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The Spatial Discourses in Naghsh-e-Jahan Square in Isfahan; A Foucauldian View

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ABSTRACT: Understanding how discourse is spatialized needs a conceptual ground for the discussion, and this study believes that the Foucauldian view is the right one. With a non-cartesian attitude, Michel Foucault considered the body as space and used archaeological and genealogical analysis to study its productive conditions. In his archaeological study, Foucault sought to analyze changes in knowledge or discourse through historical periods. In the genealogical one, he revealed discourse emergence conditions via mechanisms of power. Taking Foucault's epistemic framework, power and knowledge have a mutual relationship, and spaces represent power/knowledge. This paper explores spatial discourses in Naghsh-e-Jahan Square of Isfahan (1591-1941 A.D.) as the last public-government square from the Safavid era. Ultimately, the spatial discourses of the Naghsh-e-Jahan square can be traced by techniques of domination in different periods of history; the discourse of Islamization through sovereign power in the Safavid era, the discourse of modernization through disciplinary power in the Ghajar era, and the modernization, civilization, and nationalism through disciplinary power and biopower in the late Ghajar era and during the first Pahlavi era.

Keywords: *Discourse, Foucault, Naghsh-e-Jahan Square, Power, Urban Space.*

INTRODUCTION

Urban spaces manifest the local social order (Brinckerhoff Jackson, 1984); therefore, their study represents their socio-political contexts. This study accepts that urban space is the space of discursive representations. The specific question of this study is 'how is discourse spatialized in Naghsh-e-Jahan Square?' There are two types of studies on Naghsh-e-Jahan Square. First, they are descriptive and not based on research methods (Aghabozorg & Motadayen, 2015; Honarfar, 1971; Radahmadi et al., 2011; Shahabinejad et al., 2017; Shahabinejad 2014, 2019; Shahabinejad & Aminzadeh, 2012; Lavafi et al., 2017; Shahabian & Haghighi, 2014). The second ones are travelogues (Chardin, 1995; Curzon, 1970; De Bruyn, 1732; Della Valle, 1969; Flandin, 2014; Galdieri, 1970; Careri, 1969; Gordon, 1991; Sanson, 1964; Figueroa, 1984). This study employs the Foucauldian framework to answer the question because of the spatial aspects of his work. Like Merleau-Ponty and Heidegger, Foucault (1926-1984 A.D.) founded his thought on the 'body' and not on the 'I'. Foucault considered the body a site, thus accounting for its spatial character. He did not distinguish between the physical and mental conceptions of space, Instead, viewing both as emerging from the fundamental level of lived (bodily) experience (Cruz, 2009, 67-68). Foucault used archaeological and genealogical analysis to study the productive conditions of the body (space). In his archaeological study, Foucault sought to analyze the knowledge or discourse of productive processes. However, in the genealogical survey, he revealed emergence conditions via non-discursive practices like mechanisms of power. In his opinion, different historical phases involved the dominance of different power-wielding mechanisms (Eray, 2019), and a whole history of spaces (sites, places, regions, or even bodies) would be at the same time the history of powers; therefore, any discussion of power cannot be taken into account without the space in which such power is implemented (Gür, 2002; Cruz, 2009, 78). The genealogical analysis was used first by Nietzsche, who founded his thought on the body, too, but the investigation tool was not power but "will to power." So he was still fundamentally following Descartes (Elden, 2001, 56). One of the studies based on the Foucauldian framework is Gür (2002), which focused on Sultanahmet Square in Turkey. In this square, as the project of Ottomanization and Islamization, the church of Hagia Sophia was converted into a mosque as a symbol of Ottoman and Islamic victory over the Christian world. Then, Turkish nationalism replaced the sacred Islamic religion. Consequently, the Hagia Sophia mosque was converted into a museum (1935

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A.D.), and Sultanahmet Square was turned into an open-air museum and an archaeological park. After the 1980s, Turkish society has become a form of 'capitalist-consumer society,' and tourism has become an essential investment in capital-based policies. Hence, as the privileged area of tourism-based assets, the Sultanahmet district has been reconstructed as an authentic space (Gür, 2002). In Sevilla-Buitrago's study, Gramsci's and Foucault's readings of power gave key illuminations for comprehending spatial production. This paper used Central Park as an example of how combining their perspectives might help to explain the creation of instructional spaces and environmental hegemonies. Following the visitors' re-education at the park, they were expected to behave as orderly subjects in their communities. In 1867, the New York City Board lauded 'its impact as an educator of public taste', equating it to museums and encouraging the adoption of similar programs in other American cities. In a highly Foucauldian gesture, Olmsted noted that visitors gradually adopted governmental attitudes (Sevilla-Buitrago, 2016). This paper first studies the Foucauldian view to propose a conceptual framework. Then this analytical toolkit is applied in an appraisal of spatial discourses in Naghsh-e-Jahan Square of Isfahan.

