A STUDY OF HOMO SACER EFFECTS IN THREE WORKS OF BAHRAM BEIZAI RELYING ON THEORIES OF GIORGIO AGAMBEN

Introduction

Giorgio Agamben (1942-) is the contemporary Italian philosopher and the most prominent figures in contemporary critical theory and the New Left's intellectual tradition. Usually he classified, along with philosophers like Slavoj Zizek, Badiou and Rancière as a critic of Western liberal bourgeois democracy and the so-called "postmodern movements". Terms such as state of exception, homo sacer, biopolitics is tied with his name these days thus it can be claimed that he is known more for his radical political views than his discussions in theology and philology. Agamben's fame is more of the same ideas that have been proposed in the project homo sacer

In the following article we are going to rely on a conceptual pair of bare life / political existence derived from the theories of contemporary Italian philosopher Giorgio Agamben, to review the three plays elected from Bahram Beizai (Arash, Azhdak, Bondare bidakhsh). Agamben to explain his views on the subject uses a Roman concept that its indication will be the key to our discussion. Homo sacer equivalent concept in Islamic law is punishable by death. Homo sacer is a person that can be killed and not get punished for. But according to the ruling order in a state of exception that person should not be killed. Agamben by relying on Walter Benjamin's eighth thesis calls this exception the rule of modern life and imagines all the people potentially in Homo sacer state. The same thinking was and is the ultimate goal of political theater.

Breht says" the truth is exhibited by the theater” survival of nation (or ruler) in performance world interpreted? How do Dramatic characters perform to introduce themselves as a bare life (Homo sacer or excluded) in a location (polis) which is the realization of their subjectivity?

Finally its worth noting that the political theatre is as old as the theatre itself. In all the periods of certain political history, theater was cursed and rejected and sometime totally prohibited. But theater has always been an instrument of policy, as well as policy has been the theaters subject, not merely been its only subject as policy is not the life’s only issue. In any case, breaking taboos in terms of political power is of particular importance that theater with an emphasis on mystery and metaphor has achieved this objective. Taboos power and its pressure creates aggressiveness between the individual and the community that should not be seen as fire and water against each other, these two affect themselves. The only difference between these two points is that public policy is involved in one's life but the person except in certain cases (or exception) can not interfere in politics. Political theatre by considering this liaison sees the end goal in audience thinking. As audiences thinks and achieve Events fundamental analysis, political theater has accomplished its mission (melchinger, 1988, Introduction).

Literature of study

Among the research done about the Agamben’s ideas these case should be pointed out: Alex Marie in Giorgio Agamben’s book (translated by Farhad Akbarzadeh, 1 Homosacer (a concept derived from the writings of Pompeius Festus in ancient Rome). In a general definition the characters of homo sacer can be defined as "excluded" from a society, the excluders that in some cases, their existence is necessary for governing. (Use of the term 'sacer' which has the meaning of sacred being and at the same time synonymous abandoned).
The ancient Greek for what we understand from word of life did not have a single word. They used two words within the morphological and distinctive semantic meaning took profits. “Zoe”6 that represents the simple fact of living and common with all living beings (animals, humans or gods) and “bios” implies a particular form of life for every individual or group. This contrast in modern languages gradually disappeared from the vocabulary (Agamben, 2008, p. 15)

As the definition implies, the common element between life and absolute life is zoe and bios particular form of life. When we accept the torn between a life spent on the meaning of life (Zoe) and civic life (bios), the violent result will be the emergence of something called “bare life”. For Agamben bare life is not equal to Zoe but actually is the political form of natural life. It should never be forgotten in reading Agamben’s views. Bare life is the product of life division into mere life and civil life. Bare life is like the life that has been politicized immediately but has been left out of the city. But having the competence form of life for the city (population) ruling out the mere life and not removing it means destroying (with loss of common element of life there would be no life) and merging it at the same time. This is where mere life becomes bare life and turns into civil life (political character). The polis/city (in the Greek sense) has to capture life. In Agambens view this kind of life has never been inseparable from its shape. With this interpretation the question is what kind of life is this; the life that its main problem for living, is living itself. In Agambens words law in the modern world, in the beginning with a specific mandate about the people merges them and says they are regulated. But on the other hand with removing them from laws aid and taking a neutral stance against their death takes them out of its domain. This way of law interacting with people of ancient Rome was an exceptional situation but today it has become a rule in our lifestyle. The law applies to us but do not support us. As Slavoj Zizek say about the concept of homo sacer:

