

## An Inquiry into the Impact of Attar and His Works in Europe

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**Abstract:** The translation of Attar's works by people such as Helmutter, Margaret Smith, Aghabar Tehrani, and others has drawn the attention of some other nations to Attar's works. If these translations are introduced more, it will be useful to both researchers and young researchers, and to those who are eager to study the mystical works, will benefit from the familiarity and study of these translations. By looking at and studying these translations, other scholars may be tempted to translate Attar's works into other languages that have not been translated, and this will make human societies more familiar with the works of this mystic and valuable poet. And consequently, the value of Islamic Iran's culture and literature to the international community will become increasingly apparent. Attar's bibliography has already been done, and books such as Attar's Bibliography by Ali Mir Ansari and Attar's Awakening and Influence of Tradition in Pakistan and so on. But much has been discussed in the context of Attar's research agenda, especially outside of Iran. Therefore, the authors of this article attempted to identify Attar and his works in new European countries in the field of Persian literature and identify it with the lovers of Persian literature and culture.

**Keywords:** Attarology, Scripture, Mysticism, Translation.

### INTRODUCTION

Friedaddin Abu Hamed Mohammad Attar Neyshabouri famous for Sheikh Attar Neyshabouri is one of the great Iranian mystics and poets of Persian literature. His maiden name is Abu Hamed or Abu Talib. He himself sums up his name in the word "Attar" in the summary of some of the sonnets, as well as in Alawliya's reminder. His father's name was Abraham, and the Neyshabur elders still call his tomb "Tomb of Sheikh Abraham" as well as "Pierre Zerund". The year of Attar's birth was very different, from 513 AD to 553 AD (Shafi, 2001: 65). But, according to concise research, the year (553) is the best year for Attar's birth and his death in 627 can be accepted. From where did you come from and where did Friedaddin Mohammed study? We don't know anything. But we know from studies by scholars such as Badiez Zaman Forouzanfar and Shafiei Kordan in the present century that his works are six works of order and one prose. Attar's books are in fact seven books: Logikatir, al-Awliyah, Disaster, Theology, Theology, Mysteries, Mukhtarnameh and Divan of Poetry, and two versions entitled "Jewelry and the Description of the Quran". It has destroyed these two effects. For this reason, this article has only examined the status of these books in European countries.

Attar holds a high position in Persian poetry, and his mystical thoughts have a special place in shaping Islamic mysticism. As for Attar's place in the mystical poetry, it is enough that Rumi's Jalaluddin Muhammad Balkhi, who called him the peak of mystical poetry, says: "Attar was a soul and Sana'i, his two eyes we came from Sana'i and Attar".

And elsewhere, he says: "The Seven Cities of Love Attar We Are Still Bending an Alley". On the great Iranian poet and mystic, Attar Nabouri, and his prominent works, especially his Mathnavi and his enduring prose in the al-Awliya, Iran's foreign-language poet, Maroon. And the calculations are fundamental. The authors of this article believe that identifying, introducing, and reviewing works related to the great Iranian poets and thinkers such as Rumi, Hafez, Sana'i, etc. are of great importance and necessity. In addition to encouraging both researchers and politicians to read a brief overview of the research, done in the United Kingdom with politic critics and to gain insight into imperialism.

The authors of this article have discussed, in an extensive research project, various books and journals, more or less, about Attar books available in non-Iranian libraries, identifying, reviewing and presenting all the works. Paid for use in foreign countries or at least available. However, in this paper, due to the limited size of the article, they were not able to incorporate all of their findings. What this paper deals with is a review of Attar's Nishaburi books (books that most Attar scholars regard as his definitive works). And those books are only seven volumes, so this article only deals with the books of Logikir, al-Tazarka al-Awliyah, the catastrophe, theology, the mystery, the scripture, and the Divan's poetry, which includes their translation, criticism and description are in foreign countries. And it has been created with the presentation of tables and menu diagrams. Finally, the articles that are associated with Attar in the newly emerged outside of Iran or held in Persian in foreign libraries can be divided into two sections or even into four different sections. Except for the Australian continent where we found no trace of Attar, we will study the other ancient continents separately.