MATERIALS AND METHODS

Archaeology

In the 1960s, archaeology became a central concept in Foucault's work. 'Archaeology describes discourses as practices specified in the archive element.' Foucault described the archive as 'the general system of the formation and transformation of statements. Using archaeological analysis, Foucault traced the change in discourses/knowledge through three broad historical periods, which he dubbed epistemes (Elden, 2001, 95), including the Renaissance, classical, and modern. During the Renaissance, according to him, there was a notion of 'similarity' and 'resemblance' between words and things. It is said that 'the universe was folded upon itself, and everything on earth was an image of the supernatural and the celestial world' (Foucault, 2005). With the commencement of the Classical Age (seventeenth century), this episteme was displaced by a new one in which the relation between words and things was regulated by 'representation.' This epistemic shift occurred when knowledge was bordered on being translated into scientific knowledge through the application of spatial parameters. Therefore the seventeenth and eighteenth centuries had general grammar, natural history, and the analysis of wealth, while the nineteenth century had philology, biology, and political economy (Elden, 2001, 97). In biology, for example, the spatialization of items (plants) has progressed to the point where the classification principles (numbers, proportions, relations, weight, and height) have become part of the plant's structure (West-Pavlov, 2009). The development of external spatial configurations and the spatialization of internal mental imagining (in terms of classification and boundaries of knowledge) were used to generate knowledge. For example, in the clinic, the question 'What is the matter with you?' was replaced by another: 'Where does it hurt?'. As a result, partitioning the clinic's space to serve the needs of the new medicinal discourse and localizing the body as space in it was fundamental (Grbin, 2015). Accordingly, language was superior in the classical age because objects were classified through its sign system. In the classical era, representation broke its direct relationship with external phenomena and became an abstract affair. The mission of language during this era was to portray everything that could be represented. However, there was no difference between the nature of the subject performing the representational work and the object being represented. In the image that language provided, human nature had no superiority over the nature of things (Kelly, 1994). Therefore, according to Foucault, since a human being cannot be the subject of representation, he cannot yet appear in the realm of knowledge. This kind of discussion was postponed until the third period, the modern era (the nineteenth and early twentieth century).

Genealogy

In his archaeological study, Foucault sought to analyze the rules of discourse formation. However, in the genealogical survey, he decided to reveal discourse emergence conditions via non-discursive practices like mechanisms of power (Foucault, 1995). Genealogy is sometimes mistakenly thought to be a substitute for archaeology. It is preferable to think of them as two halves of a complementary approach that work together. Foucault gained some key insights by employing the concept of power as a tool of analysis. Three points must be made. First, Power must be seen as a strategy rather than a property, and it must be exercised rather than possessed. This means power is frequently impersonal, and rather than emanating from above, it must be viewed as distributed across the social body. Second, because power pervades society, a 'microanalysis' is required to investigate its workings.

On the other hand, Foucault has been criticized for concentrating too much on the microphysics of power and ignoring the wider picture. Third, Foucault strived to portray the creative, productive sense of power instead of only capturing the strong, oppressive sense of power (Elden, 2001, 105-106). Foucault remained away from the idea of the state. As the state ontologically has no essence, its analysis necessitates explaining its structural effects rather than its material existence (Mitchell, 1991). Therefore, instead of abstract concepts like the state, the domination techniques entail inquiry to understand how power is put into effect (Foucault, 1980, 101). Foucault traced the significant origins of power through history by concentrating on sovereign power, disciplinary power, and biopower.

Sovereign Power

Concerning how power was put into effect when the sovereign

reigned supreme, Foucault maintained that the sovereign was regarded as the 'father of the Roman family' and had the right to use hard power over his subjects during ancient times. But during the classical era, his ability to wield power was limited to asking them to sacrifice their lives to protect his principality; therefore, the sovereign 'wielded an indirect power over their life and death.' The sovereign still kept an indisputable right to practice power over his subjects in certain conditions. Prompting the sovereign to employ punitive measures against the culprits was evident in situations characterized by a threat to his authority (Foucault, 1978, 135).

