

ATTAR RESEARCH IN EUROPE

*Ali Mazarei**PhD student of Persian literature, University of Mohaghegh Ardabili**Ali.mazarei@uma.ac.ir**Asgar Salahi**Assistant Professor, Department of Literature, University of Mohaghegh Ardabili**a-salahi@uma.ac.ir2*

Abstract. Helmutriert, Margaret Smith, Aghazgar Tehrani and others. By translating the works of Attar, Neyshaburi has attracted the attention of some other nations to the works of Attar. If these translations are introduced more and more, young researchers and seekers will be useful, as well as those who are interested in studying the mystical works, will benefit from the familiarization and study of these translations. By seeing and studying these translations, other scholars may also be able to translate Attar's works into other languages that have not been translated. And this will make the human community more familiar with the works of this mystic and expensive poet. And as a result, the costly development of Islamic culture and literature for the international community will be more and more evident. In the area of bibliography of Attar, works have been carried out so far, and books such as "Attar's Bibliography" by Ali Mir Ansari and "The Influence and Propagation of Tadzkerah Al-Alawi Attar in Pakistan," and so on. But in the area of analytical work of Attar Research, especially outside of Iran, less has been studied. Hence, the authors of this article have taken a moment to reflect on this subject.

Keywords: Arabic, Astrology, Literature, Sufism, Translation.

1.Introduction. What I do not keep apart from my own creations until the resurrection In the language of creation till the day I remembered it was enough this relic Farid al-Din Abu Hamed Mohammad Attar Neyshaburi is famous for Sheikh Attar Neyshaburi, one of the Iranian mystics and poets of the Persian language. He is said to be Abu Hamed or Abutaleb. He himself also summarizes his name in the word 'Attar' in the wisdom of some of the ghazals and also in Tazkhar al-Awlia. The name of his father was Abraham, and it is as if his elderly Neyshabur his shrine was called "the tomb of Sheikh Ibrahim" and also "Pierre Zarrow". He wrote the year of the birth of Attar very differently from 513 (Sylvester-Nosacia, 1373: 31), to 553, (Shafiy Kotkani, 1380: 65), also the year of his death from 586 (Nafisi, 1384: 69) and even 569 (Karer, 1379: 46), to (627). But according to solid research, the year (553) is the best year that can be accepted for the birth of Attar and accepted his death in 627. Since school years and that Where and to whom did you study Farid al-Din Muhammad? We do not know anything. But from the research that has been done in the current century by such scholars as Badie-e-Zaman Forouzanfar and Shafiei Kodkoni, we know that his works are six works of discipline and prose. The books of Attar are in fact the seven books "Logic Altair, Tazkhar Al-Awlia, Prophecy, Theology, Scripture, Mukhtarman and Dyvan of Poems," and two copies entitled "Jehovahr and Al-Qalab", which are self-explanatory He has removed these two effects. For this reason, this article only deals with the same books in different countries of the world. (Muhina, T., Aboimova, I., Kulagina, A., Trophimov, V., & Chigarov, E. 2016)

Attar has a high position in Persian poetry and poetry, and his mystical thoughts have a special place in shaping Islamic mysticism.

It is enough to say about the place and the base of Attar in mystical poetry: Mowlana Jalaluddin Mohammad Balkhi, who called him the center of mystical poetry, says:

"Attar, the soul, and Sanai, our two eyes, we came from Sana'a and Attar" And elsewhere, he says:

"Seven cities of love have become Attar. We are still bent on bending."

Various studies have been done on the poet and the great mystic of Iranian vocal, Attar Neishabouri and his outstanding works, especially his dutiful poetry and prose in Tazkhar al-Awlia's book, but in the field of Attraction research outside Iran's borders, many research remains to be found. And fundamental studies are empty. The authors of this paper have believed that the identification, introduction and review of works that are associated with Iranian thinkers and poets such as Maulvi, Hafez, Sanai and ... is of great importance. The research that The researchers and friends of literature can help them to get a clear picture of the research carried out in conjunction with the elders of literature and avoid repeated and unnecessary research. (Guerrero, Hilda, Shirly Polo, and Judith Martinez Royer Paola Ariza. 2018). The authors of this article have discussed in an extensive research project by searching in various books and journals about Atarka's books in non-Iranian bookshops, to identify, review and introduce all works Which are used in foreign countries or at least available. However, in this paper, they could not include all their findings due to the size of the article. This article is devoted to this article, a general review of the books of Attar Neishabouri (books that most of the writers of Attar's works call them "certain works of his own"). These books are only seven volumes. Therefore, this article deals only with the logical books, Tazkhar al-Awlia, the tragedy, the divine, the mysteries, the Mukhtarmanat and the Divan of the poetry of the poetry, which include Translation, critique and description in foreign countries. It is presented by presenting thematic tables and charts. In a general look, the works that have been created in connection with Attar outside of Iran or stored in Persian in foreign libraries, can be divided into two parts or even into four different sections. Except for the Australian continent, where we did not find a trace of Attar, we will study the other continents separately. Although the Asian continent has been paying the most attention to Attar, it has attracted the attention of some European writers such as Helmut Ritter, who played a very significant role in identifying and

