A review of metaphor and Trope in Nafsat-al-Masdur

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ABSTRACT

Nafsat-al-Masdur is authorized by Muhammad Zeidari Nasavi (632L) a Secretary of sultan Jalaluddin Kharazm. This book is one of the most innovative masterpiece in mannerism and one of the most excellent examples in the prose in 7th century. Using historiography method Artistic innovation, Pleasant words and phrase and also Aesthetics in writing, the author was going to present his writing skill to others and his contemporary authors. Innovating nice similes, delicate metaphors, Kennings, and creative tropes, Zeidari presented the development process of a mature mannerism. Meanwhile reviewing trope and metaphor from the stand point of rhetoricians, the rate of artistic usage of these two items has been represented in this study.

Key words: Nafsat-al-masdur, trope, Metaphor, mannerism, rhetoric.

Introduction

Allama Muhammad Ghazvini mentioned in the preface: "At First, Nasary had been serving local rulers in Nesa and after Sultan Jalaluddin's domination over his brother, Ghiasuddin in Hamedan in 621, he joined Jalalie's regime and stayed there until Jalaluddin's death and day by day the sultan trusted him more and move." (Muhammad Ghazvini quoted in the preface of Nafs-h-al masdur, 1348: 67) He was at the service of jalaluddin until 628, the year the sultan ran way when Mongolians attacked at night. He was promoted as a minister before Mongolian's attack but after that he was kept away from sultan and then was commissioned to sham. After being way from Jalaluddin, Nasavy suffered much misery. Finally he went to Miafaghin in 628 and settled there in the shelter of the ruler, «Almulek-ol-Muzaffar». There his received news about Jalaludding, Fall that a pigeon carried in a letter and wrote a treatise called «Nafs-h-al masdur» which includes a summery of the evens happened on Jalaluddin and plaintive elegies about his fate and the government. Then in 639 he wrote another book in Arabic that included Jalaluddin's policies. Mohammad Nasavi was alive up to 639 that he wrote the book but we don't have any information about him after that year» (spring, 1381, 3:19) (Metonymy).

Dr. Zabbi- Allah Safa defines the tripe as: «Trope is using non-Literal meaning, although there is a symmetric that stops using its true meaning and the condition for presenting non-true (figurative) meaning instead of true meaning is because of a relation called In Nafsat-al masdur, as an excellent literary prose, there are several techniques and arrays. One of the most important is Trope that Nasavi used it a lot in his valued book (nearby 192 times). Now we are going to review some kinds of trope.

Singular metonymy (singular synecdoche):

A figure of speech in which on word or phrase is substituted for another with which it is closely associated (Rajaee, 1353: 315) during the time when turbulence of sedition has ruffled the world. P1. L1. World is the trope of people when the world’s keeper was loading events. Put his sword on them the blade is the Metonymy of sword. Balark (kind of sword) was tempted to be bloody so blood becomes degraded the blood is the Metonymy of life His reputation is in disgrace Water is the Metonymy of brilliance and sharpness of pen Keep your breathe down and say nothing. The breath is the metonymy (trope) of speaking. He arrived at the earth of Zeidar by destiny the earth is the trope of a city, a Land and other cases: P 10, L 1, 2; P 11, L 11; P 12, L 14; P 14, L 10; P14, L 6. This kind of Metonymy was found 161 times in Nafsat-al-Masdur.
Combined metonymy:

It’s a trope in which one entity is used to stand for another associated entity. When using pen on a black paper, writes in white and when using it on a white one, writes in black so it is the duplicity of pen. Stating compositional sentence and presenting informative meaning. How do you write about having hard time in separation so eagerly? And to whom caring you tell about the story of your passion? P 5, L 4. Stating compositional sentence and presenting informative meaning. Where is a king who doesn’t play polo for the purpose of playing? And where is a king who pays attention to war issues instead of paying attention to young girls and wormer and doesn’t choose sexual desire (Lust) instead of riding nice horses? And doesn’t prefer beautiful white women than shining, swords? P 18, L 4; P 19, L 3. Stating compositional sentence and presenting informative meaning and other cases: P 6, L 12; P 27, L 7; P 35, L 9; P 37, L 12. This kind of metonymy was found 28 times in Nafsat-Al Masdur.

