنشی

حکم کرد که وقف نامه نوشته بر آن

کتاب باید داشت تا همه بینندگان را

از وقف کردن آن کتاب اطلاع
باشد محمد باقر بن اسماعیل منشی
بموجب حکم بادشاه در چند ورق
بعد حمد خدا و نعت پیغمبر و مدح
بادشاه خود بعبارت فارسی و برخی
بعبارت عربی همه در خط ثلث
در سنه 1118 یکهزار و یکصد و هژده هجری

نوشت که سلطان محمد حسین صفوی

پادشاه ایران این کتاب را برای

فائده خاص و عام وقف نموده

و از فروختن و بخشیدن منع فرموده

اگر کسی بفروشد یا ببخشد گنه کار باشد

اوراق نوشته محمد باقر منشی بسیار

خوش خط و با جدول طلا بود از گردش زمانه

بایگانی شد

ازان کتاب جدا شده در هندوستان

رسید جعفر علی نام شخصی بطریق تحفه

به مارکم صاحب بهادر گذرانید و مارکم صاحب بهادر

بخدمت صاحب والاجاه جنرل ڈوڈس ویل

صاحب بهادر گذرانیدند ۱۵ سی ام ماه اگست سنه 1806

بموجب حکم مستر جارج ساندرس صاحب بهادر آن

اوراق دیده این احوال نوشت = الراقم

تدبیر الدین حسن

in the Name of the King that any one
should sell the Book he bequeathed
at Isphahan, or receive any Money
from Him who come to look at it —
it says — whereon discharge this indy, commit-
a great Sin —

and was placed by the side of the Book which he bequeathed to the City of Ispahan -

The manuscript contains a notice, that the Book is placed there by Sultan Mohammed Hafizi for the benefit of all Mahomedans - and that by his order Mohammed Bakeh Moonshee - the Son of Ismail, made them for Priests - in Praise of God, invoking the Prophets, and in Commendation of the King - - An inscription on the Sooles character, and the Persian and Arabic Languages - and in the 1118 Hegira year (about 103 years ago) - It forbids

An opinion prevailed amongst the Kings of Persia that by bequeathing Books explaining their religion and the ordinances of religion they secured to themselves the Favor of God.

That Sultan Hussein King of

(Persian) Persia and the last of the Sofy family bequeathed to the City of Ispahan a Book containing all the religious rites and ceremonies of the Mahommedan religion. This was placed in a fine Pavilion erected for the purpose that all the Mahomedans might be able to see it.

The accompanying Manuscript (with the exception of the 1st Page which was lost) was written by order of Sultan Mahommed Hussein —

the 4th one that fixed at the Bottom of them 3 Seals, is the Seal of the Emperor of Persia, called Shah Sultan Hussein, who was the last King of Jeffy family.

I am
My Lord
Your Lordships very humble
Jafer Ali

4th February 1803

which was lost
of Sultaun Po

I beg you will accept it
& keep it for my sake,
unfortunately the first page
of it was lost, but the paper
of the said Book is of the
same kind, with one which
you had from the Nabob.
You will undoubtedly find
that their is not the least
difference in their papers,
if you compare them
together, you will also H
find on every page of
the book 4 seals, the above
fixed 3 seals, are the seals
of Moolahs & the Chief justice
of the Persian Empire, &
the

To Samuel Young Esq.

My Dear Sir

I thank You for Your kindness in sending me the Bottle, which I have received and doat it with favours from You more than I deserve, but I shall always use my utmost endeavor to give You the proofs of my regard for You, respecting the polite attention You always paid to me.

The curious Book I mentioned to You, I now take the liberty to send You per bearer, which I

[illegible]

[illegible]

ORIGINAL MANUSCRIPT OF THE HISTORY OF THE TRIAL OF MARY QUEEN OF SCOTS

440. MARY QUEEN OF SCOTS. THE ORIGINAL MANUSCRIPT OF THE HISTORY OF HER TRIAL, ARTICLES, ARGUMENTS, SPEECHES, ETC., USED BY AGNES STRICKLAND when writing her "Life" of the unfortunate Queen. 92 pages, folio. COMPLETE. Half calf, broken. [1587]

THIS IMPORTANT AND PRECIOUS MANUSCRIPT is in the autograph of Sir Francis Walsingham's secretary. Sir Francis was Queen Elizabeth's Secretary of State. It came from the Library of Miss Strickland the Authoress and was used by her when compiling her "Life" of the Queen. The Authoress has scored several passages and marked one "N. B." in the margin. HER FULL AUTOGRAPH SIGNATURE AND NOTE IS ON THE FLY-LEAF.