introducing Attar to the world - while linguistically and linearly related to culture There are no Iranian people - we have set the stage for studying the works of Attar in Europe, which, if we have the time, in the near future, we will examine the influence and appreciation of Attar on the other continents. Linear manuscripts of Farid al-Din Attar's poems are not limited in Europe's manuscripts treasures. His most famous works, like Logic Altruism and Scripture, are found in almost all major libraries. Even rarest poems are recorded in each list from five to ten copies.

2. Background:

Various studies have been done on the poet and the great mystic of Iranian vocal, Attar Neishabouri and his outstanding works, especially his dutiful poetry and prose in Tazkhar al-Awlia's book, but in the field of Attraction research outside Iran's borders, many research remains to be found. And fundamental studies are empty. Atar's bibliography has been less studied. So far, activities such as the book "Attar Books" by Myranasari, Attar in India (research in printed and printed versions, and the descriptions of the works of Attar in India, Mostafavi Sabzevari, Reza, Parsi, Autumn 1998, No. 3 happend. However, no significant work has been done on the subject of the analytical bibliography of Attar, especially in Europe. Therefore, in this article, while referring to the life of Attar, the analytical bibliography of this mystic poet, in Europe, has also been studied.

3. Study of Astaropathy in Europe

Attar Neishabouri can be described as the leading poet in the mystical literature; a poet whose temperamental mysticism, the desire for sharia and symbolic structure of poetry are the most significant features of the effects of this phenomenon of vocal of Persian language and literature. In terms of theological structure, Attar is the first person to say in the symbolic space of the poem so that he can be considered the founder of the symbolic literature in the world; this kind of literature was formed in Europe in the 19th and 20th centuries, while the poet's "Logic of al-Ta'ir" Named, the most significant work in the symbolic literature was created in the seventh century (AD 13).

The evidence shows that the familiarity of the West with the name of Attar was almost accidentally and through a translated version of the poem that was unanimously attributable in the correctness of its attribution to Attar: the Mathnawi of the Prophet's Letter or the Advice, which was made by the Blessed Mussadas, and with this The Beat begins: Hamad Beware that pure god / who believes in a handful of soil. (Nafisi, 1320). Ett (d. June 1917) brings this short 853-bit short poem without comment to the question of the originality of its attribution in the context of the works of the Sheikh, and even states that this "real treasure of the moral teachings" with the aim of learning, "towards Logic al-Tayyur is more acceptable", although he does not follow it in terms of "poetry" (see: Ethe, Herman, 1337: 156, 157). Zabiullah Safa No name for this work in the history of literature in Iran has been mentioned under Attar's entry. Farshid Iqbal writes in a preface to the publication of three divine divine letters, pamphlets and mysteries of the letter, published by the Cultural Institute of Andisheh Goghart in Tehran, written in the form of a letter "of his famous poets [Attar] ... though He does not name him in his other works, but surely he is from him" (Iqbal, 1381: 5).

Today famous celebrities such as Helmut Ritter, Franklin Lewis, Hermann Landloet and ... have researched grants in the field of recognition, analysis and interpretation of Atar's writings, thoughts and thoughts, that the explorations and writings of these writers have played a significant role in the introduction of works and thoughts. Attar has been in the western part of the globe, especially the European realm. The first acquaintance of Westerners with the works of Attar Neishaburi can be seen in the translation of the anthology of two languages, which Von Stuermer published in the Atar Declaration in 1775 in Vienna (Austria). Subsequently, others submitted retransmissions from the Penal Code: c. H Hendley (1819, London), Sylvester Dössay (French language, with several editions between 1787 and 1819), Gabriel Goetlin (Latin, 1835, Hallingene), J. H Our generation (German language, 1871), a professor at the University of St. Petersburg (Russian language, 1821) and