Metonymy with Literal symmetry:

It’s a word that corresponds to a metonymy. As in a quick brave soldier, it is said that, «a lion-hearted swordsman» or «a lion-hearted rifleman». The words «swords man» and «rifleman» are symmetries. For the purpose of «lion-hearted» is a brave man, not a wild animal predators. (Homaei, 1381; 248) The pen is a knowledge seeker which is having the ambition in its head P 3, L 11. The head refers to the pen’s tip. The Literal symmetry: the head. However he is self-effacing it can’t mean he is a secret-keeper, too. P 3, L9. Self is the trope of heart. The literal symmetry: Secret-keeper. He was eager to bleed me to death. Bleeding means Killing. The literal symmetry: was eager and several Free Loaders had made hats out of felt. P 22, L 7. The had is the trope of power and government. The literal symmetry: felt and other cases: P 1, L 1,2; P 1, L 6; P 2, L 1; P 2, L6-8; P 3, L 7. This kind of metonymy was found 133 times in Nafsat-Al Masdur.

Metonymy with abstract symmetry:

Dr kazazi defined this kind of metonymy as: «there is no sign or word or words that have been spoken openly about the norm but we find that the word is used in a figurative sense. (kazazi, 1385: 141).When a Lonely person can be relieved by Nafsat-al-Masdur easily. There is no alternative any more. P 7, L 7. Nafsat-al-Masdur is the trope of confabulating. Tell no life, no world if you stuck, the world is your. P 43, L 13. The world is the trope of world’s belongings. He had enough of his life and the world so much he couldn’t eat or drink P 57, L 10. Having enough of is the trope of reluctance. Whole heartedly said that: …. P 84, L 7 Whole heartedly is the trope of with all heart and soul and other cases: P 5, L 3; P 5, 4 and 5; P18, L 4, P29, L 13; P 35, L 11. This kind of Metonymy was found 59 times in Nafsat-al-Masdur 2-5 synecdoche Is a Figure of speech in which a terms used in one of the Following ways:

1) A whole is used to refer to part of it. I shaved my head → means the hair
2) Part of something is used to refer to the whole thing: Sura "Fatitha" is called Hamad, However Alhamed is part of it. (Shamisa, 1381, 46). He has shaved his head and blacked it. P 4, L 3. The head is the trope of hair, stating a part referring to the whole. Stream of era’s oppression has made the grandnes”s head into twigs. P 1, L2. The head is trope of whole body, stating a part referring to the whole. His head is cut off but he’s still talking P 4, L1. The head is the trope of tongue, stating and in Front of witnesses heads was saying, P 33, L 11. The head is the trope of (for) ear, stating and other cases, P 2, L6-8; P 4, L 1; P 4, L7; P 22, L 2. This kind of Metonymy was found 35 times in Nafsat-al-Msdur.

Synochdoch (time and place, a container is used to refer to its contents):

Using the container and its content in place of each other:
A: Stating the container and presenting the contents a town went to welcome him → means the people
B: Stating the contents and presenting the container.
He drank the cup, referring to the drinking of the cup’s contents. During the time when turbulence of sedition has ruffled the world. P 1, L 1. The world refers to the people. Stating the container and presenting the contents. Muslim’s loved ones were being sold as pagans in live stock market in low price. P 60, L 12. So here stating the contents (seller) and presenting the container (live stock market) For healthy breast. It was considered necessary to blame. Breast refers to heart, stating the container, presenting the content and make the Georgia’s teeth blunt by the jag of spear P 25, L 8. Georgia refers to Georgians, stating the container, presenting the contents. Those evil people who are as low as earth are invited by earth to death. Low people refer to hellish ones; stating the contents and presenting the container. Other cases P 3, L 9; P 21, L 8 and 9; P 26, L 6 and 7; P 34, L 5 This kind of metonymy was found 25 times in Nafsat-al- Masdur.

Synochdoch:

Using the required and the necessity interchangeably or together signifying a commitment to each other (Shamisa, 1381, 49).
A-The necessity: when something in its existence being necessary for a thing and not being separated from it so, we call it the necessity and that thing is the required, such as the sunlight appeared that the
sunlight refers to the sun and sunlight is the necessity for sun. 

B-The required; using the required for the necessity. (Rejaee, 1373, 318)

A pen which writes in white on a black paper and writes in black on a white paper. P 3, L 7.

The black refers to the ink. Stating the necessity and presenting the required.

And the old world hasn’t started dying the tar yet. Every body puts his hands in mud P 10, L 5.

Dying refers to the whiteness and the tar refers to the blackness.

* He was going to bleed me to die. P13, L 3.

Bleeding refers to killing, stating the necessity, presenting the required.