Disciplinary Power

Foucault concluded that with the lapse of time, hierarchical power structures had paved the way for more subtle mechanisms and techniques of domination (Foucault, 1980, 95). Considering the advent of this new phase, he pointed out the significant role of disciplinary mechanisms in administering societies. The gist of this tactic is the institutionalization of power, which involves the acquisition of obedience through techniques of discipline rather than brutal coercion. Through 'the training of behavior,' Foucault argued that the social body is organized strategically more efficiently and economically less costly. In this new disciplinary framework, institutions like clinics, asylums, schools, and prisons performed major functions because they helped create the 'right individual' through corrective measures. One of the main features of disciplinary power is its application invisibly. According to Foucault, before the eighteenth century, sovereign power was exhibited through the manifestation of the power of kings' domination and the 'gallows' view (Foucault, 1995, 32-69). Therefore, those who underwent this power could have been left in the background, even be invisible. However, this model has been reversed: the new disciplined power necessarily exposes and identifies those considered the subject of the order, while the powerholder remains invisible (Fontana-Giusti, 2013).

Biopower

Foucault referred to the new technology of power as biopower, which refers to 'the administration of bodies and the calculated management of life' (Foucault, 1978, 140). Since biopower deals with populations' welfare, governance based on biopolitics needs close attention to factors like disease, hygiene, and sexuality, known as 'regulatory apparatuses (dispositifs)' technologies to supervise 'a biopolitics of the human species' (Senellart et al., 2009, 378). In this biopolitical framework, life becomes the referent object, and individuals tend to be treated as species and seen as 'man-as-living-being' instead of 'man-as-body,' prevalent in disciplinary societies (Foucault & Ewald, 2003, 243). As Gordon put forward in 'modern biopolitics,' 'Individuals have begun to formulate the needs and imperatives of that same life as the basis for political counter demands' (Gordon, 1991, 5). In social systems where biopower is common, individuals become exposed to different subject-forming mechanisms. In this era, we are not confronted with repression but rather with control by stimulation (Lukes, 2005, 9). From a Foucauldian perspective, these three power mechanisms are best understood as coexisting in the social body (Dean, 2001, 122). Because biopolitics objectives in liberal societies also need the sovereign's coercive and disciplinary power, they fulfill complementary functions. However, biopower separates itself as a constitutive force with positive and productive features. Table 1 shows historical eras regarding the impact of power from the Foucauldian view.

Research Methodology and Conceptual Framework

This paper employs Foucault's epistemological framework as the theoretical basis of analysis, as shown in Figure 1. As stated by Foucault in the book The Archaeology of Knowledge

Table 1: Historical eras regarding the impact of power from the Foucauldian view

Era	Episteme	Power	Dominance	Control	Individual	Force
Renaissance	Resemblance	Sovereign	Direct power of a king	Repression (outside)	Body	Punitive
Classic	Representation	Disciplinary	Institutionalization of power	Panopticism[1]	Body	Corrective
Modern	Critique of representation and presence of human	Biopower	management of life	Stimulation (inside)	Living-being	Regulative

(1972), "knowledge" and "reality" generate discourses that are inextricably linked to power exercises. Power and knowledge are mutually constitutive and inclusive. Knowledge serves and regulates power by amplifying it and hence appears as a symbolic kind of power (Gür, 2002). In Foucault's concept of power/knowledge, space is denoted as the medium of - and the instrument for the practice of power, a power whose strength lies in applied knowledge of spacecraft (Grbin, 2015).