Although the Asian continent has received the most attention from Attar, it is due to the attention of several European writers such as Helmut Ritter, who have been instrumental in identifying and introducing Attar to the world - while no linguistic and linear fit with culture. The people of Iran do not have - based on the study of Attar's works in Europe, we will examine Attar's influence and reception in other continents if time permits. The manuscripts of Atidar's Firdaddin's poems are not lacking in European manuscripts. His most famous works, such as Logikatur and Asrarnaméh, are found in almost all major libraries. Even the rarest poems have five to ten copies in each list.

On the great Iranian poet and mystic, Attar Nabouri, and his prominent works, especially the Mathnavi and his enduring prose in the book Tazkere al-Awliya, by Youni Khunayoun, in the Persian Gulf. Attar's bibliography has been less studied. So far, activities such as Attar's Bibliography by Miranarsari, Attar in India (Research in Manuscripts and Prints and Descriptions of Attar's Works in India, Mostafavi Sabzevari, Reza, Persian Letter, Fall 1998, no. 3). However, no significant work has been written in Attar's analytical bibliography, especially in Europe, so this article also deals with Attar's life in the mystical poet's analytic bibliography in Europe.

Attar Neyshaburi can be described as a pioneering poet in mystical literature, a poet whose moderate mysticism, desire for the Shari'ah, and the symbolic structure of the poems are the most prominent features of the works of this long-standing phenomenon of Persian language and literature. In terms of theological structure, Attar

is the first to say that in the symbolic space of poetry, therefore, 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" Namdar is the most prominent work in symbolic literature created in the seventh century.

Evidence shows that the West's acquaintance with Attar was almost accidental, through a translation of a poem which, unfortunately, was unquestionably attributed to Attar: the Masnavi of a letter or an admonition, written in the Holy Prophet's Masjid. This bit begins: Unlimited praise of that pure God / Who believes in a handful of dirt. (Nafisi, 1). Atte (d. June 2) puts this short two-bit poem in the works of the Sheikh, without making any assertions about the authenticity of its assignment, even stating that this "true treasure trove of moral teachings" is intended to teach Logic al-Tayr is more acceptable", though it does not reach the point of "poetry" (see: Ete, Herman, 2: 1, 2). Zabihollah Safa has no mention of this work in the history of literature in Iran under Attar's entry. In a preface to a print published in Tehran in three of the three Masnavi Divine Letters, Pandam Names, and Mysteries by Farhang Dangster Cultural Institute, Farshid Iqbal writes that the letter is "one of his famous [Attar] and... He has not mentioned it in any of his other works, but it is undoubtedly his" (Iqbal, 2002: 1).

Today, well-known atheists such as Helmut Ritter, Franklin Lewis, Hermann Landolt, and others have organized a number of empirical studies in the field of Attar's understanding, analysis, and interpretation of the works of Attar's explorers and writers. Attar has taken over the western part of the earth, especially the European territory. The earliest acquaintance of Westerners with the works of Attar's Nishaburi can be traced back to the bilingual translation by Von Stuermer of Attar's Notre Dame in 1775 in Vienna (Austria). Subsequently, other people submitted copies of the memorandum: c. H. Hindley (1819, London), Sylvester Doassi (French, with several editions between 1787 and 1819), Gabriel Geitlin (Latin, 1835, Helsinki), J. H. Neselman (German, 1871), a professor at the University of Petersburg (Russian, 1821).

Iranian mystical literature around the world began with poets such as 'Sana'i, paved with Attar and peaked with 'Rumi'. Attar is a pioneer in mystical literature than other poets. What Attar has left as a precious legacy is so valuable that it has made poets so far needlessly adorn the borders. In terms of theological structure, Attar is the first person to speak in the symbolic space of poetry and can be considered the founder of symbolic literature in the world; this kind of literature was formed in Europe in the 19th and 20th centuries, while 'Logic of Tire' The famous poet is the most prominent work in symbolic literature created in the seventh century. Among other European countries, it was this letter that introduced them for the first time. In 1, a Christian clergyman from the College of Manchester named, c. H. Hindley published a beautiful edition of the Farsi text in London. At the beginning of the book, there is no mention of the dignity of Attar. The point only emphasized is merely the practical value of the text of the document in helping colonial administrators to understand the Muslim mental system.