The mystical literature of Iran in the world began with poets such as 'Sanai', it was paved with 'Attar' and culminated with 'Maulana'. Attar is a leader in mystical literature than other poets. What Attar has left behind as a valuable heritage is so valuable that poets have so far made literary beyond the borders necessary. In terms of verbal structure, Attar is the first person to be in the symbolic space of poetry and can be considered the founder of symbolic literature in the world; this type of literature was formed in Europe in the 19th and 20th centuries, while 'Logic Al-Ta'ir' The famous poet is the most significant work in symbolic literature created in the seventh century (AD 13).

In other European countries, this was the letter that introduced them for the first time. In 1819, a Christian cleric, named after Manchester College, c. H Hindley edited the beautiful Persian textbook in London. In the introduction to the book, there has been no mention of the dignity of the Atṭār. The point, which is just emphasized, is merely the practical value of the text of the article in helping managers

A colonialist to find out about the mental system of Muslims. One of the first Europeans who was very influential in introducing Attar into the Western world was the French Orientalist Sylvester Dusci, who edited and edited several times in the second half of the eighteenth and early nineteenth centuries. According to the bibliography of Attar, the work of Ali Mir Ansari was the first translation of the Dassasi pamphlet in 1787, and the last in France in 1819 (see also Ett, pp. 158, 159) about this translation and some other translations. The work of Dāsasi was reprinted in 1373 by Abdul Mohammad Rohabakhshan by the publication of Theosophy in Tehran. In addition to the text of the amended text of the pamandman with two other manuscripts, the spirit of the prophet has translated the prepositional and dual notes from French to Persian.

The second translated version of the Letter to Latin was made by Gabriel Guitlin, published in Helsinki in 1835. The German version of this poem is "G. H Our generation "in 1871, and the Russian translation presented it as one of the professors of the University of St. Petersburg in 1821.

It seems that the first acquaintance of foreigners with Persian works, including those of Attar's intellectual-artistic creation, has been through the selection of their works, not due to the principle of those works. At the time when the most important system of Attar, namely, Al-Atair or Lissan al-Watari or the authorities, attracted Western attention, this story of Sheikh San'an was his, not the entire book and Attar's personality, which was more of a study, translation, and description. Introduction was introduced. However, with time, other aspects and values of his works were also at the forefront of foreign attention.

As you can see briefly, from the time Attar was first introduced to the West, for centuries, his intellectual and literary character has never been fully addressed. In what has been translated or written about his works in European languages, he has not long mentioned the syllabus, mystery, hypocrisy, and tragedy. Western translations and remarks have all been related to the Sheikh and Logik-al-Tayyou propaganda. Therefore, from the great character of Attar, as we know him, until recently, he had not lost some glances in the works of the West.

The November 2002 / November 2002 commemoration of the Atarka held in England, in which a number of Iranian and non-Iranian scholars presented articles on various aspects of the intellectual and art of Sheikh and his works. A collection of these articles was later published by editors of two Orientalists, Leonard Lewisen and Christopher Shah, in a four-part book titled "Attar and the Sunni Sufism of Iran," and the subtitle "The Art of the Ascension of Spirituality" in 2006 in London and New York. In this collection, we will find some new attitudes towards Aṭṭār and new ideas about the lines and intellectual roots, the tensions, his position in the mystical literature of the Persian language and his influence on the Sufi-speakers after him. Certainly the role played by Pierre Neyshabur in this series of essays and in similar studies that were portrayed in the last half century is very different from what was published in Europe after the publication of his pamphlet more than two hundred years ago.

A), Germany:

The statue of Attar is unveiled in Germany



Along with the returns of Attar's works in various languages, Iranian scholars such as Helmut Ritter, Yevgeny Eduardovich Bertels, Kenneth Eury, Johannes Dobran, Fritz Mayer, Bi. Reinert, Reynold Nicholson, John A. Boyle, Isabelle du Bastein, and more. The world has become more aware of Attar and the emergence of the importance of Attar in the world of Iranian-Islamic thought. In the meantime, it should be said that the first man who was relatively comprehensive and wide-ranging with the literary and mystical status of Attar was the prominent orientalist Helmut Ritter (1892-1971) who obtained his deep research on various aspects of thought and Attar's belief in the book of the Sea of Life was published. In the Sea of John, Ritter presented a scholarly analysis of Attar's ethical, ethical and mystical thoughts based on mysteries, al-Hinama, logic, and mysterious poetry.