Case Study: Naghsh-E-Jahan Square of Isfahan

Historical evidence confirms the significance of this place from the Seljuk era2 as a state garden (Honarfar, 1965). Until the reign of Shah Abbas (I), the fifth Safavid king, who was also called the second founder of the Safavid dynasty, the Safavid dynasty's halcyon days emerged after a period of turmoil. He ruled for forty-two years (1587-1629 A.D.), and during his era, economic growth began with scientific and artistic excellence and political authority (Haji Ghasemi, 2007). The first measurements of Naghsh-e-Jahan Square developments began in 1591 A.D., before the transfer of the capital from Ghazvin to Isfahan. These measurements include the construction of Gheisariyeh gate in the north of the square, flattening of Naghsh-e-Jahan square for playing polo and horse galloping, Ali Ghapu construction on two floors as a royal court entrance, creation of green spaces on four corners of the square, and an enclosed body of the square as the porches around it as well as a Bazaar behind the square (Shahabinejad, 2019). After relocating the Safavid capital to Isfahan in 1597 A.D., Naghsh-e-Jahan Square was further developed. In 1602 A.D., after constructing the chambers facing the square and then adding a second floor above these chambers, Shah Abbas (I) moved the tradespeople in the Atigh Square to the new square (Galdieri, 1970). The construction of Sheikh Lotfollah Mosque on the east side of the square, adding three more floors to Ali Ghapu Palace, and completing the entrance facade of the Abbasi Jame Mosque are other measures taken by Shah Abbas (I) (Fig. 2, 3). In the 1630s, Shah Abbas (II) was enthroned; during his reign, he completed the construction of the Abbasi Jame Mosque, and the veranda was joined to the palace.

RESULTS AND DISCUSSION

Spatialization of the Policies of Islamization in Naghsh-e-Jahan Square

During the Safavid rule, the Islamic discourse (the Shi'a Twelver sect) was declared the country's official religion. After nine centuries, an independent national government was established in Iran. The creation of Naghsh-e-Jahan Square in the Safavid era and during the reign of Shah Abbas (I) was influenced by the sovereign power. At that time, the king was considered the shadow of God, so all the royal and religious symbols were gathered in Naghsh-e-Jahan Square. As an illustration, everything that needed to be praised was displayed in this square, but the critical point was showing the king's power in connection with religion. According to Chardin and Samson, in front of Ali Ghapu Palace in the square, there was a place to show one hundred and ten cast-iron cannons from Shah Abbas's trophies in the battle with the Portuguese (Fig. 4) (Chardin, 1995, 1426; Sanson, 1964, 72). Honarfar mentioned that one hundred and ten cast-iron cannons refer to Imam Ali3 regarding the Abjad numerals because Shah Abbas (I) had a special devotion to him (Honarfar, 1965, 420); thus, the display of power showed Shi'a discourse. Chardin also referred to a large gong clock above the Gheisariyeh gate (Chardin, 1995, 1438), and Careri considered it a gift from the Christians of Hormuz City to Shah Abbas (I) (Careri, 1969, 80). Therefore, the square was a place to show off the spoils of war and the king's gifts. Shah Abbas organized ceremonies such as lighting, fireworks, polo games, and Ghopogh throwing (Falsafi, 1965, 286, 305).

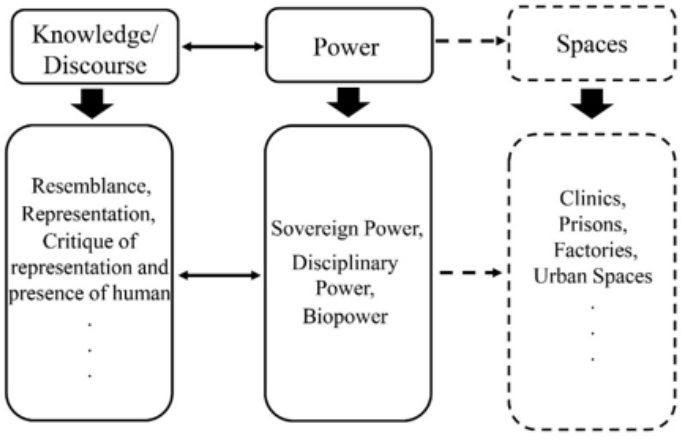

Fig. 1: Conceptual framework

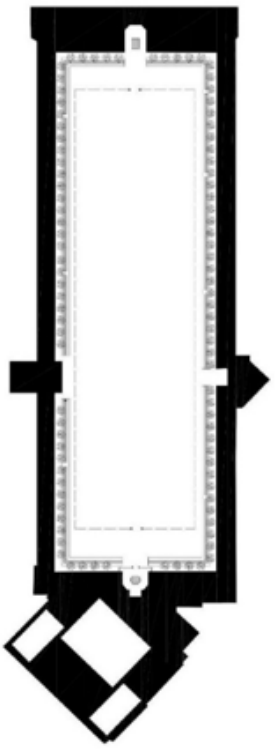

Fig. 2: Naghsh-e-Jahan Square in the Safavid era: Sheikh Lotfollah Mosque on the east side, Abbasi Jame Mosque on the south side, Ali Ghapu Palace on the west side, Gheisariyeh Bazaar on the north side, and polo ground in the middle of the square, trees position and a stream around the square are displayed (Shahabinejad et al., 2017)

