

Studying the Lexical Structure and Content Analysis of Farmanfarma's Endowment Letter in Qajar Era

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ABSTRACT

Sultan Hamid Mirza Naser Aldoleh known as Farmanfarma's endowment letter is regarded as one of the most significant literary works of Iran in Qajar era. Therefore, analyzing this manuscript is not only significant in linguistic field, but also it is highly important in introducing the thought dominant the time and cultural and social situation of the benefactor's time. The researcher has analyzed the lexical analysis as well as the content of this endowment letter.

KEYWORDS: endowment letter, endowment, trustee, trusteeship, supervision, male offspring

INTRODUCTION

In Dehkhoda's dictionary, devotion has these meanings: to stop, to endow on poor people, and endow something for God's sake. In juridical term, it means to keep and to embay the just estate on the devotee's estate, and to spend the benefit of that for God's sake (1). Some jurists say that devotion is embaying the property in God's estate, thus the ownership of the estate is transferred to God. Moreover, in terms of civil law, it is to embay the just estate, and devote the benefit of that in terms of the devotee's intent... (2) Furthermore, in Persian Dictionary of Moin, this word has been translated as; "to embay the just estate or property and spend the benefits of which in the affairs that the devotee determines (3). When the person accepted to devote his property, he should prepare a document for it so that both he and the others get aware of the content, and act upon that, which is called an endowment letter. If we consider one of the present endowment letters, we see that in the introduction part, the writer of the endowment letter (who is sometimes the benefactor, and sometimes somebody else) praises God, the Prophet (PBUH), and Imams (PBUH) in Persian or in Arabic, and then states his motivation to devote the property. In the furtherance, he talks about the benefits of charity, and worldly good deeds that will be supply for hereafter. Then he talks about the devotion expectations and the place of each one so that no ambiguity remains. After that, he determines the way in which the revenue of the endowment will be spent and he determines the share of supervisor and the trustee, and names him and after him, his offspring as the trustee's endowment. Finally, at the end of the endowment letter document, he mentions one verse of Holy Quran so that nobody has the right to possess, and change it. The witnesses' confirmation on devotion that is usually written in Arabic forms the last part of the devotion document. Devotion letters are the most documents and highly significant sources that can indicate the religious, national, historical, and social culture of the country well, and can be used as an enriched treasure used by researchers in different scientific fields. Type of composing each endowment letter, and different interpretations, and terms used in it state not only the type of religious, social, and cultural thoughts and notions of that time, but also it is important in the field of document studies, and used by researchers in the field of linguistics.

A) Content Analysis of Endowment Letters

Benefactor's Introduction

The benefactor of this endowment letter is Hamid Reza Naser Aldoleh, one dignitaries of Qajar era, who has used to be the governor of Kerman, and had possessed many estates in Arak. He devotes his estates for specific consumptions due to this and another endowment letters. His charitable intentions indicate his firm belief in God and the doomsday, so that the writer of this devotee document writes in one part of this endowment letter "Mr. Naser Aldoleh Sultan Hamid Mirza, to achieve oblation, and to be safe from the thirst of doomsday tried to determine the endowment to survive this good deed from his estate,"

The Year of Setting the Devotion Letter

This endowment letter has been set in 1301 AH, equal to 1269 solar calendar, and 1890 AD.

Different Parts of the Endowment Letter

This valuable endowment letter has eight separate parts. The first part is an introduction in Arabic in praising God, and in the second part, the benefactor's aim has been stated and the benefactor is introduced briefly. In the third part, the benefactor states the specifications of the devoted properties, and in the fourth part,