The distinction between those who have been included in the legal order and Homo sacer isn’t purely horizontal distinction or the distinction between two groups of people; but more and more vertical differentiation between the two modes in accordance with together to deal with the same people as well. In short, the law, treats Us as citizens of subjects of rights, while at the level of its supplements, in this level of the undisputed hollow law, they treat us as Homo sacer (according to the Santner, 2014, 169 pp.)

For example, in our country, last year (2017) news has been published about several workers getting flogged; workers getting whipped for protesting against their wages and living conditions. Here, the law is applied on these people and brought them under the pretext of protesting and disrupting public and private order of factories and sentence them to flogging. In this position, a
person is integrated in the law and the law is applied to him. But the law is powerless as supporter. If we ask the law how these persons with disabilities are going to live and provide for them and their families, it either all silent or set of half baked talks that the financial value of them isn’t enough to provide for a single day in the life of a worker.

"Marivan varia ghaneh" as “kurdish woman as homo sacer” article points out the reason for exclusion and degradation of women in Kurdistan to a zero degree of social status as concept of “honor and chastity”.

"Honor and chastity" are two concepts that can continuously create special "Homo sacer" women’s Homo sacer . These two concepts can take "Homo sacer" out as an exceptional and rare situation. "Honor and chastity" can turn “becoming a homo sacer” into daily phenomena or likely to become open to any woman who is accused of doing something wrong. "Honor and chastity" can turn a meaningful and protected life into a "bare life". This phenomenon is a phenomenon in Kurdistan and its gender-based to the core and it pointed to women in the first place. someone who is seen and imagined as honor suppressor is the female sex. the male sex is seen less a someone who violates honor and chastity. In another sense identifying who in our society is "homo sacer" is in direct connection with a person’s sex and the one who is primarily a "homo sacer" is to be female (Vorya Ghaneh, 2014, p. 3).

Agamben in Homo sacer book concludes that right and other violence are not clearly distinguishable. In terms of biopolitics regime all potential subjects are homo sacer (Agamben, 1998, p.115). In other words the laws abandon and expose all the citizens if not actually, at least potentially to violence which is the essential and constituent condition of political essence. He believes, like Primo Levi, some kind of a witness or a testimony in the exposed embodiment of the figure is there. Homo sacer is some kind of an impossible testimony. It means the facts that he testifies are completely depleted or as levy quotes they are overwhelmed.

Homo sacer once returned to its right place where it is not subject to the criminal law and not worthy of sacrifice, shows the figure of the early life that is subject to the curse of the ruler and preserves the memory of the initial abandonment that made the political dimension that was constructed first once through it. Sanctity of life, which these days invoked as an absolutely fundamental right against the governors power, in principle it manifests lifes allegiance to sovereign power over death and life exposed irreparable relationship based on relaxation... (Quoted by Santner, 2014, p. 167)

Santner in an article (miracles happen) believes that a miracle in life happens when this impossible testimony, the crazy testimony, can be uttered. In Agamben’s view life from the beginning is just as the counterpart of power that is threatening to death, appears in the text of the law (Agamben, 2008, p. 17). Threatening power (emporium) or the absolute and perpetual power that determines the potential of state power, in this time is not based on political will, but on bare life. Bare life as far backed to subjugate the right of the ruler over life and death. This support starts right from the moment of exception (ibid., P. 18).