Fig. 3: Naqsh-e-Jahan Square in the late period of Shah Abbas (I) in Thomas Herbert's travelogue entitled "The Meydan or the great Market in Isfahan" (Homayoun, 1976).

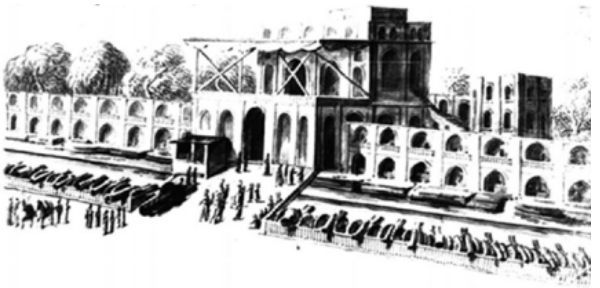

Fig. 4: Drawing by German designer Gerard Hofstede Van Essen, in 1703 A.D., during the reign of Soltan Hossein, in which details of Ali Ghapu, the gardens behind the square, as well as the spatial arrangement of cannons in front of it are displayed. Wooden fences are in front of the cannons, on which the tubes of cannons are placed (Radahmadi et al., 2011).

Lighting and fireworks have been remarkably interesting for Chardin. He pointed out that such lighting cannot be seen anywhere (Honarfar, 1971). This incident was exhibited with full authority in the square and changed the square into a scene of international competition. The polo ceremonies were used to show bravery, strengthen the military corps, and train agile riders, and they also tried to emphasize the importance of this ancient sport in Iran (Fig. 5) (Falsafi, 1965, 286, 305). The king ordered to fill the square's ground with pebbles for horses to move quickly (Figueroa, 1984, 212; Della Valle, 1969, 38). In this period, sovereign power mechanisms acted as instruments in administering populations. For example, Shah Abbas (I) ordered people to attend such ceremonies and occasionally invited his foreign guests to the palace's veranda on the west side of the square to see the events (Falsafi, 1965, 304-305). In his travel piece, Sanson referred to the formal competitions,

Fig. 5: The entrance of Gheisariyeh Bazaar and the northern gate of polo, designed by Chardin in the seventeenth century (Honarfar, 1971)

encouragement, and donation of a gift by the King of Safavid to the winner of the competition. On the other hand, Naghsh-e-Jahan Square has also been considered a commercial space to the extent that Hofstede, a German designer, and Herbert, an English tourist, have introduced it as a square market (Radahmadi et al., 2011; Honarfar, 1971). Herbert called it the world's largest square market and considered it six times as large as the royal square of Paris (Fig. 6).

Fig. 4: Drawing by German designer Gerard Hofstede Van Essen, in 1703 A.D., during the reign of Soltan Hossein, in which details of Ali Ghapu, the gardens behind the square, as well as the spatial arrangement of cannons in front of it are displayed. Wooden fences are in front of the cannons, on which the tubes of cannons are placed (Radahmadi et al., 2011).

Spatialization of the Policies of Modernization in Naghsh-e-Jahan Square

The beginning of the discourse of modernization in Iran coincided with the ruling of the Ghajar Dynasty (1794 -1925 A.D.). There were three reformist currents during the Ghajar era (Abbas Mirza, Amir Kabir, and Sepahsalar); the second one is the most important in every aspect. Abbas Mirza was the crown prince of Fathali Shah from 1833 to 1897. The modernization of Abbas Mirza merely emerged based on a reactionary response to the inability of the old Iranian army to resist the new Russian army. Its main focus was the development of a new institution or modernizing the army. However, as information was transmitted to the Iranian royal family by agents who were sent to Europe, it expanded the 'institutionalization' from the military to the social and civil spheres making it possible to understand that the basis of their society and government is also based on the institution (Mansourbakht, 2009). The next wave of modernization began with the reign of Nassereddin Shah (1848-1896 A.D.). During this era, known as the Nasserian era, some reforms led to the Constitutional Revolution (1906). Two of his chancellors, Amir Kabir and Sepahsalar, played a special role in the meantime. Amir Kabir was the chancellor of Nassereddin Shah

