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- 1 Intent on distancing the Safavid state from its Azarbaijani Turco-Mongol roots, Šāh Ṭahmāsp embarked on the sizeable project of landscaping and developing a new imperial capital at Qazvīn in the late 1540s. Relatively little information can be found in the normative Safavid chronicles about this urban program, and recently scholars have begun looking to more literary material in an effort to reconstruct the spatial arrangements in this new imperial milieu. Specifically, the poetic work of ‘Abdī Beg Šīrāzī (moḥallaṣ: Navīdī), who was also an acknowledged historian (*Takmilat al-aḥbār*) and administrator, has been particularly helpful in this regard. On the eve of the unveiling of the new imperial garden of Sa‘ādatābād, ‘Abdī Beg Šīrāzī was commissioned to produce a poetic ode celebrating the beauty and complexity of Ṭahmāsp’s garden-palace. The resulting *Jannat-e ‘Adan* (“Garden of Eden”) comprises five poems (in the spirit of Neẓāmī’s *Ḥamse*) which detail various architectural and hydrological elements of this imperial space. Echraqi provides an expository schematic of Sa‘ādatābād on the basis of these

poems (P. Losensky had argued likewise in 2003 with “The Palace of Praise and the Melons of Time”; see *Abs. Ir.* 27, c.r. n°309), and points out how this expansive landscape was parceled out into twenty-plus “mini-gardens” (again, aspects of this had been examined by M. Szuppe in “Palais et jardins” in 1996). Echraqi does provide some more nuanced descriptions of the two royal squares (Meydān-e Sa‘ādat and Meydān-e Asp), and two excellent maps provide a detailed schematic of how these new imperial spaces were arranged.

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Thèmes : 4.2.1. Safavides et Qājārs

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