Running of hardship doesn’t fill in disappointing glass so much that …… P 39, L 8.

Running refers to drinking wine, stating the necessity, presenting the required.

And other cases: P 1, L 4; P 22, L 7; P 34, L 5; P 37, L 1; P 80, L 3; …..

This kind of metonymy was found 12 times in Nafsat-al-Masdur.

2-8 Synechdoche (causality, cause and effect)

Is the relationship between an event (the cause) and a second event (the effect), where the second event is understood as a consequence of the first.

[using the event and the effect interchangeably]

A-The event (cause): the cause is mentioned and the effect will result.

B-The effect: it is mentioned and the cause will result. (Ghasemi, 1388: 277, 279)

Balarak (kind of Indian sword) was tempered to be bloody so the blood become degraded. P 2, L 2.

The blood refers to life. Stating the cause and presenting the effect.

* Keep your breath down and say nothing P 5, L 6.

Breath refers to speaking. Stating the cause and presenting the effect.

* In hot or cold weather, during good or bad situations helped him/her. P 53, L 14.

Hot and cold refer to changing life conditions, stating the general term, presenting the specific one.

Day comes to end, so deal with your daily sustenance. It becomes night and ascension, too. Isn’t it the prophet?

The prophet refers to prophet Muhammad. Stating the general, presenting the specific.

* Don’t put off for tomorrow what you can do today, although there’s a tomorrow for today, P7, L 1.

Today refers to the present and tomorrow refers to the future. Stating the specific term and presenting the general one.

* With the help of omar and zeid and using a lot of deceit and frounds …….. P 14, L 10.

Omar and zeid refer everyone, stating the specific, presenting the general.

* I bought some live stock. Live stock refer to a horse. Stating the general, presenting the specific.

And other cases: P5, L11,12; P7,L14; P10,L1,2; P12, L14; P25, L11.

This kind of synochdoche was found 12 times in Nafsat-al-Masdur.

2-10 Synochdoche (General and specific)

A-A specific class is used to refer to a larger. More general class.

* O Lord Arsalan and heart. Don’t forget your commander (Golestan)

Arsalan and heart are specific Gharaki (فرکی) nouns that here they refer to a servant.

B-A general class is used to refer to a specific class.

* The mass of earth is the home of reward and punishment P68, L 4.

The home refer to the place.

During the time, when turbulence from sedition has disturbed the world. P 1, L1.

The world refers to part of it means Iran. Stating the General term, presenting the specific one.

* I bought some live stock. Live stock refer to a horse. Stating the general, presenting the specific.

And other cases: P5, L11,12; P7,L14; P10,L1,2; P12, L14; P25, L11.

This kind of synochdoche was found 12 times in Nafsat-al-Masdur.

2-11 Synchdoche (what it was, what it will be) 

A: what it was ) ﻣﺎآﺎن

calling something in its old name. The common example of this kind of synchdoche in Persian poems is "earth" but it refers to "human-being".

B: what it will be: calling something in a name that will have in the future.

* With the wingd of a little happiness I could fly. P 11, L 12.

Wings refers to power and strength.

* The snake of disadter doesn’t hesitate to kill. Them but they were busy playing Zakhme and Torang (Traditional musical instrument)

Zakhme and Torang refer to music And other cases. P5, L11; P 25, L8; P 29, L 13 and 14; P103, L5; and P 16, L 2, 3,……

This kind of metonymy 9synochdoche) was found 9 times in Nafsat-al-masdur.

2-9 Synchdoche (being tools)

Using tools or some organs to refer to an action or performance.

* No hands to battle, No feet to run away P34, L 7.

Hands and feet refer to power and strength.

* I’m going to use pen P 5, L 1.

The pen refer to writing.

*Those evil people who are as low as earth, are invited by earth to death. P 32, L 11.
The earth refers to the world's gifts and belongings. This kind of synchdoche was found just once in Nafsat-al-masdur.

2-12 synchdoche (material)
Mentioning the material constituting an object and its meaning. For example it's mentioned metal and steel but they refer to sword (Ahmanejad, 1398, 56).
*L: *Upon paying attention whom will be risen from earth to heaven just by a hint. P 71, L 4, 5.
The earth refers to the world.
*He arrives at the earth of Zeidar 9Name of a town) by fate. P 10, L 10.
The earth refers to the land.
*In this mass of unfaithful earth, imagine you're going to have a long life. P 35, L 11.
The mass of earth refers to the world.
*During this time, except the breeze which doesn't need Gold or silver, nobody is informed of the Lord. P 121, L 10.
Gold and silver refer to dinar and dirham.
And other cases: P 43, L 4; P 41, L 2; P 66, L 5, 6; P 68, L 5.
This kind of synchdoche was found 8 times in Nafsat-al-Masdur.