Ritter's great work shows that Attar, at least from the middle of the 19th century, has been more and more deeply studied in the world, and has been pursued in the twentieth century with more scholarly research and more critical analysis. Professor Helmut Ritter is a person whose name is associated with the valuable book of the Sea of Jahan, with Attar and the Attraction. For the first time, Austrian Orientalist Fan Hummer-Purghsthal (d. 1856), for the first time, translated excerpts from Logic of Al-Tayyur into German and published in the eighth edition of the two languages published in Vienna in 1818. The first acquaintance of Westerners with the works of Attar Neishaburi can be seen in the translation of the anthology of two languages, which Von Stuermer published in the Atar Declaration in 1775 in Vienna (Austria). Subsequently, individuals such as Sylvester Dussy-Francois and Joseph Eidhur Garse-nou Dutzai played a special role in recognizing more and more Westerners with Attar and his works. Jay H Our generation (German language, 1871)

Perhaps the first one, who was relatively comprehensive and extensive to the fullest of Attar, was the prominent oriental Orientalist Helmut Ritter (1871-1992), who derived his in-depth studies of various aspects of Attar's thought and belief in the book of the Das Meer Der Selle: Mensch, Welt, and Gott in the Geschichten des Fariduddin, "Attar published. The assessment and evaluation of the Sea of John would require another opportunity. However, the very general expression of the contents of the book and the method of processing Ritter to the Sheikh does not make

any use here. , Although he does not look at the preface of his book (p. 2) as one of the attributes of eternal Matānavi. The dam that it certainly knows from Attar, because it does not list it as a system that did not write the Sea of John on the basis of them. In addition, in an article which itself, titled "Attar", published in EI2 in the first volume, In the Sea of John, based on the rigorous scholarly analysis of the religious, ethical and mystical thoughts of Attar, the poetry of the secrets of the letter, the divine letter, the logic of al-Tayyur and the tragedy are the episcopal. He first describes the formal structure and narrative style of each of these four works, and then classifies their key themes in general under 30 titles. These three sections, as mentioned, all deal with religious, ethical, and mystical issues; and there is no such thing as a section that implies philosophical ideas, in the specific sense of the word, and, of course, with The philosophy of anti-Semitic and rational wisdom is Attar. Therefore, those who speak of the "philosophical" ideas of the Sheikh, it seems that their term is a special kind of philosophy, not a philosophy of Aristotelian or even Khosrowan nature.

Bari, the Book of the Sea of John was translated into Persian by Ravanshad Abbas Zaryab Khoyi and Mehrafak Biasburdy and was published in two volumes between 1374-1377. Ritter's precious work shows that from the middle of the nineteenth century Attar was more and more deeply and more seriously considered Western than before, and in the twentieth century it was swept by scientific research and critical analysis. Critical Divine Letter to Riter; Writing books and articles such as Yevgeny Eduardovich Bertels Russian (1957-1909), Kenneth Every English, Johann Doveren Dutch, Fritz Meyer Swiss (1912-1998), and B. Reinert (author of the article "Attar, Shaykh Farid-al-Din" in the second volume of the Encyclopaedia of Persia) in the description of the person, the personality and ideas of the Sheikh; and corrections and translations into French, Italian and English of some of the works of Attar, such as editing and printing the reminder of al-Alawiya By Reynold Nicholson, a compilation of it by Arthur Aberly (both from England); the divine English translation of the letter, by John A. Boyle; the French translation of the episcopate to Isabelle du Gastein (Paris, 1981), all the reasons for discovering more and more importance of Attar in the world of Iranian-Islamic thought. (For a fairly comprehensive list of what has been written about Attar in Persian and non-Persian languages, or various transcripts from the excerpts or the origin of some of his works in other languages, see: Sheikh Farid al-Din Attar Neyshaburi's bibliography, in an effort by Ali Mir Ansari , Tehran, 1374)

B)France:

