

Badab-e Surt springs, a natural wonder in Mazandaran Province



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The wonderland of Iran has an infinite number of offers for travel lovers. Ranging from the most ancient historical sites to amazing natural wonders, the country is a unique destination for all types of travelers.

On a single trip you can enjoy history and culture as well as amazing natural attractions of the country. One of the less-known astonishing wonders of Iran are the terraced hot springs of Badab-e Surt, located in the northern province of Mazandaran, surfiran.com wrote.

Badab-e Surt is a rare geological masterpiece formed during the Pleistocene and Pliocene epochs. Only a handful of such places exist in the world. A similar natural wonder has already been lost.

This site was crafted by nature after two different mineral hot springs spent thousands of years sending water bubbling down the mountain from over 6,000 feet above sea level. When the water cooled, it left behind its carbonate minerals in a jelly-like substance that eventually hardened to give the slope its current staircase shape.

Due to the high level of minerals such as iron oxide existing in these hot springs, a unique and colorful stepped terrace has emerged that adds to the beauty of this natural site.

Badab in Persian means gassed water, and Surt is the name of the nearest village. This sedimentary rock has been created over thousands of years, and as the

water flows down, the heavier minerals settle down and water becomes clearer. As a result, a mirror-like surface has been generated and each little pond reflects the color of the sky.

That's the reason why it is advisable to visit Badab-e Surt during sunrise and sunset. As the color of the sky changes, the site, too, shifts colors and a dreamy landscape appears.

When you reach the terraces, you will have an amazing view of the site along with the mountains surrounding it. As Badab-e Surt is located off the beaten track, you may see only a few visitors and, if you're lucky, no visitors at all! So, you can enjoy the peace and tranquility of this unguarded site.

Remember that you don't have to pay for visiting Badab-e Surt; it is free to explore it, although we suggest you to take care of this amazing natural attraction and help to preserve it in its natural state.

The best time to visit Badab-e Surt would be around April and May, when you can enjoy the scenery created by lush green mountains surrounding the terraces. However, it is also possible to visit the site in other seasons, even during the coldest days of winter.

Badab-e Surt can be a bit tough to get to, nonetheless, it is a place worth seeking out. The journey there requires winding along isolated roads and stretches of unpaved mountain passes. It is recommended that you get help from a local guide.

Decline of Persian language in South Asia

The amnesia created by the interpolation of 'literary return' in Persian literary historiography has dovetailed rather well with the overall narrative of Persian's 'decline' in eighteenth- and nineteenth-century South Asian historiography.

The narrative of 'decline' of Persian in South Asia is largely a by-product of Persian's association with political changes resulting from the downfall and break-up of the Mughal Empire (1526-1857 CE) after the death of the emperor Aurangzeb (1707). More often than not, the strength of Persian literary culture in South Asia has been seen as inextricably tied to the waning political fortunes of the Mughals. As the Mughal Empire went, it has been argued, so too did Persian literary culture. The rich corpus of administrative norms and practices, modes of patronage, literary models and trends in poetry tied

to the Persian language and nurtured over the centuries is seen to have reached its apogee and then died away completely when the Mughal Empire fractured.

Scholarship reflecting on how Persian literary culture functioned in eighteenth- and nineteenth-century South Asia tends to do so by emphasizing two major shifts occurring in post-Mughal times. Recasting the story of Persian literary culture within the framework of these two larger shifts deeply affects the manner in which Persian literary history in South Asia is written. The first is the language policies of the British as executed through their political and colonial endeavors. The second is the growing usage of Urdu as a means of literary expression. The cumulative impact of assessing the fortunes of Persian literary culture in post-Mughal South Asia through the prism

of these two hegemonic historiographies – colonialism and Urdu – relegates Persian to a transitional role of declining prestige and usage.

Coupled with a narrative of 'stagnation' on account of the so-called 'Indian Style', Persian literary culture of the post-Mughal period becomes all but forgotten. If the Iranian-centric narrative of 'literary return' needed to erase non-Iranian developments in the Persianate world to construct a taut narrative of literary nationalism in Iran, then South Asian narratives focused on the overwhelming impact of colonialism and the spectacular rise of Urdu needed to do the same in articulating their own origin stories. To do so effectively, as in the Iranian case, the messier elements of Persian literary culture in eighteenth- and nineteenth-century South Asia needed to be marginalized and ultimately erased.



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.