One of the first Europeans to be very effective in introducing Attar to the Western world is the French Orientalist Sylvester Dussasi, who edited and translated it several times in the second half of the eighteenth and early nineteenth centuries. According to Attar's bibliography, the author of Ali Mir Ansari's first translation of Dosasi's advice was in 2 and the last in 7 in France (see also Atte, pp. 1, 2). Dasasi's work was republished by Tehran Mythology Publishing House on 8 August, with the request of Abdul Mohammad Rouhbakhshan. Rouhbakhshan, while contrasting the ambiguous text of the treatise with the other two manuscripts, has returned the preface and the notes to

France in Persian. The second translation of the letter into Latin was done by Gabriel Gaitlin, published in Helsinki. The German translation of this poem is "J. H. Neselman »at 7, and a Russian translation by a professor at the University of Petersburg at 7.

The foreigners' first acquaintance with Persian works, including the artistic-artistic creations of Attar, seems to have been through the selections of their works, not by their original works. At a time when Attar's most important poem, *Logikatur* or *Lisanalir* or *Talat* authorities, drew Western attention, it was Sheikh Sana'an's story and not Attar's entire book and character that was most readily studied, translated and explained. But as time went on, other aspects and values of his other works also came to the attention of foreigners. According to what was briefly said, it can be concluded that from the time Attar was first introduced to the West, for several centuries his intellectual and literary personality has never been the center of attention in its entirety. His works have been translated into European languages or written about him, and for a long time there is no mention of such poems as mysticism, divinity, and tragedy. Western translations and commentaries have all been about the Shaykh and the Logic of Al-Tiraw. Thus, the great personality of Attar, as we know him, until recently had been ignored except for a few glimpses into the work of the West.

The November / November 3 conference was held in commemoration of Attareke in England, where a number of Iranian and non-Iranian atheists presented papers on various aspects of Sheikh's intellectual and artistic work and his works. The collection was later edited by two Orientalists, Leonard Lewisen and Christopher Scheck in a four-part book entitled *Attar and the Tradition of Iranian Sufism*, and a subsidiary of "The Art of Spiritual Ascension" in London and New York. In this series, we look at some new insights into Attar and new sayings about the lines and roots of thought, his pathological affiliations, his place in Persian mystical literature, and his influence on Sufi-speaking Arabs after him. Certainly, the role played by Pierre Neyshabur in this series of papers and similar researches drawn over the last half-century is very different from that which was offered to Europeans more than two hundred years after his letter was published.

### **Attar in Germany**

In addition to translating Attar's works into various languages, the efforts of Iranian scholars such as Helmut Ritter, Eugene Eduardovich Berthels, Knights Auori, Johannes Doburn, Fritz Mayer, B. Reinert, Reynold Nicholson, John A. Boyle, Isabel de Gastine and... The world has become more aware of Attar and the growing importance of Attar in the world of Iranian-Islamic thought. In the meantime, it is worth mentioning: The first to comprehend Attar's literary and mystical position relatively broadly was the prominent German Orientalist, Helmut Ritter (1-2), who came from in-depth research on various aspects of thought and thought. Attar's belief is published in the precious book *The Sea of John*. Ritter in *The Sea of John*, a scholarly analysis of Attar's religious, moral, and mystical thoughts, based on the myths of the mystery, theology, logic and disaster. The great work of Reiter shows that Attar, at least since the mid-nineteenth century, has become more in-depth and far more serious than ever before, and has been followed in the twentieth century by more scientific research and more critical analysis. Master Helmut Ritter is a person whose name is associated with Attar and Attar's valuable book *John Sea*.