Fig. 6: Establishing the vendors' areas and general market in Naghsh-e-Jahan Square during the reign of Soltan Hossein at the end of the Safavid era. Ghopogh's beam and vendors' tents can be seen (De Bruyn, 1732).

from 1848 to 1851. His modernization, unlike Abbas Mirza's, included various areas. He founded Darol-Fonun (1851 A.D.) as the first principal non-religious school. During his era, the judiciary also experienced reforms such as establishing a court of justice, the treatment of lawsuits against the government, the reform of religious minorities' litigation, and the prohibition of torture (Vaghaye Etefaghiye, 1994-5, 32, 43). In evaluating the Nasserian era and its developments, the colonial roles of Russia and Britain should also be noted. The concession of the first European Bank, known as the New East Bank, to Britain by Nassereddin Shah (1868 A.D.) and Iranian familiarity with the new banking techniques (Ashraf, 1980, 58) is noteworthy.

With the development of institutions, disciplinary power became the utmost determinative power mechanism in the administration of society, and Naghsh-e-Jahan square was a manifestation of it. In this era, with the establishment of a cannon (toop) and a cannon-shooter in the field of government squares (Arg square), later called Toopkhane Square in the Nasserian era, public-government squares were converted to public-military ones. Naghsh-e-Jahan Square was also transformed into a public-military space such as the Toopkhaneh Square because the presence of military elements in the Safavid era was limited to a few cannons in the back of the wooden fences and just as a symbolic element, but during the Ghajar era, the barracks occupied most of the surrounding chambers (Fig. 7,8) (E'temad al-Saltaneh, 1985, 106; Curzon, 1970, 31).

During the Nasserian era, the insecure internal state of affairs, as the primary cause of the Toopkhaneh Square formation in the Iranian city, had been eliminated, and the deployment of cannons and cannon-shooters in the square did not have the security requirements of the past. Therefore, Toopkhaneh Square gradually became a spatial pattern during the Ghajar era, in which communication with the cannon was just one of its essential aspects. Similar squares in different cities during the Ghajar era were evidence of this claim. They provided the context for the institutionalization of power: Physical commonalities such as adjacency to the royal complex, the establishment of cannons and cannon-shooters around the square, and proximity to the newly established modern institutions such as the telegraph building (Najafi, 2012). In Naghsh-e-Jahan Square, there is evidence regarding a post office called Isfahan Central Office of Chapar Khaneh, built during Amir Kabir's ministry, and a bank can be seen on the map drawn by Sayed Reza Khan in 1923 (Fig. 9) (Maghsoudi, 2008, 14, 21).

The open space of Naghsh-e-Jahan Square has undergone many transformations during the Ghajar era. Historical documents indicate that by Mohammad Shah Ghajar (1834-1848 A.D.), the stream around the square had become arid, the trees had all been cut, and the entire open square had become

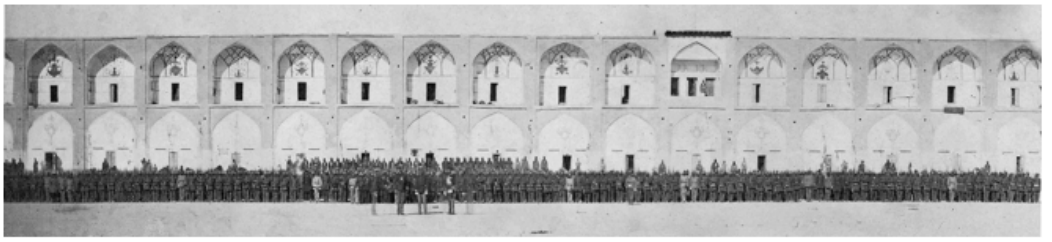

Fig. 7: Soldiers' morning drill in the square during the Ghajar era (Pahlevanzadeh, 2016).

Fig. 8: The army while parading in the square during the Ghajar era (Pahlevanzadeh, 2016).

an area full of sand and soil (Flandin, 2014, 125). During the Nassereddin Shah era, planting trees and creating a stream system around the square differed from the Safavid era, for example, a considerable portion of the area around the square was planted (See Fig. 10).