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the benefactor talks about the condition of trustees and the way in which they have been chosen. In the fifth part, the benefactor states the way of spending the revenue of the endowment that he is responsible for the endowment trusteeship and after him, the supervisors, and trustees are responsible for it. Moreover, in this part, the wage and salary and in other words, the trustees and supervisors' shares of endowment income are determined. In the sixth part, the benefactor states that this endowment letter has been set in eight versions and he has given each of which to someone or has deposited each of which in somewhere. In the seventh part, besides mentioning the date of devotion, the benefactor states that if someone makes any change in this endowment letter or in the intentions determined, has been committed a big sin. In this part, the benefactor, says the terms of devotion, and delivers the estates devoted to the trustee that are called "Ghabz va Eghbaz" (document exchange). (Of course, it should be mentioned that the benefactor is both the delivery of estates endowed and as the first endowment trustee, he is the receiver of estates endowment). Therefore, it is completely clear that since the time of setting the endowment letter and saying the terms of devotion, his possession of endowment property is under the title of trustee on the endowment and not as the ownership possession. In the eighth part, that is the last part of this valuable endowment letter, some dignitaries contemporaneous with him proves the accuracy of the endowment letter by writing some sentences in Arabic that are called "Tasjil or Sajalat" (to seal, or to prove).

The Introduction of the Endowment letter:

In the beginning of the endowment letter, the benefactor praises God and the Prophet (PBUH) and sinless Imams (PBUH). One of the most significant points of this valuable endowment letter is that the first introduction of the endowment letter is all in Arabic, some part of which is mentioned in here:

Praise be to Allah that His ability to draw straight lines of the table on the spondylitis page, and drawing the face of the sea at the imaginary point after rain. And prayer and peace be on the Euphrates River, the practices of Allah in the rivers, the issuance of the subjects, and I salute the flow of the sea of knowledge in the hearts of the residents and swamps and then the sea, the mission of the bottom of which is to flow in the rivers and the conduits.

Description of Estates Endowed

The case of devotion is three dongs of farm and subterranean in Arak known as Naseri subterranean that are 1800 acres. Nowadays, some parts of this farm is situated in the urban development design and has won the residential use, and the remaining of which has agricultural use.

The Benefactor's Intention and the Income Consumption of the Endowment

A. At the Time of Benefactor

The benefactor in the endowment letter states that at the time of his life, the benefactor divides the revenue and the income of the endowment into 10 equal shares after determining the expenditure related to keeping the endowment and paying the court expenditures. Moreover, he spends one part for the expenditures, and costs of repair and reconstruction of the river created from Euphrates River. Finally, he will spend the rest in every good deed he deems expedient.

B. At the Time After the Benefactor

The valuable benefactor, bounds the trustee after him to divide the revenue of the endowment after cutting the bureau costs (including tax, ...) and costs related to keep and maintain the just endowment into ten parts and spend in the following ways:

1. To divide one share out of ten shares between him and the supervisor in Aragh (Arak) fairly.
2. To devote one share as the supervisor's right to the observer in Najaf Ashraf.
3. To spend the eight remaining shares in repairing Euphrates River that is current in Najaf.
4. If in some years, Najaf River does not need to be repaired, or the income of the endowment is over the fixing expenditure, based on the supervisor's opinion in Najaf, it can be spent for the students studying in religious sciences school in Najaf.
5. If there was left any extra cash from repairing the mentioned River, the observer in Najaf is allowed by the benefactor to buy other estates, and endowments according to the same condition of this endowment.

The Condition to Lease the Estates Endowed

1. The trustee is not allowed to lease the endowment estate for more than three years, not by a single lease contract and not by several contracts, unless in emergencies that the interest of devotion is in leasing for more than three years, for example: the just endowment is destroying or it is being withdrawn the utility. Conditional that by prolonging the rental time the endowment estate does not take out of the devotion seizure.
2. The trustee is not allowed to submit the endowed estate to tyrants and powerful people.

How to Choose the Trustee

The benefactor explains the condition of endowment trustee and the way of choosing him as the following:

1. When I am alive, I supervise the endowment affairs personally.
2. After the benefactor, his eldest son and after him, his brothers in the order of age, from the eldest to the youngest will be trustees, and he states that if there was no male offspring in the level and generation of his children, the male offspring of his eldest son would be the trustee. Moreover, if his eldest son had

no male offspring, the male offspring of the next eldest son would be the trustee. In this way, it would be repeated in other generations.