It is as if for the first time, Austrian Orientalist Fan Hummer-Porscheal (d. 1) translated the excerpts of *Logic* into German and published it in the bilingual anthology he published in Vienna. The earliest acquaintance of Westerners with Attar's works is

Nishaburi's translation of the bilingual anthology which was published by Von Stuermer of Attar's Epistle in 1775 in Vienna (Austria). Subsequently, individuals such as French Sylvester Duasey and Joseph Elidor Garsen Dautasse played a special role in understanding Westerners more widely, with Attar and his works. Perhaps the first to comprehend Attar's relatively comprehensive and comprehensive work was the prominent German Orientalist Helmut Reiter (1-2) who drew from his in-depth research on Attar's various intellectual and religious aspects in Das Meer's valuable book *Die Seele: Mensch, Welt, and Gott in den Geschichten des Fariduddin "Attar*. The review and evaluation of the John Sea seeks another opportunity. However, the very delicate expression of the contents of the book and the manner of Ritter's treatment of the Sheikh does not prove useless here. Although he mentions Attar's letter as one of Attar's moral Masnavi in the preface to his book (p. 6), he does not appear Dam, which he certainly calls Attar because it was not included in the poems based on the Sea of John. In addition, in an article published under the heading "Attar" in the first volume of EI2, he introduces poems that are in doubt to be attributed to the Sheikhs, which are based on Ritter's scholarly analysis of Attar's religious, moral, and mystical ideas, such as the mysterious, divine, logical, and disastrous poems. He first describes the formal structure and narrative style of each of the four works, and then classifies the key themes as completely sub-titles. These thirty sections, as noted above, deal entirely with religious, moral, and mystical matters; and no section which implies philosophical thought, in the specific sense of the word, is among them, and of course with Attar's philosophy of anti-Semitism and rationalism are consistent. Therefore, those who speak of the "philosophical" ideas of the Sheikh, perhaps, are referring to a particular kind of philosophy, not to Aristotelian philosophy or even to Khosravi.

Barry's book *The Sea of John* was translated into Persian by psychiatrist Abbas Zaryab Khoei and Mehrafaq Baybordi, and was published in two volumes in the years 2000-2005. Rieter's valuable work shows that at least since the mid-nineteenth century Attar has been more Westernized and far more serious than ever before, and in the twentieth century it has become the subject of more scientific research and critical analysis. Critical editing of the *Divine Letter* by Ritter; *Writing Books and Articles; Examples* by Yevgeny Eduardovich Berthels of Russia (2-1), *Knights of England Aurora*, Johannes Doberan of the Netherlands, Fritz Mayer of Switzerland (2-1), and B. Reinert (author of the article "Attar, Shaykh Farid-al-Din" in Volume 2 of the *Encyclopedia of Iranica*) in a description of the Sheikh's character, personality, and ideas; By Reynold Nicholson, *Comprehensive translation* by Arethr Arbery (both from England); *English translation of The Divine Letters*, by John A. Boyle's French translation of the tragedy by Isabel de Gastine (Paris, 1) all explains the greater and greater importance of Attar in the world of Iranian-Islamic thought. For a relatively comprehensive list of what is written about Attar in Persian and non-Persian languages, or various translations from excerpts or original works of some of his works into other languages (see: *Bibliography of Sheikh Friedaddin Attar Neyshabouri*, by Ali Mir Ansari, Tehran, 1).

### Attar in France

The extensive dissemination of the work of Sylvester Duasey (1-2) was the famous French Orientalist who had the greatest influence in introducing the logic of Al-Tayr to the West. He published portions of the poem along with samples of poems by Rumi, Saadi, Hafiz and Jami. During the Second French Empire in 1836, for the first time, the translation of the *Logic of Atre*, the poem by Farydeddin Attar of Neyshabur, was

adorned with a gem. We know that the works attributed to Attar were decorated many years earlier in France by the same Mr. Sylvester (1819 AD), and perhaps the reference of this book is the old repository of the Persian National Library of Paris. It may have come from the Royal Library in the early nineteenth century, where several copies of the treatise were kept (Pendulum, 1373: 10). Seter, though aware of and translated this advice from Attar, has believed that it is neither the title of the chapters nor the division of chapters by Attar (Sylvester, 1373: 15). Interestingly, the translation of this book describes and praises much of Sylvester in the style and style of the ancient writers in the eulogy of King Louis XVI of France, who ruled at the time of this book's publication. He knows of Attar from 513 to 627 and counts the life of Attar 114 (Dosasi, 1993: 31), which is an exaggeration and should extend to 553, meaning in fact Attar's 74 years more. the door Attar's case is far from the reality of life and in the number of works. A generation later, a prominent Duasian student, Joseph Elidor Garsen Dautas (1-5), varied in his Attar and Attar's logic. Although proficient in Hinduism and Urdu, he was also very interested in Persian, and published in six translations of the French prose by Sheikh Sanan. He published in 8 complete editions of the Persian text of this poem, and subsequently in six complete translations of the whole into French prose with some explanations.