Spatialization of the Policies of Modernization, Civilization, and Nationalism in Naghsh-e-Jahan Square

The discourse of the Constitutional Revolution in the late Ghajar era (1905-1911 A.D.) and then during the first Pahlavi era in the reign of Reza Shah (1925-1941 A.D.) was constructed around notions of modernization, civilization, and nationalism. The first Pahlavi era was accomplished by replacing political centralization instead of decentralized Ghajar governance with two major aims: first, to control the scope of political-social inflammation resulting from constitutionality; second, the coercive institutionalization of elements of the modern society and the necessary institutions for the realization of modernization (Zahedi et al., 2017). The new centralist state was constructed on two fundamental pillars: the army and the bureaucracy. The new government's authority was exercised through military-based consolidation (Abrahamian, 2013), an instance of disciplinary power. At the same time, Reza Shah sought to modernize the country through statehood and sought to build a modern nation consistent with the plan of the absolutist government and its strategies. To attain this goal, the government employed two tools: an effort to import parts of the western knowledge and change the way of life and bio-behavioral patterns in Iran (Akbari, 2005, 223-232), which is a sample of biopower.

In the cultural politics of his era, urban areas and urbanization were considered a necessity in the development of modern

Fig. 9: The map was drawn by Sayed Reza Khan in 1923: 1) Gheisariyeh Bazaar; 2) Ali Ghapu Palace; 3) Sheikh Lotfollah Mosque; 4) Abbasi Jame Mosque; 5) post office; 6) bank (Maghsoudi, 2008, 22-23).

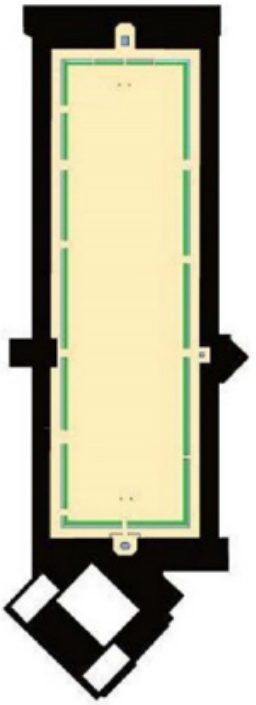

Fig. 10: The square in the late Ghajar era (Shahabinejad et al., 2017).

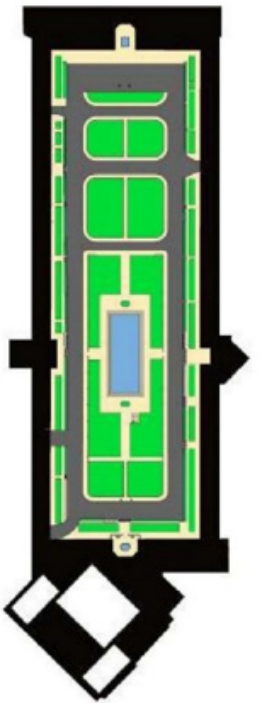

Fig. 11: The square in the late first Pahlavi era (Shahabinejad et al., 2017).

society. During his period, Reza Shah tried to develop urbanization (Zahedi et al., 2017). A standard European model for destroying old textures to create wide streets and perpendicular traffic arteries became common in Iranian cities (Pourmand & Etesam, 2010, 19). In this era and line with the liberal societies, urban parks were formed. Although the Ghajar era was the beginning of Iranian gardening inspired by western patterns, public green spaces (parks) were not considered until the first Pahlavi era (Habib et al., 2014). Naghsh-e-Jahan Square was also affected by these changes during the first Pahlavi era. At this time, to revitalize the square, it was decided that the square would be transformed into a park-like space by creating a large pond and large green spaces, and on the other hand, by creating asphalted paths, allowing the vehicles to reach all parts of the square. It was designed by Andre Godard in 1936 and changed the square site into a completely different nature from the situation before its Pahlavi era. Most of the square's open spaces were transformed into green spaces and asphalted paths for moving cars (Shahabinejad et al., 2017) (See Fig. 11). So far, these changes have remained; only the movement of cars in the square has been restricted.