3. The benefactor also states that after his death, if his eldest son were immature, and he weren't qualified to be the trustee, the endowment trusteeship would be transferred to his son-in-law temporarily (Mr. Sultan Mohammad Khan), of course by the help of his wife's supervision (i.e. the benefactor's daughter).
4. Among the other condition mentioned about the trusteeship of the endowment in this endowment letter is that, if the eldest son of the benefactor who is supposed to be the endowment trusteeship, were insane and were not able to supervise the endowment, the endowment trusteeship would be transferred to the next son.
5. If there were no son among the benefactor's offspring to be the trustee, the trusteeship of the endowment would be transferred to the benefactor's daughter (Shahzadeh Khanom, the Princess), and after her, it would be transferred to his son. Moreover, if she also did not have any male offspring, the trusteeship of the endowment would be transferred to his daughter's son, and after that, the rules should be observed based on the explanation that was mentioned about the male offspring.
6. If the benefactor's daughter (Shahzadeh Khanom, the Princess) did not have any male offspring, the trusteeship would be transferred to his eldest daughter. If she did not have any child at all, the trusteeship would be transferred to Shahzadeh (the Prince) Nostrat Aldoleh Abdolhossein Mirza (the benefactor's brother), and after him, it would be transferred to his eldest son and then to the other male offspring (generation after generation).
7. If the benefactor's brother did not have any male offspring, the endowment affairs would be transferred completely to his eldest daughter, and after her, they would be transferred to her children, generation after generation.
8. If neither a son, nor a daughter was found from the benefactor's generation, and in other words, their generation became extinct, the trusteeship would be transferred to a wise and virtuous person, who is one of the wise men in Najaf. If there were not such a man in Najaf, another person with the same characteristics in Kazemain or Karbala would be the trustee.

The Condition of Endowment Supervisors

A. The supervisor Residing in Najaf

Supervising the endowment affairs after the benefactor's decease is devolved to a sage and virtuous man residing in Najaf Ashraf.

- B. The second supervisor's endowment would be Hojatoleslam Haj Seid Mohammad Bagher Mojtahed who is residing in Sultan Abad (current Arak), and the supervisor after him should be chosen by the supervisor residing in Najaf.

Explaining the Number of Versions and the Whereabouts of Them

The benefactor explains how to keep the copies of the endowment letters as the following:

One copy should be kept in the Holy treasury of Imam Ali (PBUH) in Najaf Ashraf, one copy in the Holy treasury of Imam Hossein (PBUH) in Karbala. Moreover, as he continues, one copy should be kept in Holy treasury of Imam Reza (PBUH) in Holy Mashhad, one copy in Sultan Abad in Aragh (current Arak) with Hojatoleslam Haj Seid Mohammad Bagher (Mojtahid in Iraq). Furthermore, one copy should be kept in Iran the Ministry of Endowment, one copy with the endowment brokers, one copy with Mr. Abdolhossein Mirza (the benefactor's brother), and finally one copy with Shahzadeh Khanom (the Princess), the benefactor's wife.

Exchanging the Documents:

By delivering the endowment to the trustee, the benefactor performs the task of exchanging the documents that is one of the conditions of devotion accuracy, and announces that since the date of setting this endowment letter, he does not have any ownership possession in this endowment, but the possess and interference will be as the endowment trustee.

B. The Analysis of Lexical Structure of the Endowment letter

In analyzing the lexical structure of this endowment letter is as the following:

The places named and mentioned in the endowment letter, characters named, the Arabic words used in the endowment letter, Quranic verses used in the text of the endowment letter, conjunctions, and additions, lexicons and specific terms. The words that have affirmative and negative feelings, rhythms, titles, and explanations, the words that are implicit synonyms, contrasting words, and some literary

Places Named in the Endowment letter

1. Arak: is one of the cities in Iran, and the central of Markazi Province. In the past, this city used to be known as Sultan Abad Aragh.
2. Kerman: is one of the southern cities in Iran, where the benefactor, Sultan Hamid Reza Naser Aldoleh has been the governor for some time.
3. Najaf: is one of the cities in Iraq, where is the place for conducting the benefactor's intention. (Repairing, and dredging the diverted river of Euphrates) is situated in there. Moreover, one of the supervisors should be one of the scholars in Najaf.
4. Euphrates River: is one of the water filled rivers in Iraq that is situated near Najaf.