A portion of this extremely interesting manuscript is printed in D'Ewes Journal, 1693, and a former owner W. Townsend has marked those parts which are so

At the end of the text is the inscription: "Iste liber est domus Montelli ordinis cartusie, dyocesis Tarvisine. Scriptus per me fratem Guillermum de Cruce professum ejusdem domus 1468." The Carthusian monastery of Montelli in the diocese of Treviso was founded in 1353. On the last leaf are added a story of St. Hugh of Grenoble headed, "De vero judicio judicando," and another, "Nota pulcrum exemplum de quodam pagando" from the "Thesaurus Pauperum," and lastly the interpretation of the text in Matthew, XXVI (verse 52): "All they that take the sword shall perish with the sword," by Alanus of Lille.

435. MANUSCRIPT ON VELLUM. BREVIARY, with Calendar. *Illuminated Manuscript probably of the Flemish school, Fifteenth Century. Written in semi-Gothic characters in red and black on 269 leaves of fine vellum, 5⅞ by 4⅛ inches. Large initial letters illuminated in gold and colors, blue predominating, with tiny flowers and leaves in centers, hundreds of other initials in colored inks in elaborate designs, many touched with gold, and extending into lateral borders, other capitals alternately in red or blue; line-ends in green, red or blue; folio numbering in green.* Small 8vo, full contemporary stamped calf with the name "Robiers Plovrins," in stamp; binding slightly cracked at joints and worn at edges of back, folio i cut out. Enclosed in brown straight-grain morocco solander case. Fifteenth Century

VERY CHARMING FIFTEENTH CENTURY MANUSCRIPT, beautifully written on exceptionally fine and perfect skins. The illuminated initials and the fine pen-work and the colors in the other initial letters and border decorations are also worthy of special mention. With old signature on fly-leaf, and stamp of a double "C" coronetted, on first leaf of Calendar. The leaf which has been cut out (folio i) probably contained a miniature painting to face beginning of text.

RARE PERSIAN HISTORICAL MANUSCRIPT

436. MANUSCRIPT, PERSIAN. Original Manuscript, in Persian, written by order of Sultoun Mohammed Hussein, Shah of Persia, 1118 A.H. (circa 1730 A.D.). *Written in black and gold on 13 (should be 14) leaves of oriental glazed paper, 9 by 6¼ inches. First page surrounded by elaborate floral border in gold with broad irregular gold bands between the lines of writing, other pages with full ruled margins in gold and colors with narrow gold rulings between the lines. With official seals of the Shah, of the Chief Justice of the Persian Empire and of two lower officials stamped on each leaf.* 8vo, each leaf tipped to stub with blank sheet between, and bound in full red crushed levant morocco, gilt, gilt edges, gold clasp. In cloth slip-case. Persia, *circa* 1730

[See Reproduction]

[*Continued*

[No. 436. MANUSCRIPT, PERSIAN.—*Continued*]

VERY UNUSUAL MANUSCRIPT, OF GREAT HISTORICAL INTEREST, WRITTEN BY ORDER OF SULTOUN MOHAMMED HUSSEIN, SHAH OF PERSIA, LAST OF THE SAFY FAMILY. According to an English description of the Manuscript, which is included in the volume, this Manuscript, lacking only the first page which was lost, was to accompany a book containing the religious rites and ceremonies of the Mohammedan religion which the Shah had placed in a public building in Isphahan as a Memorial to himself. The Manuscript contains a notice regarding the preservation of this book, and states that by the Shah's order, Mohammed Barkeh Minshee (?) wrote the Manuscript in Praise of God, invoking the Prophets and commemorating the King, in the year 1118 of the Hegira.

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Bottle, which I have received
I am bound with favours from
You more than I deserve,
but I shall always use my
utmost endeavor to give You
the proofs of my regard for
You, respecting the polite attention
You always paid to me.
The curious Book
I mentioned to You, I now
take the liberty to send
You per bearer, which
I

Sultaun Ba

[No. 433. MANUSCRIPT ON VELLUM.—*Continued*]

distinguished abbot of the Sacred Order of Mount Olivet, granted the use of this book to brother Raphael of Milan, a professed monk of the same order, for his good pleasure, and for his successors, to remain in the possession of the Monastery of Villa Nova in the diocese of Lodi, in confirmation of which the before-mentioned father abbot commanded this inscription to be written on the 22nd day of the month of September 1471"). This inscription enables the date of the manuscript to be settled within a year or two, since it must be after April, 1465, a date found in the book, and before September, 1471. On the last written leaf of the volume is the inscription, twice over: "*Liber iste est fratum Sanctorum Nicolai et angeli de vilanova ordinis montis Oliveti et diocesis Laudensis.*"

434. MANUSCRIPT ON VELLUM. AMBROSIUS (ST.). Hexameron. [The Six Days of the Creation.] In red and brown ink, signed BY GUILLERMUM DE CRUCE. *104 leaves.* PERFECT. Small 4to, vellum, gilt line border on sides, gilt panelled back, red edges. Sæc. XV, 1468

At the end of the text is the inscription: "Iste liber est domus Montelli ordinis cartusie, dyocesis Tarvisine. Scriptus per me fratem Guillermum de Cruce professum ejusdem domus 1468." The Carthusian monastery of Montelli in the diocese of Treviso was founded in 1353. On the last leaf are added a story of St. Hugh of Grenoble headed, "De vero judicio judicando," and another, "Nota pulcrum exemplum de quodam pagando" from the "Thesaurus Pauperum," and lastly the interpretation of the text in Matthew, XXVI (verse 52): "All they that take the sword shall perish with the sword," by Alanus of Lille.