The extensive publication of Sylvester Düsay (1833-1758) was a well-known French Orientalist who had the greatest influence on the introduction of the logic of Al-Tair to the West. He published parts of this poem along with samples from Maulana, Saadi, Hafez and Jamie. During the Second French Empire, in 1836, for the first time, the logic of the Altair, the great poetry of Farid al-Din Attar Neishaburi, was adorned with temperament. This translation was published and published by the prominent Orientalist "Garzon du Saas" (of course, We know that works attributed to Attar were decorated for many years in France and by this same Mr. Sylvester "1819 (1198 CE)", and perhaps the reference of this book, the old reservoir of the Persian language collection of the National Library of Paris It should have come from the royal library in the early nineteenth century, when several copies of the pamphlet were kept there. (Pandetman, 1373: 10) Mr. Flood Although this book translated the letter from Attar and translated it, it believes that neither the titles of the seasons nor the division of the seasons from Attar (Sylvester, 1373: 15) From interesting points, the translation of this book, the description and praise of the size of Sylvester

The style and methodology of the ancient writers was in the reign of Louis XIII, the King of France, which was at the time of the publication of this book. The Silastre Dusati considered the period of Attar to be 513 to 627 years and considered Omar Attar to be 114 years (Dassabi, 1373: 31), Which is exaggerated, and the year of his birth should be moved to 553, in fact Attar has not lived for 74 years. In general, the two-sided belief in Attar is a far cry from reality, both in life and in the number of works. A generation later, a distinguished Dusati scholar named Joseph Eidhur Garseon Dutasi (1787-1874), in various ways, addressed him to Attar and the Logician of Al-Tair. Although his work was Hindu and Urdu, he also showed great interest in Persian, and in 1856 a translation into French prose published the story of Sheikh San'an. In 1858, he published a complete version of the Persian text of this poem, and in 1863 he published a complete translation of the whole of it into French prose with several explanations.

Barry, it seems Garten Duttays was the first professional scientist from a Western university to pay serious attention to logic; the fruits of his research in a series of methodical publications were accessible to others; and what his work was not empty of defects, but However, it showed the type of European scholarship in its time. In the year 1979, Peter Brock, the famous theater director of the twentieth century, brought a dramatic adaptation of the logic of Al-Atar Attar Neishaburi to the "Bird's Meeting" in Paris, on the stage of the theater. A play written by Jean-Claude Carrie's book "Such a Story," which depicts the story of Simorgh. The thing that attracts attention in this play is the belief in stories and myths that have been narrated about Attar, and there is no reality. Like the death of Darvish in front of Attar's and Attar's reverence. But the director of the play, the revelation of the seven wadi, has carried out the stages of Attar's journey in five passages, which could be a sign of the belief in the five stages of the journey of Peter Brooke, although in the fourth quarter, "the passage of seven Wadi "expresses the same commentary of Attar, and the theatrical director seems to agree with seven voices of conduct, but it would have been better to bring the drama of the theater to They were seen feet Add curtains or the journey to the valley five My-Dadnd reduction, better coordinated, and the dichotomy Shbh• not. (Carrier Peter Brook, 1379: 46)

C)England:

Almost at the same time, with two others, Edward Fitzgerald (1883-1889), a well-known translator of Khayyam's Rubaiyat, paid a logical translation. He is in the opposite direction. A French researcher was a professional methodologist and FitzGerald was an English literary amateur who literally and translated literally and translated into

the air of his heart and these two different spirits were reflected in translations translated from the logic of 1850. In this translation, Fitzgerald contrasts the content of the Sheikh's poem too much, in contrast to the usual way of translating or translating the whole work, or in a systematic way, or a particular section of the book for translation. It changed its structure. The logic of Altir is a purely mystical work, and it did not give Fitzgerald the right to summarize it in its head (as it was with the Ru'ba'iyat of Khayyam). He did not have a particular tendency and sympathy for the mystical style. In all this, however, with his admirable literature, he was able to convey some of the taste of the literary dialect of this mystical collection in English. His translation under the title Bird Parliament in 1889, a few years after his death, was published.

Other Logic Altair translations are one of Margot Smith's works and the other is Stanley Knott's translation. Smith edited and translated under The Persian Mystics: Attar was released in 1932 in London. Stanley Knut translated his translation not from the original logic of the Persian language, but from the French translation of Garsey Dotaci, published in 1954 in London.