5. Naseri's farm and subterranean: this farm has an area of 1800 acres, including significant farms of Arak, the half of which has been devoted by the benefactor for some specific affair. Moreover, many parts of that have been situated in the design of Arak urban development, so that more than 6000 families are resident in residential units constructed in this land.
6. Sultan Abad Aragh: is the old name of Arak, the capital of Markazi Province.
7. Karbala: is one of the Iraq cities where is the tomb of third Imam of Shiites, Imam Hossein (PBUH).
8. Kazemain: is a city in Iraq where are the tombs of two sinless Imams (Shiites religious).
9. Iraq: where is the western neighbor of Iran.
10. Mashhad: is a city in Northeast of Iran, where is the graveyard of the eight Shiites Imams.

People Named in the Endowment letter

1. Naser Aldoleh Sultan Hamid Reza: he is one of the great figures of Iran, who has been devoted some of his estate in Sultan Abad Aragh (Arak) for some specific affairs.
2. Mohammad Ismail Khan Noori: who has been the governor of Kerman, led a subsidiary diverted river from Euphrates River, and connects it to Najaf, so that the water required by people of Najaf especially the pilgrims of Holy Tomb of Imam Ali (PBUH) to be supplied.
3. Morteza Gholikhan: the son of Mohammad Esmail Khan, the second governor of Kerman, who has specified some money to complete and repair the diverted and subsidiary river of Euphrates River yearly in conformance of his father.
4. Sultan Mohammad Khan: He has been the benefactor's (his daughter's husband) son-in-law.
5. Shahzadeh Khanoom: the benefactor's daughter (Sultan Hamid Mirza Farmanfarma)
6. Shahzadeh Nosrat Aldoleh Abdolhossein Mirza: the benefactor's brother
7. Seid Mohammad Bagher Mojtahed: one of the elite dignitaries of Iraq, and has been assigned to supervise the endowment affairs by the benefactor.

Weights and Amounts Mentioned in the Endowment letter:

Dong: is a share and part of something, one sixth of something, one sixth of the estate (7)

Tithe: is one tenth of something.

Arabic Lexicons and Compounds:

As it was mentioned in the previous parts, the style of writing this manuscript has been by applying clear use of Arabic language like other dignitaries' writings of Qajar era, and the frequency of Arabic words has been 100, verbs, nouns, letters, and pronouns (in the introduction part).

The Records of Endowment letters:

As it was mentioned, eight people of the dignitaries proved this endowment through writing some Arabic expressions in margins of this endowment letter and signing and sealing that, and have testified the accuracy. As an example, we mention one of the confirmations made:

In the name of God, the compassionate, the merciful certainly, what has been written in that (endowment letter) including devotion, transfer, trusteeship, and supervision are all clear for me, in month of Sha'ban from 1301 AH. The text of the seal: there is not god, but God, His servant Muhammad.

Arrays and Some Literary Synthetics Used in the Endowment letter:

In furtherance, we mention some literary arrays and synthetics used in this valuable endowment letter:

Sequence of possessives: Although the ancients have regarded the sequence of possessives as the defect of words, some writers of the new books have stated that if the sequence of possessives does not disturb the eloquence, it is allowed to be use in the sentence. Therefore, in this endowment letter has made the musical dimension of the speech more colorful and melodic (5).

The frequency of them in this endowment letter is as the following:

Tolab-e-Mohaselin Motesharein dar Najaf Ashraf, Hazrat Ashraf Arfa Amna, Navab-e-Ellieh Aalieh Motaalieh, Makan-e-Arfa Amna, Vaghfan Sahihan Sharan, Jazeman Lazeman, Avra va Alam va Atgha az Olamay-e-Asr, Alem-e-Amel va Motagha, Sighey-e-Sharia Moshtameleh, Olad-e- zokor az Zokor-e-Olad, Shariat- Motaharey-e Nabavieh-e Mostafavieh

Pun:

A. Homographic Pun (6)

Two words that are equal in numbers are in the different direction (6). Such as the two words of "malekie, malekie", one of which has mim with zammah, and stable "lam", meaning monarchy (here it means the king, and governor-related affairs), and the other that has mim with kasreh, and "lam" sokon, means farmland, and country (7).