2-13 synchdoche (adjective and modifier or Genetive and possessive)
A: An adjective is substituted for an omitted modifier.
For example, Mustafe (means chosen) is originally the name of Muslim's prophet, and it's used instead of his name.
B: possessive is used instead of the whole noun.
*My adviser told me: Love is nothing except pain. I told him: oh wise Lord it's not too bad.
In this verse, the pain refers to suffering pain.
*The Yemeni was put in the sheath of necks. P 2, L 8.
The Yemeni refers to Yemeni sword, stating possessive (genitive) in stead of the noun.
*Of pen which writes in white on a black paper, . . . . P 3, L 7.
The black refers to black ink. Stating the adjective and presenting the modifier.
*From what involved ribs (bearing the curve of the side bones) and it also contains the painful heart. P 4, L 9.
Heart refers to sorrow. Stating the possessive instead of genitive.
*There's no choice for a person being suffered to grown at dark lone lines night. May he will be cured. P 7, L 9.
Painful refers to the pain the person suffers. Stating the possessive instead of genitive.
Other cases: P 12, L 12, 13; P 38, L 13; P 58, L 2; P 78, L 7.
This kind of synchdoche was found 9 times in Nafsat-al-Masdur.

2-14 synchdoche (Metonymy)
In this case 2 things are near each other so. One of them is used for another. For example It's said that there's supply of water in somebody's house but it means that there's a well spring near it. (Mrs. Mahdokht Homaeae, 1370, 179)
*when daylight appeared. The front line of battle had been broken up. P 41, L 10.
The daylight refers to the sun which rises as it is morning.
*Oh tooth- brush! Tell me how do you prompted to this position that my beloved's teeth can kiss you? P 79, L 7, 8.
The teeth refers to the lips.
*Many mean people were drown in this water (mountaintop). P 107, L 6.
Water refers to trouble.
*This time my heart that was going to go down a hole with difficulty, pulled itself aside. P 111, L 7.
Hole refers to problems.
*Fire yes, shame no P 16, L 2.
Fire refers to torture.
This kind of metonymy was found 5 times in Nafsat-al-Masdur.

2-15 synchdoche (paradox)
*A statement contrary to received opinion, and according to psychological point of view, imaging a contradictory aspect of a thing causes one to remember it. It's true in synchdoche, too. For example when someone does wrong, synchdoche, too. For example when someone does wrong, it's sometimes said: «Bravo» (Tajlil; 1385, 77)
*Since the old great man has been appointed, a riot broke out everywhere. P 82, L 9.
The great refers to a wretched person.
*In appointing the great man! Justice and wisdom weren't observed. P 16, L 5.
The great refers to a wretched person.
*When honest down took the dark veil off the world. P 41, L 13.
Honest refers to an unkind person.
*And this description is about that genuine's charactearics. P 60, L 8.
The genuine refers to a bastard person.
And other cases: P 75, L 6; P 82, L 9; P 93, L 9; P 99, L 7, 8; P 102, L 5.
This kind of synchdoche was found 10 times in Nafsat-al-Masdur.

2-16 synchdoche (similarity)
*Using a word instead of an original word in a sentence because of similarity between them. For example it's used a yellow flower) instead of eyes. This kind of synchdoche is the most important one. (Shamisa, 1386: 56)
*It's a world covered in clothes, a lion that is sitting on a horse. P 81, L 9, 10.
The lion refers to Jalaluddin.
The lion refers to Jalaluddin.
This kind of synchdoche was found just once in Nafsat-al-Masdur.
Note: In Nafsat-al-Masdure, there weren't found other kinds of synchdoches such as substitution, consequence.