Margaret Smith in London in 1932 edited and translated the logic of al-Tayyur titled The Persian Mystics: Attar, in London. Several years later, Stanley Nath translated his English translation of Logic Al-Tayyur from the French translation of Garzan Dutasi. He did it in 1954. Dick Davis, the prominent English writer and translator, also translated into English in 1984, with the help of his Iranian wife, Afkham Darandi, who translated Beit Bati and literal Logic al-Tayyur. Moheid, Heshmat, 1984, Review of the Book, Logic Al-Tayyipar Attar, Translation and Introduction to: Afkham Darbandi and Dick Davis, Classical Penguin Works, British Edition, 234 pages, pp. 529 to 533

4. Main Content:

1-1-Goodbye to lovers of Persian poetry, one of its most engaging works in English, translated and published (p. 529)

2.1. The emphasis on the lack of a translator for the works of Attar, which caused him to not be well introduced to the West. "Attar, of course, was not better than Rumi and so far none of his masculinity has been overtaken by the translator and popularized in the world literature market. Ezati has not achieved "(p. 530)

3-1. A reference to the translation of the divine script in English by Boyle, whose translation did not go beyond the circle of Farsiologists for the preservation of the vague points and hardships of the particular style of Attar, From the interested academics, nobody paid attention to it (p. 530)

4.1 A brief overview of the logic of Al-Wituri by Davis, firstly in poetic language. The second is not the full followers of Attar's style, nor is it completely independent. Third, the various aspects of Attar's nature are more explicit than the Persian text. (P. 530)

5.1. A reminder of a narrative of Attar, which Davis has translated freerally (p. 531)

6-1. The statement states that "the basis of the present translation is the publication of Dr. Sadegh Goharin (Translation and Publishing House, 1348), which has a total of 4696 bits and edifices that Attar has 615 bits of the beginning of the book in the form of a verse in the monotheist Barrio Natt The Prophet and the Virtue of a Razid Caliph "(p. 531)

7-1 - refers to the deletion of 856 bits by Davis from the logic book, which has a total of 4696 bits, but not the reason for its deletion (p. 531)

8-1. The criticism of Mr. Davis's omission of adding 31 pages to the first and last part of the logical book, which he would not want to add, and "It might be better to write the story of Attar to write someone who is familiar with the works of Ritter, Forouzanfar and Zarrin Kob (P. 532)

9.1. The birth of Atar's death from the promise of Nafisi, Forouzanfar and others, and the rejection of Attar's journeys that Davis has expressed, and the critique of several chapters in the logic of Altai's translation by Dick Davis, bringing some examples of Those bugs (p. 532)

2- Approach to Attar:

1-2-Logic Alert, 2 times

3. Main sources:

1-3-Afkham Dirty, and Dick Davis, 1984, Logical Logic, The Classical Works of Penguin, England

4. Note:

4.1 A critique is based on a translation from the logic of Altar Attar by Dick Davis

2.4 This article is of solid integrity and value, and the author has tried to document his argument by bringing evidence of the problems he criticizes.

3-4, pp. 529, pp. 16-20, speaks of the correctness of the translation which leads to the introduction of the author of the original work, which seems to be the critical point of the article on the article "Logic-al-Ta'ir Attar" and not Check it out 4-4 at 532 p. 5, in brackets (and Enslaul Treasure), which is most thought to be in vain, to hope for the value of that translation

5.4. More precisely, this article is critical of the translation of Mr. Davis to review it. Although at the end of the comedy essay, he thanked Mr. Davis for the bulk of his work and considered his bother to be anxious.

E)Attar in Russia:

The history of the familiarity of the Russian elite with the works of Attar is very short. In the middle of the twentieth century, the most famous Orientalist of Russia, Evgeny Bertels, (Evgeny Edvardovich Berthels) (December 1890 - October 1957), Russian Orientalist, and the most prominent literary expert of Central Asian nations, and has

extensive research in literature And Sufism in Iran and the history of Central Asian literature and culture.) The section of his famous book "Mysticism and Mystical Literature" was dedicated to the study of Attar's works. At that time, he had no other book but a few manuscripts of the works of Attar. But at the same time he was able to achieve the depth and beauty of Attar's words. "It's not like other poets," attributes the use of beautiful and exaggerated expressions, "wrote Berthes on Attar. At the same time, his rhymes are not weak at all, and they look very nice and attractive. The reason is this

That Attar is not looking for a rhyme. His poetic talent is real. "" It's a complicated and difficult task for the readers of his works, "Bertests said." (Bertes, 1387: 462) Among the articles that Bertels In the writings of Attar, one can refer to "Faribel-e-Al-Din 'Attar's Numbel on a description of the son of Attar, the cosmos of Sufism in the works of Farid al-Din Attar, a valuable linear version of Farid al-Din Attar in the public library of Leningrad, Noahi and Aṭar, and tailoring The name of Farid al-Din Attar ", all of which was compiled in a book entitled" Sufism and Sufism in Sufism. "And we are referring to them as follows: We will e. This book has been published and published by Amir Kabir Publishing House in 744 pages of 1388.