B. Superfluous Pun

In this type of pun, one of the words has one letter more than the other word, the frequency of which in this endowment letter is "nafas, nafis."

C. Pseudo Derivation Pun

The two words are different from each other in terms of vowels. Its frequency in this endowment letter is "elieh, allieh"

D. Parallel Rhyming Prose

The words are corresponding in rhythm and letter

Words “arazi, and sahari”_marghoob, and matloob” have the parallel rhyme in this endowment letter.

E. Symmetrical Rhyming Prose

When two words are identical in rhythm and they are different in the letters, such as “alem, and amel”

Conjunctions:

The structure of conjunctions in Persian is usually as the following:

One, two, or three syllables stand against one, two, or three syllables. In this endowment letter, the frequency of them is as the following:

Arazi, and sahari, manabeh, and majari, molhaghat, and monzamat, ratgh, and fatgh, shariieh, and orfiieh, marghoob, and matloob, amel, and motaghi.

Words Contrasting:

This endowment letter has paid attention to the issue of contrasting that is named by the title of “contrast” by tradition.

Aala, and asfal (high, low), zokor, and anas (male, female), akbar and saghir (major, minor), bedayat, and nahayat (firstly, finally), hayat, and vafat (life, and death), aghd-e- vahed, and oghood-e-moteadedeh (single contract, multi contract)

Repetition

Offspring, offspring, from offspring, male offspring from male offspring, female from female

Anagram: here the anagram has taken place at the level of word rhythm; such as male offspring from offspring male.

Analyzing the Endowment letter from the Respect of Semantics

As it was mentioned, this endowment letter is one of the valuable documents and significant manuscripts that has been left from Qajar era, and is highly important semantically.

Personal and Social Index

The personal and social index that is named under the title of “titles and explanations” in traditional literature, is another important issue in “semantics” that is used by the writer of this endowment letter. Choosing figures or characters, was based on the speaker’s and readers social relation. In the following, we will mention to some of the frequency:

1. Ghofran ma’ab, Rezvan Ayab, Mohamad Esmail Khan Noori, Vakil almolk
2. Ferdos Makan, Morteza Gholi Khan, Sultan Hamid Mirza, Dam aljalalah (long live his glory)
3. Hazrat mostatab, Ashraf Arfa Amna Vala, Aghay-e (Mr.) Naser Aldoleh, Sultan Hamid Mirza, Dam Ejlahah (long live his glory)
4. Sarkar Shokat Madar Aali, Sarkar (Mr.) Sultan Mohammad Khan, the majesty’s son-in-law
5. Navab Ellieh Aallieh, Shahzadeh Khanom, Harem Motahar-e- Hazrat Ashraf Vala (the Holy shrine of Hazrat Ashraf Vala), Damat afafaha va Majdatha (Long His Endeavor and Chastity)
6. Sarkar (Mr.) Navab Alfalak, Jenab-e-vala (Mr. Vala), Shahzadeh Nosrat Aldoleh, Abdolhossein Mirza
7. Jenab-e-Sharaye Ma’ab Aali (Mr. Sharaye Ma'ab Aali), Hojatoleslam Aghay-e-Haj Seid Mohammad Bagher, Mojtaah-e-Aragh (Mojtahid of Iraq)

Emotionally Charged Words

One of the issues stated at the level of analyzing words from the respect of applied semantics, is the emotionally charged of words. It means that in facing with one lexical unit, unconscious feels positive and negative reaction in it. In this endowment letter words such as "growth, maturity, erudite and virtuous broker, religious scholar students, adorned by knowledge and piety" have positive emotional load, and bring the positive reaction of the addressee. They are opposite to words such as "insane, endangered children, the benefactor's decease, master of forcible domination" that have negative emotional load, and bring the negative reaction of the addressee.

