

Enjoy cool weather of highlands in Khuzestan Province during summer



Shimbar Plain
visitiran.ir



Dez River
aparat.com



Susan Plain
safarzon.com

Iranica Desk

Excruciating heat, humidity and lack of water are just some of the words that can be used to describe the weather of the southern province of Khuzestan Province during the summer. But it is not the whole truth about this land.

It would be interesting to know that just when people in Ahvaz or Khorramshahr hardly tolerate the summer heat during the days, those who live in the eastern and northeastern highlands of the province not only do not feel any need to use cooling devices, but on some nights they have to turn on their heaters.

Shimbar Plain

Shimbar Plain, with a very pleasant climate, is located at the border of the three provinces of Khuzestan, Kohgiluyeh and Boyer-Ahmad Province. The plain which is a pristine area with bubbling springs, flowing waterfalls and lush forests at-

tract a huge number of tourists in all seasons of the year.

One of the main routes that help you escape the heat of Khuzestan Province and reach Shimbar Plain passes through Masjed Soleyman. Although this city has hot weather in the summer, passing through it towards Shahr-e Kord, the capital of Kohgiluyeh and Boyer-Ahmad Province, you would also encounter the vast oak forests on the slopes of Zagros Mountains.

Shimbar Plain, also known as Shirin Bahar, located near Andika County, extends in an area of 50,000 hectares.

Several springs, a roaring river and a forest covered with oak and almond trees, wild shrubs, various types of mushrooms and citrus plants, grapes, berries, pomegranates are just a part of what you can see in this mesmerizing environment.

In the past, various species of bears, wolves,

hyenas, boar and hunting birds, such as eagles and vultures, lived in the Shimbar Plain. But unfortunately, illegal hunting has created many problems for the animals of the area.

The road linking Masjed Soleyman to Shahr-e Kord has been used as a migration route by the Haft Lang nomads of southwestern Iran.

The people of Shimbar and its surrounding areas are Bakhtiari people who have been engaged in livestock breeding and farming for centuries. In addition to the pleasant nature, there are some historical attractions in this plain, too. Tang-e Botan, with twelve inscriptions, are on the hillside of Dela Mountain. These inscriptions date back to the Parthian period.

Susan Plain

Another route through which you can reach a mountainous area and enjoy its cool weather is the main road linking

Khuzestan and Isfahan provinces.

This route, through which one of the main branches of Dez River passes, starts from the city of Izeh, at the foot of the Zagros Mountains.

Susan Plain, 35 kilometers from northwestern Izeh, is one of the main tourism destinations of Khuzestan Province.

The flow of the Karun River in the area as well as the bubbling springs, green hills, and various plant species such as pomegranate trees, oaks, chamomiles, daffodils and anemones, along with its valuable historical sites, have turned the area into a tourist gem.

Izeh is a historical town east of Khuzestan Province. The vast majority of its population are from the Bakhtiari tribe, which is one of the biggest in Iran. Izeh has temperate weather in the spring and summer, although in the winter it is usually the coldest city in Khuzestan Province.

Afghan Legacy in literature

The insertion of 'literary return' as a conceptual category in literary history writing has not only served to reassert the centrality of Iran for the development of Persian poetry. It has also been particularly effective in obscuring the complex dynamics of eighteenth- and nineteenth-century Persian literary culture outside of Iran too. For as much as 'literary return' creates an Iranian national imaginary by returning to the styles of the classical masters, it also willfully forgets trends in literary culture occurring elsewhere. This is largely achieved by associating the nineteenth-century, non-Iranian Persianate world with stagnation resulting from the supposed dominance of the 'Indian Style'. In relegating the non-Iranian Persianate world to

one mired in stagnation, an Iranian-centric Persian literary history is absolved from exploring manifestations in Persian literary culture occurring outside of Iran itself. The state of Persian literary culture in nineteenth-century Afghanistan fulfils the clichéd expectation of a country located at the intersection of West, Central and South Asia, a heritage as much coloured by the richness of indigenous dynasties and courtly traditions as it is by interactions with outsiders. The historical development of Persian literary culture in Afghanistan has been Persianate in the fullest sense, accumulated over time as a result of Afghanistan's proximity to some of the most notable events and places in the region: Mahmud of Ghazna's foray into South

Asia, the resplendent court of Husayn Bayqara (1470-1506 CE) at Herat, incursions undertaken by the Safavids and Mughals, proximity to Samarqand and Bukhara and the oral traditions of Khorasan. In the eighteenth century, following what is considered the founding of the modern state of Afghanistan by Ahmad Shah Durrani (1747-72 CE), Persian literary activity displayed coherence in its output due to both the state's patronage and preference for a particular style. This is as much true for the state's rise under Ahmad Shah and his progeny as it is for poetic practice under the rule of 'Abd al-Rahman Khan (1880-1901) and later with the state-sponsored poetic activities of Mahmud Tarzi (died 1933). While not the only fac-

tor affecting trends in Persian literary culture in eighteenth- and nineteenth-century Afghanistan, the impact of the state on Persian poetic practice was nonetheless a crucial factor. Nowhere is this better suggested than in the state's efforts to raise the poetry of the South Asian poet 'Abd al-Qadir Bidil to the highest realms. The promotion of the poetry of Bidil by the Afghan state, as well as the overall high regard in which the poet's oeuvre continues to be held, has preoccupied literary historians. This preoccupation has prevented the assessment of other literary trends in Afghanistan that run counter to the impression of a country solely dedicated to the promotion and use of the 'Indian Style', of which Bidil is seen as the apogee.



Miniature painting of tomb of 'Abd al-Qadir Bidil

The above is a lightly edited version of part of a chapter, 'Persian Literary Historiography of the Eighteenth and Nineteenth Centuries', from a book entitled, 'Remapping Persian Literary History, 1700-1900', written by Kevin L. Schwartz, published by Edinburgh University Press.