Bertels, in general, describes all the works attributed to Attar as realistic and cites them, and even describes some of them mentioned. Bertels, with the knowledge of Aṭṭr and Sufism, has done a comparison between the logic of Attar and Lissan al-Tayr Nawahi, which concludes that he does not create a trace of his own. He introduces himself as an interpreter and authorizes himself. He deserves the name of Attar (Berets, 2008: 583)In the book of Sufism and Sufism in literature by Yevgeny Edward Whitley Bertels, seven articles have been written about Attar, one of which is a comparison between the book of Lissan Al-Alisher Nawayee and Al-Akbar al-Attīr, since the rest of the article Or in the case of a book or a tailor-made book, both of which are fake and none belong to Attar.

5.Sweden:

One of the most prominent and most prominent scholars who have spoken about Attar in Sweden is Carl-Göran Ekerwald, an Iranian scholar and scholar of Persian language and literature in Sweden. Acroveld says about his Attar and his family's dignity: "The girl I married was from Attar's passionate supporters. Now, on the stone of his grave in Uppsala, it is written in the poem of Attar: "Be Sustained." This writer, regarding the position of Attar compared with other poets, is the number of copies printed in Sweden and the degree of welcome to poetry. "The logic of Al-Atar Attar was released in 350 copies," he says. The six-volume translation of Molavi's Masnavi had only 150 copies. Rubayat Khayyam, 300 copies. Tadzkr-al-olavia, which was written in four volumes, 300 courses. "

(Speech by Karl Goran Akrolold at the Eric Hermeil commemorative conference), we see that in this small number of circles, the logic of Al-Atar Attar has a superior position.

Eric Hermailin in 1929 (1308) made the Swedish translation of Logic Al-Tayyur from the old translation of the two. And Tazkarah al-Awlia Attar was the last work she translated into Swedish. It's not bad to know that the second translation of the letter to Latin was done by Gabriel Guyllin, published in 1835 in Helsinki, Finland.

g) Serbia:

For Serbs in the world, Slobodan Jurovich has also returned the logic of al-Tayyur to the classical style of the Serbian poetry. In this turn, Jurovich translated each bit with a suitable font, translated into the rules of the old Serbian order, and along with the transfer of content, he transmitted the beauty of the poetry of Attar to the Serbian singer, which has a special value in terms of transliteration.

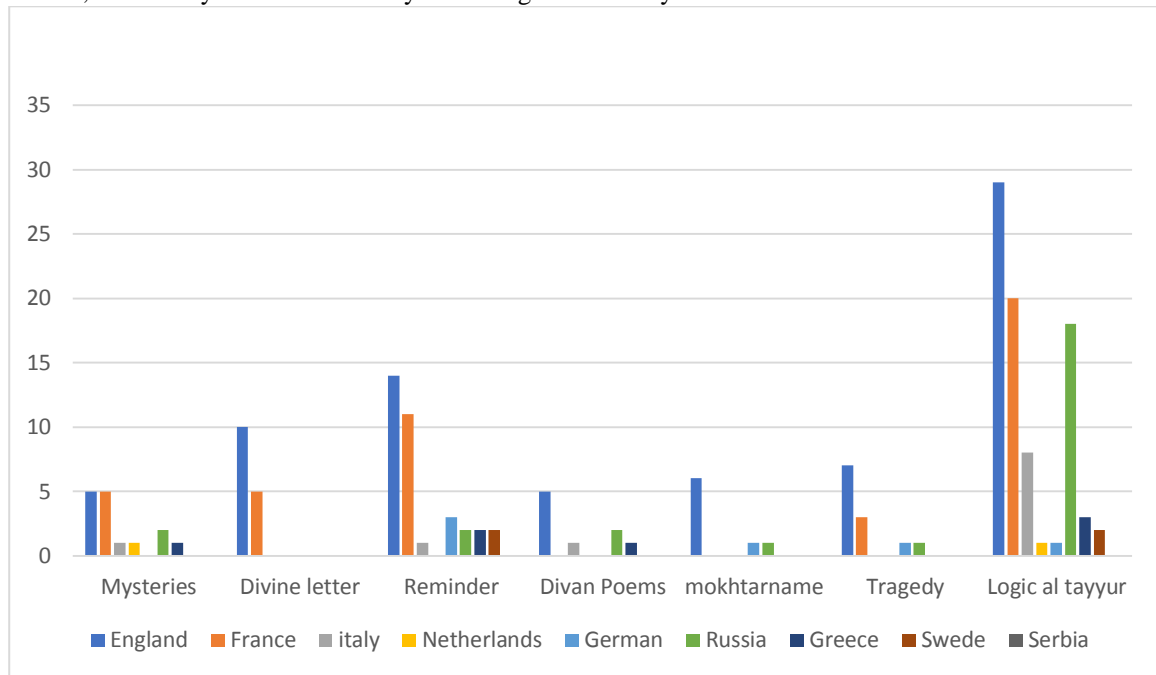
The literary editing of this book was performed by Alexander Dragovich and a preface entitled "The Steps and Causes" was added to his work. There are also descriptions in 37 pages about mystical issues at the end of this book. Farid Eftekhari, a cultural affiliate of Iran in Serbia introduces the significance of Attar's poetry and mysticism and his works, and examines the features of the mystical style, the mysticism and the logic of al-Tayyip.