3-Metaphor
A figure of speech in which a word or phrase that ordinarily designates one thing is used to designate another: thus making an implicit comparison. Metaphor is made either by synecdoche or simile. So on one hand is figurative and on the other hand is a simile which some parts of it have been omitted. So metaphor is a kind of synecdoche. (Mohammadi, 1380, 76) [50 metaphor has two parts: the tenor and the vehicle. The tenor is the subject to which attributes are borrowed]
The author of Nafsat- al- Masdur had used as Metaphors as he could (247 times) and his work had been supplied with varios Metaphors that they are mainly new and novel. He used sarcasm, to call Mongolians architect which makes an irony atmosphere. Now we consider some utilized metaphors in this book.
3-1 implicit Metaphor:
When a subject is sufficiently well-know, then we do not have to explain it in detail, and the reader left to fill in the missing detail.
*The deadly and hot winds produced by strom had dishonored the people. P2, L10.
*Not knowing that dark night would be followed by much darker days. P88, L2.
*While I ran. I was surrounded by disaster.
*If the idea of going khurasan hadn t sorrows. P117, L10.
*Symbol of patience refers to Jalaluddin and because the wind supported the vehicle (fire), so it's implicit.
*The whale is going to take life P40, L12.
The young lion was grown up in a field of swords and spears.
The angel of death attacked those lands. P100, L4.
These kinds of metaphor were found so times in Nafsat-al-masdur.
3-2 singular implicit Metaphor
= vehicle + some features of tenor
*The whale is going to take life P40, L12.
*The whale refers to the angel of death and life is a singular implicit metaphor.
*Wherever I ran. I was surrounded by disaster.
Other cases: P2, L10; P4, L11; P12, L14; P21, L8 and 9; P21, L14; ....
This kind of metaphor was found so times in Nafsat-al-masdur.
3-3 implicit metaphor
«Mentioning issues related to tenor, and during this the simile is emphasized» (Homace, 1388; 253)
Seyed Muhammad Dabir syaghi added to the writings to professor furuzanfar: «It's allowed in metaphor to use the features of the vehicle for the tenor so it's called metaphor. (seyed Muhammad Dabir syaghi, 1376; 255)
*When honest down took the dark veil off the world. P41, L13.
The dark veil refers to night and because being free of hardship supported the vehicle (veil), so it's implicit.
*And he the lion-hearted in the battle has been grown through the claws of events and fags of hardship
*Groups of devils had surrounded sultan. P43, L2.
Groups of devils refers to Mongolians and because the noun sultan supported (tenor), so it is singular implicit metaphor.
There were just these 6 cases of singular implicit metaphor in Nafsat-al-Masdur.
3-3 implicit metaphor
*When honest down took the dark veil off the world. P41, L13.
The dark veil refers to night and because being free of hardship supported the vehicle (veil), so it's implicit.
*The deadly and hot winds produced by strom had dishonored the people. P2, L10.
*Not knowing that dark night would be followed by much darker days. P88, L2.
*If the idea of going khurasan hadn t sorrows. P117, L10.
*When honest down took the dark veil off the world. P41, L13.
The dark veil refers to night and because being free of hardship supported the vehicle (veil), so it's implicit.
*The whale is going to take life P40, L12.
The young lion was grown up in a field of swords and spears.
The angel of death attacked those lands. P100, L4.
These kinds of metaphor were found so times in Nafsat-al-masdur.
3-4 Absolute implicit metaphor
«Either the relationship between the tenor and the vehicle has mentioned or it hasn t mentioned». (Ahmadnejad. 1388; 56)
*Symbol of patience refers to Jalaluddin and because nothing was supported, so it's the absolute implicit.
*When honest down took the dark veil off the world. P41, L13.
The dark veil refers to night and because being free of hardship supported the vehicle (veil), so it's implicit.
*The whale is going to take life P40, L12.
The young lion was grown up in a field of swords and spears.
The angel of death attacked those lands. P100, L4.
These kinds of metaphor were found so times in Nafsat-al-masdur.
5-3 Implicit metaphor
«stating the tenor but presenting (the meaning) the vehicle» (Mrs. Mahdokht Homae, 1370, 182)
Dr. Ahmanejad explained this metaphor as: « If the omitted vehicle was a human- being or a creature, so this kind of metaphor is called personification.» (Ahmadnejad, 1385; 54)
*Since this untruthful sharp-tongued has appeared, the healthiness has been sent away. P1, L13. The healthiness refers to a person who has kept away others.*

*The spear become elated as a proud hero. P2, L1,2. The spear refers to a person that is gratified.*

*And the sun’s face was darkened by smoke. P4, L11. The sun refers to a human having face.*

*Over whelming with sorrow, the cup was in tears to what happened to him. P18, L8,9. The cup refers to a person is crying.*

Other cases: P1, L2; P2, L8; P2, L12; P3, L17; P3, L9; P3, L11. This kind of metaphor is the most useful one in Nafsat-al-masdur and it was found 153 times in it.