Implicit Synonymy

One of the issues in semantics is "implicit synonymy." It means that some lexical units can be placed by each other semantically. In this endowment letter, the instances can be seen:

Conditions and constraints, day of resurrection and Judgment Day, possible and necessary, explicit endowment, growth and maturity, insane and stupid, all and all, lands and deserts, items and accessories

Hyponym at the Level of Word

Another issue in semantics, is hyponym at the level of word, and it means that the meaning of one word, include the meaning of one or some words. For example, in this endowment letter, the words "good and benefaction" in the phrase "all the year, divided the income of the endowment into ten equal shares after selecting the amount of expenditure, he gave one share to Najaf Ashraf, and used for repairing the River, and he gave the other nine shares to be used in any good deed

Table1: an Explanation of the Difficult Words, Special Terms in the Endowment letter, and Arabic Terms and Combinations

Word	Meaning
Ebtia	To buy, to purchase
Ebgha ein molke voghof	To maintain the just endowment estate
Atgha	More virtuous
Arfa Anna	The higher and more valuable position
A'ali va Afsal	Major and minor
Eghteda	To follow
Eghteza	To request, to ask for something
Enfaz	To flow, to run the command
Engheraz	To be destroyed, to be disappeared
Ber	Good deeds
Batn	Belly, in juridical term, it is said to the children who are in the same generation (the children of the boy and girl who have been born by the same father and mother.
Beghadr alhaseh	Determined share of anything
Tahsil	To achieve
Taksir	To add, to augment
Tofir	To add
Tannieh	To develop, to nurture
Saman	Value, worth
Habs	To imprison, to jail (in endowment, it means to maintain and embay property and to flow the interest)
Hatalvos	To the extent that it can
Hagh altolieh	The trustee's wage who is responsible for the endowment affairs
Hagholmezareh	The supervisor's wage who is responsible for supervising the endowment affairs.
Dam alejlaleh	His greatness continues
Dong	Part, share, and a part of something, one sixth of something, one sixth of the estate
Zokor	Male child(opposite of anas, the female child)
Zemeh	Promise
Ratgh-o-fatgh	Means close and open, and in term, it means to do something and to arrange the affairs
Raghabat	The plural form of raghabeh, and it is said to an estate that is lent to someone to take the advantage, and to pay the rent to the owner.
Sefahat	Ignorance, unreason
Senin-e-moteadedeh	Various age
Shat	A big river that goes into the sea
Shokat madar	Powerful
Saghir	Minor
Sigheye sharieh	In juridical term, it is said to the words that run on the tongue at the time of contract and are the reasons of consensual
Sabieh	It means the daughter
Tolab-e-mohaselin motesharein mosharafin	Religious science students, who observed the religious issues, residing in Najaf.
Osrat	Stricture, difficulty, hardness
Aghd	In word, it means to close, and to node, and as a term it means to contract.
Ghebtey-e-vaghf	Something that is for the advantage of the endowment
Ghabz o Eghbaz	As a word, it means to take, and to deal. As a term, it means to receive the endowment land from the benefactor and to deliver it to the endowment trustee.
Lahagh	Continuous
Laheza	Therefore, thus
Mazon	To be allowed to
Motevaten	Resident
Motevali	The supervisor of the endowment estates, the one who is assigned to do something.
Motasef	Famous, to be described
Majariolmayah	Place of water flowing
Majri alnahr	Place of river flowing
Majnoon	insane
Mohtavieh bar tamam sharayet va ghoyood marghoomeh menalbedayat va alnahayat	Including all the conditions and items written from beginning to the end
Mokhalled	Eternal, immortalized
Marja anam	The place where people, and other creatures refer
Mostaghni	Needless
Masloob alnaf	Without the benefit, without the income
Moshref	Inhabitant, one who is in somewhere
Mashoor be arva va atgha	A person who is known to piety and virtuous
Mosalehe	A contract based on which a land or an estate is devoted to someone else
Ma kafe molhaghat va monzamat sharia va orfia	With all accessories and all things that are related to it according to religion and customs
Mamoor	Repaired, prosperous
Mofavvez	To be assigned to someone, to make someone responsible to do something
Maghroon	Close, interconnected
Molkieh va melkieh	Molkieh: monarchy and dominance (in this endowment letter, it is related to the issues related to the monarchy), melkieh: farm
Manoot	To be depended on, to be related to
Moabbed	Eternal, immortal
Nema	To be enhanced by
Yek Ashr	One tenth of something

