



## TRANSLATION TEXT OF THE FIRST BYTE IN “NAINOMA”

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### ABSTRACT

*The article presents reiterate that understanding the meaning of a single byte and its syllables and some words in the "Masnawi" is always beneficial. It is true that this byte, as has been said above, has been said by many in the world of art. Ours are a lot worse off in front of them.*

**KEYWORDS:** Alternative, illuminate, human symbol, "Nainoma", "Masnawi", translation text.

### 1. INTRODUCTION

Translation is one of the means of communicating a particular language in a particular language that can serve the spiritual needs of another nation and provide artistic enjoyment. According to experts, the translation text is the same as the original, and it is crucial that it evolves into a holistic view. Accordingly, the translation text must have a completely communicative substitute for the original and provide the reader with a balanced, artistic and contextual (balanced) alternative to the reader of the original. There are also translations that serve to illuminate the original text in various ways. At the same time, the close relationship between the original and the translation unit is maintained. As a result of the expansion of the possibilities of free pluralistic thinking, a deep study and promotion of world-class literary works based on theoretical and methodological principles of world literary studies was revived. This is where conversion, commentary, commentary, prose and mass media appear. In our country "great work has been done and consistently carried out to restore the rich culture of our people, to thoroughly study and promote the scientific, religious and spiritual heritage of our great thinkers and saints."

### 2. METHODOLOGY

One of these works, the "Masnawi spiritual" of Mevlana Jaloliddin Rumi, has been translated into many languages. He wrote many comments, both in the

از جدایی ها شکایت می کند بشنو ائن نی جون خکایت می کند

Read: Bishnav in nay, for story story,  
Few projects, the complaint goes away.  
Translation by Karim Zamoni: Whenever you hear the  
tune of this trumpet, the feast and the hijra, you must  
hear.

language of the work and in the translated language. The eighteen bytes of the "Masnawi ..." have been conventionally called "Nainoma" because of the fact that they are called by the name of the pipe. Abdurahman Jami relates this story in Nafohat al-uns: The reason for the "Masnawi ..." was that Husamuddin realized that his passion for Hakim Sinai's "Theology" and Sheikh Fariduddin Attor's "Logic Ut-Tayr" or "Musibatnoma" were very high. asking for a memorial. Mevlana immediately grabbed a piece of paper and handed it to Husomiddin. It contained eighteen bytes of the previous Masnawi. All the remaining six books of "Masnawi ..." are commentaries on these eighteen bytes. The first eighteen bytes of the Masnawi are so important. "The remaining twenty-six thousand eight hundred and twenty-two bytes in the Masnawi ... is a commentary on eighteen bytes, which also has a special secret. It is said that some of the great nobles and the sheikhs of mysticism were satisfied with the commentary on the eighteen bytes. That is why Sheikh Abdurahmani Jami and Mawlana Ya'qub Charkhiy wrote "Risolai noiya". The commentary of Ya'qub Charhiy's "Risolai noiya" in "Masnawi" is that Khorezmia is the oldest commentary after Jawahir ul-asror, and information that Hadrat Abdurrahman Jami is content with commenting on the first two bytes of the meaning of "spiritual". The same is true of the alternative. "- MT) confirms how much is wrong. The first byte of the "Masnawi ..." is:

Askar Mahkam translates this into a poem and presents the linguistic content:  
Translation: Listen, no matter what the story,  
Let me complain about the differences.



Linguistic Translation: Listen to what stories you hear: He is complaining about mischief, gossip. Jamal Kamal translated this byte in the full translation of the book:

Translation: Listen naydin, I will tell you stories, I will complain to some people.

When certain texts are expressed in the context of text, their voices can influence the mood of the listener and at times cause them to feel sad, and at times they can have a cheerful mood. The sum of these sounds is known as the phonetic eponym. The euponic instrument is not only a symbol, but also an expression of meaning. In this sense, it is not difficult to notice that the Persian word *bishnav*, which immediately attracts the attention of the original person, has a special place in expressing the contents and ideas of the texts. In addition, the Arabic words of "wisdom" and "complaint" in the byte keep this phonetic euphemism in a certain balance, that is, it creates the condition for hearing the groans from the flute. The reader begins to wonder what the "story" and "complaint" are. Nay's stories go far beyond the interpretation of a certain reality. This story is told by heart. And the dilemma is revealed by the means of melody. It cannot be expressed in simple words. Listening to the soul with the heart, and complaining, can only be understood in the sense of begging, begging, or pleading.

It is not enough to say that Mevlana's advice to the flute was to emphasize the pain and sorrow of a perfect man who had reached the ranks of purity and wisdom.