6-3 consensus (metaphor)

«The agreement between the metaphorical meaning of a word with its true meaning.» (sadeghian, 1371, 202)

*During the time when turbulence of sedition has ruffled the world. P1, L1. In this metaphor, the meaning of ruffling is found in both turbulence and sedition.*

*The deadly and hot winds produced by storm had dishonored the people. P2, L10. The deadly and hot wind refers to life events that being sad and disappearing happiness are found in both sides.*

*It’s not an easy job for thunder and lightning to run a flood of blood on tough and soft land. P12, L14. The lightning refers to Mongolians.*

Other cases: P42, L4; P43, L2; P43, L11, 12; P44, L9-13; P45, L9, …… This kind of metaphor was found 30 times in Nafsat-al-masdur.

7-3 Metaphor (opposition)

«It’s contrary to [consensus], there’s no agreement between the true meaning and metaphorical meaning of a word or phrase.» (sadeghian, 1371; 203)

*In appointing that great man justice and wisedom weren’t observed. P16, L4. The great refers to a runty or weak person.*

*In appointing that great man justice and wisedom weren’t observed. P16, L4. The great refers to a runty or weak person.*

*Court of justice was left with lots of false testimonies. P89, L3. Court of justice refers to court of injustice.*

Other cases: P9, L14; P41, L15; P60, L6; P62, L8; P75, L91; P78, L5,… This kind of metaphor was found 11 times in Nafsat-al-masdur.

9-3 Metaphor (element)

«The vehicle is a creature or an object». For example the lion refers to a brave man or hyacinth refers to hair. (kazazi, 1385; 119)

*And this description is about that genuine’s characteristics P62, L8. Genuine refers to a bastard person.*

Other cases: P77, L5; P78, L5; P75, L11; P89, L3; P93, L9. This kind of metaphor is found 13 times in Nafsat-al-masdur.

8-3 metaphor (sarcasm)

Moking or making fun of a person, and its a state of affairs appears country to what one expects [using of language signifying the opposite]. (sadeghian, 1371; 302)

*In appointing that great man justice and wisedom weren’t observed. P16, L4. The great refers to a runty or weak person.*

Other cases: P9, L14; P41, L15; P60, L6; P62, L8; P75, L91; P78, L5,… This kind of metaphor was found 11 times in Nafsat-al-masdur.

10-3 Mixed metaphor (allegory)

The mixed metaphor is called allegory, too. In this kind of metaphor the tenor is consisted of two or more things. And generally speaking each character or event is a symbol representing an idea or a quality.

*As if Alexander has been surrounded in darkness and life-giving water is muddy. P42, L9.
Alexander refers to Jalaluddin and darkness refers to his surrounding and being captured. *Pupisof Islam's eyes are in dark eye holes, and eyes are looking for saving. P42, L10. Pupil of Islam's eye refers to Jalaluddin an dark eyeholes refers to Mongolians and surrounding Jalaluddin.*

*The bead was hanging around the orphan pearl of kingship P42, L11. The bead refers to Mongolians, the orphan pearl of kingship refers to Jalaluddin and hanging around refers to surrounding by Mongolians.*

*Clouds act as veil and cover for the sun, but it's put out of sight. P42, L13. The cloud refers to Mongolian and the sun refers to Jalaluddin.*

Other cases: P42, L12; P42, L13; P50, L12; P50, L13; P73, L2. This kind of metaphor was found 9 times in Nafsat-al-masdur.

**Conclusion:**

It's clear that it's only possible to creat literary works using imagination, so the finished ones are imaginary. But it's different in Nafsat-al-masdur, because zeidary did all he could to employ imaginary elements. Feeling honoured to write complicatedly and a trend towards mannerism were the reasons. In this work, the author had employed all imaginary and delicate elements of rhetoric aesthetically and skillfully such as: different types of similes, metaphors, tropes and kennings. Of course zeidary had attempted to use abstract and literal delicate figures of speech as opposition, paradox, congeries, different types of puns, Riming prose, delicately equivouque,... Since literary works have been created to present abstract issues and phenomena attractive and notable, it can be claimed that dull and historical concepts in Nafsat-al-masdur would have never raised to such a position if it wasn't involved with these literary elegances. The more the author used imaginary elements, the more delicate and literary he could present the historical concepts. In the mean time, the role of trope and metaphor is very prominent in heightening the literary dimension and imagism of the book that it has been represented in this paper.

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