Barry seems to have been the first professional scientist from a Western university to come to the attention of Logic. Garsson Dutasi was the subject of serious research into the logic of his research. However, the style of European scholarship was evident in its time. In 1979, Peter Brook, the famed director of twentieth-century theater, brought a playful adaptation of Attar's Neyshabur area as a "gathering of birds" in the city of Paris. A play based on Jean Claude Carrier's book, "Tell It," depicts Simorgh's story. What attracts attention in this play is the belief in stories and legends that are told about Attar and that there is no such thing as dying in front of Attar's shop and becoming Attar's. But the director of this play has performed the seven stages of Attar's journey through the five stages, which may be a sign of Peter Brook's five stages of journey, though in the fourth chapter of "Passing through Seven" Wadi Attar expresses the same view, and the theatrical director seems to agree with the Seven Wades, but it was better or the curtains of the theater to they added seven curtains or reduced the stages of the journey to five, for better coordination and no quasi-dualism (Carrier and Peter Brook, 1379: 46).

### **Attar in England**

Almost simultaneously with Dautas, the renowned translator of Khayyam's Rubaiyat, Edward Fitzgerald, translated the logic of al-Ta'ir. He is in opposition to Dotasi. The French scholar was a professional methodical scholar and a Fitzgerald literary amateur Englishman who coincidentally devoted himself to literary and translation work, and these two different spirits are reflected in the translations they have made of altruistic logic. Fitzgerald, in this translation, unlike the usual way of translators - who either translate the whole work, or summarize it in a regular way, or select a particular part of a book for translation; and changed its structure. The logic of the work is purely mystical and did not give Fitzgerald the right to sum it up (as he did with the Rubaiyat) out of context. He had no particular sympathy, tenderness, or sympathy for the mystic. Nevertheless, with his admirable literary ability, he was able to translate some of the literary taste of this mystical poem into English. His translation, entitled Bird Parliament, was published a few years after his death. Other logical translations include

one by Margaret Smith and another by Stanley Knott. Edited and translated by Smith under the title *The Persian Mystics: Attar* was published in London in Year 2. Stanley Knott did his translation not on the basis of Persian logic but on the French translation of Garsen Dautas, which was published in London. Margaret Smith, in 1911, published the translation and translation of *Logic of Tire* in *The Persian Mystics: Attar*, in London. And did it in 4. Dick Davies, a prominent English writer and translator with the help of his Iranian wife, translated "Afkham Darbandi" bit-by-bit into English at 6.

### **Attar in Russia**

The history of the Russian elite's acquaintance with Attar's works is very short. In the mid-twentieth century, Russia's most famous Orientalist, Yevgeny Edvardovich Berthels, (December 1- October 2), was one of the most prominent experts in the literature of Central Asian nations and literary scholars. And Iranian Sufism and the History of Central Asian Culture and Literature. A section of his famous book, *Mysticism and Mystical Literature*, devoted to the study of Attar's works. At that time, he had no other book except a few manuscripts of Attar's works. But at the same time, he was able to attain the depth and beauty of Attar's speech. "Attar does not seek to use exaggerated expressions like other poets", Berthlets wrote of Attar. At the same time, her rhymes are by no means weak and they look very attractive. The reason for this is that Attar is not looking for rhyme. His poetic talent is real". "Attar's style is complex and difficult, and requires that his readers have a full knowledge of Sufism," Bertels says. (Bertels, 2008: 462) Among the articles written by Bertels on Attar can be found in "The Nightingale of Faryd al-Din Attar, A Commentary on Attar's Ghazal, Sufi Knowledge in the Works of Friedaddin Attar, A Valuable Manuscript of Friedaddin Attar in the Leningrad State Public Library, Navaid and Atar Hamid Farid". These articles are compiled in a book called *Sufism and Sufism Literature*. And we will mention them here.