Readout of Some Parts of the Endowment letter

After saying the praise and prayers, such as Ghofran Ma'ab, Rezvan Ayab, Mohammad Esmail Khan Noori Vakil almolk, a beam shone on his heart, and at the time of governing kerman, he started constructing a river from Euphrates to Najaf Ashraf. In addition, took some money every year, and spent. Moreover, after him, Ferdos Makan, Morteza Gholikhan, Vakil almolk Sani, continued his father's way, in governance, took some money every year so that he achieved his goal and Euphrates River flowed in Najaf, and the pilgrims and inhabitants of that dignified, and steadier place, took the advantage of the running water. At this time, by the death of those two great men (God bless them) sending money to Kerman has been stopped, and most of the time, since water does not reach to Najaf either due to the malfunction of the River, or to the shortage of water, residents and pilgrims face with difficulties. Hazrat Mostatab Ashraf Amna Vala, Mr. Naser Aldoleh Sultan Hamid Mirza, long live his glory, for oblation and being safe from the Doomsday, promised and devoted a piece of his endowment estates to provide enough water for people. Therefore, he devoted half of the whole six dongos of the farm, and Naseri subterranean situated in Sultan Abad Iraq, based on the Islamic rules. The benefactor is responsible for the trusteeship of the endowment until he is alive, and after him, the trusteeship will be assigned to Akbar, his male offspring, and if Akbar were an immature boy, the responsibility would be assigned to Sultan Mohammad Khan, Sarkar Shokat Madar Aali, Hazrat Vala's son-in-law, by the information of his attorney, Shahzadeh Khanoom-his daughter. Then, when the real trusteeship, Akbar, grew up, the responsibility would be transferred to him. If no male offspring were found in the generation of the benefactor, the trusteeship would be assigned to Akbar, the male offspring of the benefactor's male offspring, and the process would be in this way.

The valuable benefactor states that if his or his brother's generation becomes extinct, and there were no male or female offspring, to take the responsibility of the endowment trusteeship, "the trusteeship is assigned to an erudite broker who is inhabitant in Najaf Ashraf... and is well known to virtuous and piety.... And is assigned to Mr. Shraya Ma'ab Aali, Hojatoleslam Mr. Haj Seid Mohammad Bagher, Mojtahid of Iraq, who acts upon the benefactor's opinion in achieving the interests, and preparing the endowment estates. Moreover, choosing a supervisor in Iraq is assigned to the supervisor in Najaf Ashraf."

Then he writes about the way of spending the revenues of the endowment as the following:

The uses of the endowment at the time of the benefactor's trusteeship are in this way: every year, the interests of the endowment should be divided into ten equal shares, after deciding on the expenditures of monarchy issues and farm. One tenth is devoted to Najaf Ashraf, and is used for repairing the River, and the other nine tenth shares are used for any blessing issue that he prefers. The trusteeship should divide the interests in ten shares after deciding on the expenditures of the monarchy and the land. He should divide one share out of ten shares between him and the supervisor in Iraq equally. He should assign the half as the right of trusteeship and the other half as the right of supervisor in Iraq. Moreover, one complete share out of ten shares is assigned as the right of supervisor's supervision in Najaf Ashraf, and the other that includes eight tithes, should be assigned to Najaf Ashraf, to the benefactor who is habitant in there, so that he use it to spend for the repair of Euphrates River that has flowed to Najaf Ashraf.