The following table provides an overview of the number of Atar Nishapur books that have been published in different countries in Europe by the year 1390.

book	England	France	italy	Netherlands	Germany	Russia	Greece	Sweden	Serbia
Mysteries	5	5	1	1	***	2	1	***	***
Divine letter	10	5	***	***	***	***	***	***	***
Reminder	14	11	1	***	3	2	2	2	***
Divan Poems	5	***	1	***	***	2	1	***	***
mokhtarname	6	***	***	***	1	1	***	***	***
Tragedy	7	3	***	***	1	1	***	***	***
Logic al tayyur	29	20	8	1	1	18	3	2	1

As you can see, the UK, in terms of the description of the works of Attar, is among the first European countries. This number of works by the great mystic of Persia in a foreign country with Persian language, the first is the value of mysticism, especially of Iranian mysticism, second, the presence of Persian culture and language in the UK and the interest of the British people in Persian language. Therefore, it is necessary for the expansion of the Persian

language in Europe to carry out the translation of valuable works of Persian into the languages of the people of Europe and even the world. Of course, the logical book of Atatur, translated or written in Europe, also has the highest translation rates, which may be due to the story of Simorgh or the story of Sheikh San'an in this book.



6.Result:

Attar Neishabouri can be described as the leading poet in the mystical literature; a poet whose temperamental mysticism, the desire for sharia and symbolic structure of poetry are the most significant features of the effects of this phenomenon of vocal of Persian language and literature.

In terms of theological structure, Attar is the first person to be in the symbolic space of poetry, and he can be considered the founder of symbolic literature in the world; this type of literature was formed in Europe in the 19th and 20th centuries, while the poet's "Logic al-Ta'ir" Named, the most significant work in the symbolic literature was created in the 7th century AH (13 AD).

The evidence shows that the familiarity of the West with the name of Attar was almost accidentally and through the translation of a poem that there was no agreement in the correctness of its attribution to Attar.

The first acquaintance of Westerners with the works of Attar Neishaburi can be seen in the translation of the anthology of two languages, which Von Stuermer published in the Atar Declaration in 1775 in Vienna (Austria).

Looking at the interest and attention of scholars, writers and non-Iranian scholars towards the mystical poetry and mystic poets of Iran, the range of Iranian culture and the impact that Iranian culture has been able to make to the world is revealed. Hellmut Ritter is the greatest writer and mystic. They know that Attar has been introduced to the world. But many other mystics in the world, especially in Europe, have tried to translate and introduce the works of Attar. European thinkers are well received from these works. Sylvester Dussy, Gartens Dutasi, Slobodan Jurovich, Yevgeny Eduard Berichts and Edward Fitzgerald are among those who have played a prominent role in describing Attar and his works in Europe.

As you can see briefly, from the time Attar was first introduced to the West, for centuries, his intellectual and literary character has never been fully addressed. In what has been translated or written about his works in European languages, he has not long mentioned the poems of secrecy, hypocrisy, and tragedy. Western translations and commentaries have often been related to the concept of the Sheikh and the logic of the Altai. Therefore, the attributes of Attar's unique character, as we know him, until recently, had left little resemblance in the works of the West. With these explanations, it is clear that, due to reasoning, the works of Attar cover the vastness of the earth.

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