This book was published and published in 744 pages of 2009 by Amir Kabir Publications. Berthels generally considers all the works attributed to Attar to be genuine and cites them, even describing some of them. With his knowledge of Attar and Sufism, Bertels has made a comparison between Attar's logic and the language of Attar, which concludes that his untitled work of audio presents itself as an interpreter and author. *Deserves Attar's Name* (Bertels, 2008: 583). There are seven articles on Attar in *Sufism and Sufism*, by Yevgeny Edward Witch Berthels, only one of which is comparable to Alisher Nawa'i's *Atatürk* and Attar's *Logic*, for the remainder of the article Either the book is a syllabus or a book, both of which are fake and neither belong to Attar.

### **Attar in Sweden**

One of the largest and most prominent scholars in Attar who has spoken and devoted himself to Attar is Carl Göran Ekerwald (an Iranian scholar and scholar of Persian language and literature in Sweden). "The girl I married was a passionate fan of Attar," says Acrwald, referring to Attar and his family devotion. Now on his tombstone in Uppsala is written a poem from Attar: "Be patient always." The author compares Attar's position with that of other poets, the number of copies printed in Sweden, and the extent to which poetry is accepted, and says: "Attar's *Logic* was published in 2 editions. The six-volume translation of Rumi's *Masnavi* had only two copies. *Khayyam's Quatrains*, 2 copies. *The Book of Alawliyah*, which was compiled in four volumes, two volumes. (Speech by Carl Goran Accrowald at the Eric Herminein Commemoration Conference) We find that in these few circles, the Attar region has the upper hand. Eric Hermelin

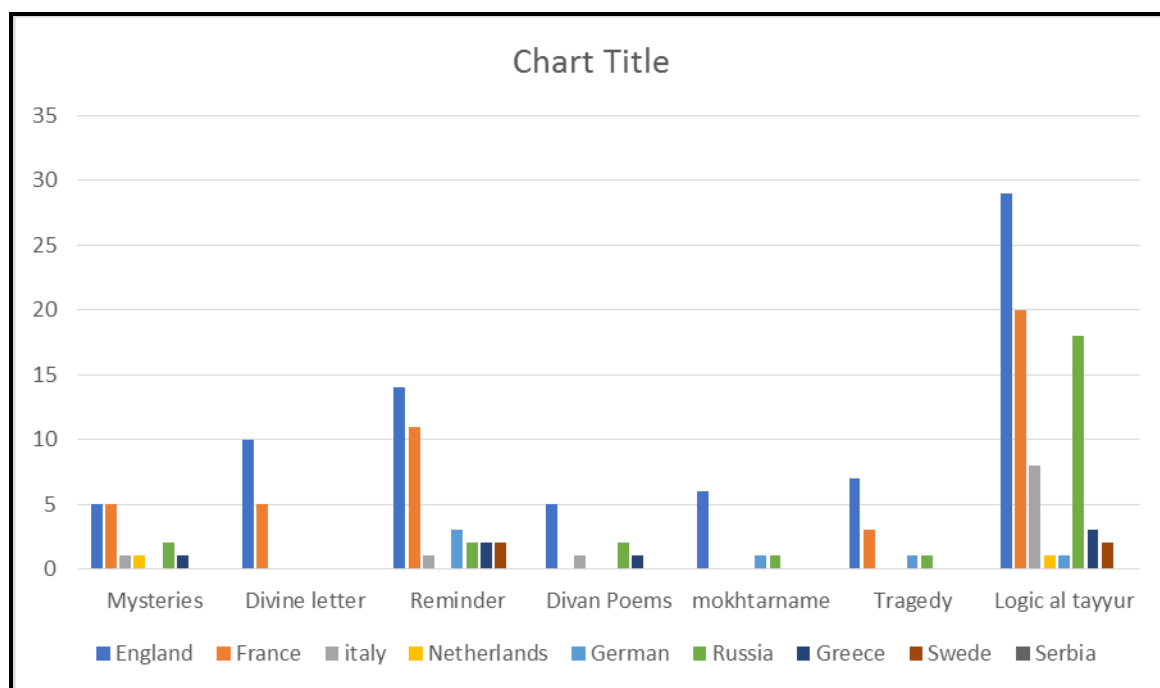
performed the Swedish translation of Logik al-Tayer in the old two-sided translation of the Swedish two-volume translation in 1308 AD. And Atul Atari's memoir was the last work he translated into Swedish. It is not bad to know that the second translation of the letter to Latin was made by Gabriel Gaitlin, published in Helsinki, Finland.