The writer of the endowment letter writes on the way of renting the endowment estates, and the benefactor's command:

The other condition is that, the endowment estate should not be leased for more than three years neither through one contract, nor through multiple contracts, unless, nobody is found like him, or the real estate destroys, and the revival of which depends on long-term lease. Another condition was that, the estate should not be given to the tyrant and dominant men, neither as lease, or contract of interests, nor under any other title...

In furtherance, the benefactor, says the terms of devotion and announces that since then his possessions on the endowment estates is a kind of trusteeship possession, and not a kind of owner possession. In the ending part of the endowment letter, the benefactor talks about the versions of the endowment letter and the whereabouts in detail.

Conclusion

Endowment letters are the best literary, linguistic, and cultural sources of Iran, because they include words, terms, and points that have a big share in enriching Persian language. The literary value of these documents, are so much high, that they can be considered as a source for understanding the literary situation of the country when the endowment letter has been set. Moreover, they can be regarded as a good source for following the discrepancies of Persian language, and the present endowment letter is not excluded. This endowment letter has highly literary value. The endowment letters are full of minor and major historical, social, anthropology, and linguistics information, and are considered as an enriched source. The volume of some endowment letters is as much as some thick books and dissertations.

At the end, the researcher present the conclusion that is the summary of content analysis of the endowment letters and the words used in it:

1. The benefactor is one of the dignitaries in Qajar era, and his life era is contemporaneous with Nasser al-Din Shah's regime. Undoubtedly, his attachment to the king's family and his political power (his governance on Kerman in a period) has not been ineffective in his enjoyment from the wealth.
2. The benefactor's close and exact attention in determining the trusteeships after him and his anticipations are considerable, and indicate his foresights about all the events that might happen in choosing the trusteeship of the endowment.
3. The benefactor's intention and the expenditures that he has considered to spend the revenues of the endowment include some points: first, the benefactor, has been one of the followers of the Prophet Mohammad (PBUH). Moreover, his request for creating a diverted river from Euphrates River to supply the enough water for the pilgrims of Holy Shrine of Imam Ali (PBUH) that is a persistent work shows his devotion. Second, allocating the surplus of the annual revenue of the endowment to the students of the religious school of Najaf indicates his interest in promoting the religious sciences. Third, the benefactor's command to purchase the new estate and to connect it to the endowment by the surplus cash of the endowment, indicate the benefactor's foresight and prediction of the day when the endowment lands take the advantage of the special geographical situation, thus the endowment revenues will be increased considerably.
4. The conditions that the benefactor has assigned for the supervisors of the endowment in Najaf (the place of conducting the benefactor's intention) and Iraq (the place where the endowment lands are situated), present his sensitivity to conduct the exact determined intention in the endowment letter, and the necessity of exact supervision on the trustee's deeds. Besides, according to the content of the endowment letter, the benefactor has considered specific conditions to assign the supervisor residing in Najaf. May be the reason for this issue is that Iraq (Najaf) is the place of using the revenues of the endowment, and this issue has caused that the supervisor residing in Najaf, has more responsibility. In fact, it is the same reason that the share that the benefactor has determined for the supervisor residing in Najaf is as the twice of the trustee's share and the supervisor residing in the city of Iraq (current Arak).
5. Maintaining the just endowment for the benefactor is highly significant, because he believes that keeping the just endowment is prior to the uses determined for the endowment.
6. The conditions that the benefactor has determined for the way of leasing the endowment estates (prohibition of transfer the endowment estates lease for more than three years, and transferring the endowment to powerful people) indicate his intelligence to prevent the false right for the tenant during the long-term lease. Moreover, it shows his anxiety of the plunder and pillage of the endowment by the owners of wealth and power.
7. The style of writing this manuscript like other writings of Qajar era dignitaries are by obvious use of Arabic language, the highest frequency is in the introduction part of the endowment letter, and records (the ratification and certification of the endowment letter by the witnesses) are the last part of the endowment letter, that is completely in Arabic. In the introduction of the endowment letter that is in five lines, there are more than one hundred Arabic words including verb, noun, and letters. The writer of this endowment document has used homophonic and rhythmic words that have made the terms so melodic, and beautiful. Moreover, he has decorated and designed his words by the use of many literary arrays and collocations.

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