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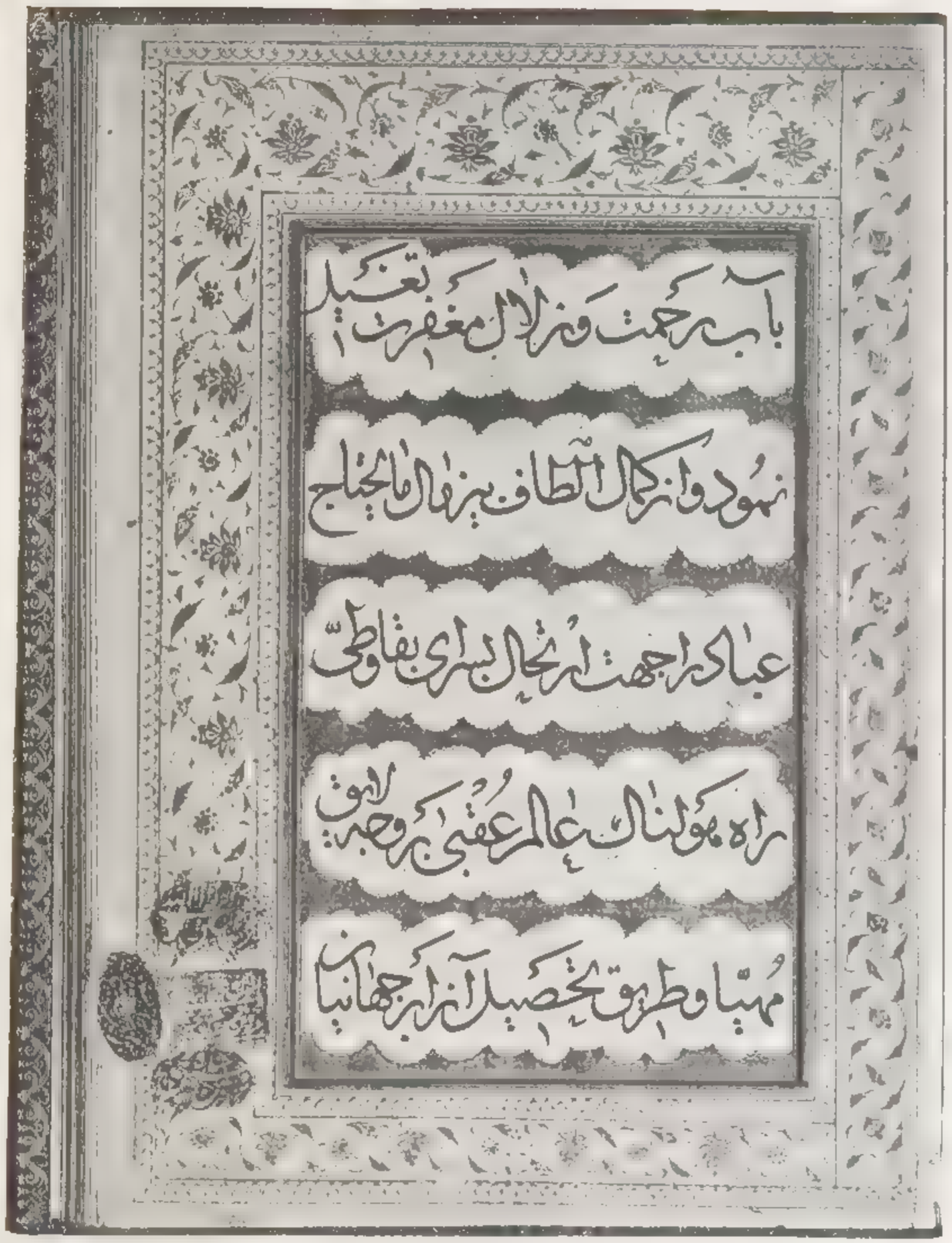
[*Continued*



PERSIAN HISTORICAL MANUSCRIPT
[No. 436]

551. MANUSCRIPT. PERSIAN MANUSCRIPT. Book of the Rites and Ceremonies observed in the Mohammedan Religion. MS. on paper. With 2 Autograph Letters inserted explaining the curious nature of the volume. *Each page with Seals of the Emperor of Persia, Chief Justice, etc.* Large 8vo. bound in full red morocco extra, full gilt edges. With gold clasp.

A beautifully preserved original Persian MS. of the Seventeenth Century. In slip cloth case.