CONCLUSION

The dialectical link between power, knowledge, and space was discussed by Foucault, who posited space as the most essential of all in any exercise of power. Power, according to Foucault, is productive. The knowledge or discourse of productive processes is a constituent force in a specific domain; it forms an organized space as a spatial mechanism of social control. In this sense, an urban space or a building with its historical features becomes both the cause and the outcome of the knowledge or discourse of the productive processes simultaneously. As a discursive representation, Naghsh-e-Jahan Square formulates the discourses of Islamization, modernization, civilization, and nationalism that highlight the ruptures in the continuity of the spatial-social-political history of this particular area. The formation of Naghsh-e-Jahan Square in the Safavid era was influenced by the political structure that constructed a centralist discourse that declared the political authority and the religion as equal and accepted them as sacralized. The Islamic discourse (the Shi'a Twelver sect) imposed the policies of sovereign power, distinguished by the manifestation of kings' power. In this form of domination, control is a form of repression.

Individuals are regarded as bodies, and the instrument of domination is punitive. As represented, the Safavid version of the square indicated a strong government desire to link between government and religion. So all the royal and religious symbols were gathered in Naghsh-e-Jahan Square. The ruling of the Ghajar Dynasty (1794 -1925 A.D.) in Iran, especially the Nasserian era, coincided with the dominance of the discourse of modernization, which led to disciplinary power. The exemplary institution in societies based on absolute power is the king, while in disciplinary communities, it is the army, schools, hospitals, and prisons through corrective actions.

With the institutionalization of power, without the need to manifest the king's power, new knowledge can generate a normal and disciplined life by the visibility of citizens. Naghsh-e-Jahan Square in this era was similar to Toopkhaneh Square. In which adjacency to the royal complex, the establishment of cannons and cannon-shooters around the square, and proximity to the newly established modern institutions were some of the physical commonalities. With the Constitutional Revolution and then during the first Pahlavi era, the discourses of modernization, civilization, and nationalism dominated. Following that, biopower emerged as a significant aspect of power in liberal societies in conjunction with disciplinary power. In biopower, people are recognized as living beings rather than bodies.

Thus, with life itself becoming the main reference in the governance of societies, individuals began to be exposed to a type of power that acts as a regulator rather than a punitive or coercive force. In this period, control is not introduced by repression but rather by stimulation. In Iran, the exercise of the new government's authority was accomplished through military consolidation, which was an example of disciplinary power. At the same time, Reza Shah sought to change the bio-behavioral paradigm in Iran to build a modern nation that exemplified biopower. In this era, under Western societies' influence and to encourage people to use urban spaces, Naghsh-e-Jahan Square was changed into an urban park. As a result, most of the square's open spaces were transformed into green spaces and paved paths for moving cars. This evidence reveals how in this way, the urban space of Naghsh-e-Jahan Square becomes an archive that juxtaposes the layers of heterogeneous information. Naghsh-e-Jahan Square is the material-visual form of knowledge of the productive processes through its archive structure, which is produced by and constitutive of politics. According to this research, urban space is not created instantly and with a single concept. It is, nonetheless, constantly reconstructed through processes emerging with the acts of discursive representations. It is a transformed and socially concretized space involved in the dialectical mode of spatial, social, and historical linkages. This dialectical relation connects the urban space to its past and future and makes it dynamic rather than static discursive representations.

ENDNOTES

1) It is a social theory in which all behaviors of individuals in society can be watched and controlled. People do not see the viewer in this control system but know that they are constantly being watched. [Panopticon is a type of institutional building and a control system designed by the English philosopher and social theorist Jeremy Bentham in the 18th century] (Fontana-Giusti, 2013).

2) Seljuq, also spelled Seljuk (1037—1194 A.D.), ruling military family of the Oğuz (Ghuzz) Turkic tribes that invaded southwestern Asia in the 11th century and eventually founded an empire that included Mesopotamia, Syria, Palestine, and most of Iran (Paymanfar & Zamani, 2019).

3) He ruled as the fourth caliph from 656 to 661 A.D. but is regarded as the rightful immediate successor to Prophet Muhammad as an Imam by Shi'a Muslims.

AUTHOR CONTRIBUTIONS

S. Paymanfar performed the literature review, analyses, and interpretations and prepared the manuscript text and the manuscript edition.

CONFLICT OF INTERESt

The author declares no potential conflict of interest regarding the publication of this work. In addition, the ethical issues, including plagiarism, informed consent, misconduct, data fabrication and, or falsification, double publication and, or submission, and redundancy, have been completely witnessed by the author.

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