Although the word "listen" (listen, listen, hear) encourages us to listen to this nasty voice, it is true that an orthodox or perfect person is lost from the spiritual world, when his or her stable soul has not yet entered this world. complains bitterly that the yachts have landed completely. At this point, the glorious dignity is mentioned in the Qur'an's Tin: "Lakad al-Halqaqna wa fi ahsani calendar."

Summa radadnahu asfalasafilun", that is, "We have created man in his beautiful form, shama'il. But we sent them down on the asphalt." When commentators interpret these sacred words, they attribute the fact that Allah created man in the most beautiful form of creation, but because of one sin he did not fulfill his Creator's command. In the process, a link is made between the first representative and the representative of humanity and the loss of the reed from the birthplace of the first born. From this point on, the intimacy between the reeds and the physical qualities of a perfect man is evident: Adam was the first perfect man, and his moans were like treasure and sorrow, both of which were true, and both were true. The quality of the The Faience of the Byte is in the second line of the word "Let the Disciple Come." Mevlana relates the same passage to the meaning of the word "listen". The Arabic word 'sam' refers to the sound of the tune through the word 'hear'. The reason for this is that the hearing ear is higher than the other members. In fact, the 'sam' listens to many of the judgments and wisdom that concern spirituality and acceptance. Prophets and Glorious

Prophets preached the message of the will of the two worlds when they proclaimed the "will of the Lord" (Divine decrees) on the earth. No other member of the human race can take the lead. Even the eye may be unable to perform the functions of the ear. External influences, such as light, fire and wind, can control it. The external influence on the ear cannot control. With the light and energy of the mind, it listens to many things, gathers information and enhances human dignity.

This is the reason why the verbs 'Sam' and 'bassar' come in regular occurrences. Indeed, the Qur'an mentions "sam" and "click" and it has been repeatedly mentioned by commentators that "sam" always precedes "to". (Also, the divine terms 'samiy' and 'basir', which are related to the name and attribute of Allaah in the Asma ul-husna, are frequently mentioned in many verses of the Holy Quran.) "- not the word "blind". What was the real motive of Mevlana's flute? Why was it chosen exactly, but not some other material? Of course, this is also a question of concern. The aforementioned scholars and a number of other scholars have described the flute as a pure and perfect person. Orientalist Nelson speaks of Husamuddin Chalabi or Mawlana. There is evidence that the tune of the tune is a symbol of the human body, and it has been used in the mystic literature before Rumi. Sheikh Ahmad Ghazali pointed to a tube in place of the Risolai Tavorih and said it was a human symbol.

### 3. RESULTS

If the tune is compared to the perfect and intelligent human personality, it is easy to see the closeness and cohesion between them. Askar Mahkam's commentary on Obid Pasha and Karim Zamani's commentary outlines nine signs of commonality between the perfect man and the qualities of the flute. Some of these are worth mentioning: firstly, before a reed tube is usually cut off, it always lives on cannabis. It dries up after cutting. The spirit of a perfect man also lives in the spirit realm in the spirit realm. When he is born into a violent and dry world, he will lose his spirit. Secondly, the flute is exhilarating and tasty; More perfect and more sincere pundits are revealed than perfect people. Third, the tune of the tube increases the listener's affection. The sermons of a perfect man also illuminate the hearts of the hearers and fill the light of enlightenment. Fourth, a story from the sound of a tube, even when it is a story, is expressed in a conflict of love. From the words of Arif Man, the stories of the lover of the Truth, the divine mysteries of the spiritual world are heard. Fifth, the art of flute is not in its appearance but in it. The perfection of Arif is also within him. Sixth, the flute is correct and the condition of the person is perfect. Seventh, when the flute is cut, it loses its life and becomes a stranger. When a perfect person dies, he or she becomes completely strangled. (Perhaps this is what the Lord meant when he said in Navoi's poem, "The stranger does not have joy." - MT) The eighth is empty; filled with tube lovers. Arif's heart



was also cut off from the world, and he was adorned with the Lord's love. And finally, the flute cannot sound alone; he needs a sophisticated tube and needs rest. Arif is also a slanderer to a fanatic. And it is possible to combine the visible signs of the pipe and the flute with so many qualities. However, it is the wisdom of the Roman emperors to choose the exact line of the Roman pearl, as evidenced by the grandeur of the Mevlana genius.

#### 4. CONCLUSION

Consequently, to sum up, we would like to reiterate that understanding the meaning of a single byte and its syllables and some words in the "Masnawi ..." is always beneficial. It is true that this byte, as has been said above, has been said by many in the world of art. Ours are a lot worse off in front of them. However, we do not have to ask for forgiveness of our weakness and accept it as a warning. And again our goal was to reiterate the persistence of this vocabulary by repeatedly repeating the meanings embedded in the "Masnawi ...", to encourage people to be enlightened, to partake of the quenched fountain of enlightenment that we might have had. If we succeed, we will be happy.

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