### Attar in Serbia

For the Serbians of the world, "Slobodan Djurjevic" has translated the logic of al-Tayr into the style of classical Serbian poetry. In this translation, Jorwich has translated each bit with appropriate rhythm, in accordance with the rules of the old Serbian order, and in addition to conveying the content, has also conveyed the beauties of Attar's poetry to the Serbian reader, which is of particular value in the translation technique. The literary editing of this book was done by Alexander Dragovich, and a preface entitled "The Stages of the Walk" was added to his work. There are also 37 pages of commentary on mystical issues at the end of this book. At the forefront of the book, Farid Eftekhari, an Iranian cultural affiliate in Serbia, has pointed to the importance of Attar's poetry and mysticism and has examined the characteristics of Attar's mystical style and abstraction. The following table is an overview of the number of Atishah Nishaburi's books published and published in different European countries by 2011.

Book	England	France	Italy	Netherlands	Germany	Russia	Greece	Sweden	Serbia
Asrarnameh	5	5	1	1	***	2	1	***	***
Elahinameh	10	5	***	***	***	***	***	***	***
Tazkeratolia	14	11	1	***	3	2	2	2	***
Divan Poems	5	***	1	***	***	2	1	***	***
mokhtarnameh	6	***	***	***	1	1	***	***	***
Mosibatnameh	7	3	***	***	1	1	***	***	***
Mantegholtair	29	20	8	1	1	18	3	2	1

We have shown this table in the following diagram:





As can be seen, the UK has the highest ranking in terms of translating Attar's works - among European countries. The large number of great Iranian mystic works in a foreign-language country, the first to recognize the value of mysticism, and in particular the mysticism of the Persian language, second, the presence of Persian culture and language in England and the interest of the English people in Persian. It is therefore essential to spread Persian culture in Europe by translating valuable Iranian works into the languages of the European people and even the world. Of course, the book of Logikatur has the highest translation among Attar's works translated or written in Europe, which may be due to the Simurgh story or the story of Sheikh Sanan in this book.

## CONCLUSION

1. Attar Neyshaburi can be described as a pioneering poet in mystical literature, a poet whose moderate mysticism, desire for the Shari'ah, and the symbolic structure of the poems are the most prominent features of the works of this long-standing phenomenon of Persian language and literature.

2. In terms of theological structure, Attar is the first person to speak in the symbolic space of poetry and can be regarded as the founder of symbolic literature in the world; this type of literature was formed in Europe in the 19th and 20th centuries, while 'Logic of Ture' This famous poet is the most prominent work in symbolic literature created in the seventh century AH (13 AD).

3. Evidence suggests that Attar's acquaintance with the West was almost accidental, by way of a translation of a poem that, unfortunately, was unanimously attributed to Attar.

4. The earliest acquaintance of Westerners with the works of Attar's Nishaburi can be traced to the bilingual translation by Von Stuermer of Attar's 1775 in Vienna (Austria).

5. As the non-Iranian scholars, writers and enthusiasts welcome the mystical poetry and mystical poets of Iran, the extent of Iranian culture and the impact that Iranian culture has had on the world becomes apparent. Helmut Ritter is the greatest mystical author and mystic. They know that Attar has introduced the world. But many other mystics around the world, especially in Europe, have tried to translate and introduce Attar's works. European intellectuals have also welcomed these works. Sylvester Doassi, Garsen Dottasi, Slobodan Djurwich, Eugene Edwardswich Berthels and Edward Fitzgerald are among those who have played a leading role in introducing Attar and his works to Europe.

6. According to what was briefly said, it can be concluded that from the time Attar was first introduced to the West, for several centuries his intellectual and literary personality has never been the center of attention in its entirety. His works have been translated into European languages or written about him, and he has not been mentioned for a long time in such poems as the mystery, theology, and the catastrophe. Western translations and commentaries have often been about the Sheikh's and Logical-Tiraw's commentary. Thus, Attar's unrivaled personality, as we know him, until recently had not shone except for a few glimpses into the work of the West.

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