The point of departure of discussion of Homo sacer book is about biopolitics and physical paradox of sovereignty. That the ruling sought simultaneously inside and outside the judicial system state that the concept of “governors exception” is summarized. Agamben by borrowing from the theory of Carl Schmitt in The Concept of the Political book, (Ruler is someone who decides on the exceptional matters=sets the exception) points out that an important aspect of the state of exception is the possibility of self-rule and judicial power, meaning and the authority of the government. According to Schmitt, the ruler while deciding in the state of exception, create conditions and ensuring that Law needs for its credibility (Agamben, 1998,p17). Agamben in Homo sacer concluded that what is banned and ostracized within the ruling structure has been subjected to life and Writes: “Life... is that element that, in exception finds that it’s the closest possible state to the ruler (idem, p 67). In such a situation “laws” double and match is life. Even in a situation of force (the channel) is not absent without content, but also devoid of any meaning and positive content and in the process, and their execution was suspended.

Finally, in view of Agamben, the ruler is whom all men towards him are potential exclusion (Homanis saceri) and Homo sacer is someone that all human beings acts toward him as a ruler. Agamben argues that Homo sacer is one of the founding figures of the political order. That humanity is reduced to bare life that can be killed without fear of punishment. (Reinhard, 2014, p. 35)

Data Matching

Arash as a Homo sacer

Agamben In 1993 wrote an article entitled "Beyond human rights," that according to the theories of Hannah Arendt 7 about refugees and social relations 8 criticizes human rights and the relationship between citizens and non-citizens. In this article, referring to World War I, and even after with The fall of great empires Ottoman, Austria, Hungary and Russia, peaceful agreements brought the world new order, said some governments regardless of the reason separated its citizens and civil rights and rejected them and all this occurred under the banner of the law. This was pioneered in France in 1915. In The country citizens born in enemy territory that had French nationality were rejected. Belgium in 1922 repealed citizenships of citizens who, according to the government during the war imposed “anti-national” acts, and the Fascist regime in Italy imposed law with the same content as well about

7 (1906 - 1975) German philosopher and historian
8 The article (we refugees) was written in 1943; the year when European intellectuals due to the conflict of the First World War immigrated to America. Those who had to write in another language that is not their language. Hannah Arendt is one of them. Arendt in this article is speaking about the phenomenon of (refugees) which is spreading.
citizens who consider them not worthy of the soils. This political game finally in Germany with the announcement of the Nuremberg laws, divided citizens into two categories; full citizens and Citizens who had no political rights (Agamben, 2009, p.28).

In Arash play this happens to the main character. Arash the stabler9 was rejected of his territory because in particular moment, ruler of Turan decided he must replace the previous archer and the Iranian commanders cannot stand against him.

King of turan said calmly (with a furious gaze) asks: what’s your name?

_ Arash!

_and you are that archer (Beyzai, 2004, p26)

He issues the first command and trembling shadow of his wooden leg of Iranian commander on this side of the border protects this order.

Then a few shadows in the fog Spooky! They observed as a group of soldiers go to Arash; Sneaking in with a handful of rocks; and began stoning. And they shamelessly draw their swords and start shrieking (Ibid., P 33).

General10 is partially disabled, who cannot even pursue Kashvad to shoot an arrow. Beizai correctly depicted him with a wooden leg; a foot that with a blow will be separated.

General says: Now command.

Kashvad growls: I will not obey ...

-O’ man! Paladin of daunting! You’re Arrow and string! This was an agreement!

And Kashvad stare in his eyes and says: I didn’t agree to anything!

(Then kashvad breaks the arrow with his knees and throws it away), (ibid., P. 22.)

The common language between Arash and Turan is the first reason for his rejection. As the General hits the ground fatally with sword and spins madly around, considers Arash a traitor.

- I did the great ignorant act. I heard that you have been before us in this country and I didn’t reckon. I saw that you know their language well and I did not know (so it stays with pain) I’ve given you my jewel! Why did you deceive us? (Ibid., p. 30)

But in this situation no one should kill him; his survival is the key to keeping Iranian territory.

-Arash looks sharp at the sword in the sky, and hears a roar in the wind. Opens his eyes, and he was shielded by one of his chiefs. And he says to General: halt my general. If you harm a hair of this dog, that crazy maniac will start a blood bath! (Ibid, p. 22)

At the beginning of this article we mentioned that the exception will be applied to the law, but through deeds more often than others, through retreating and turning away (Agamben, 1998,p18). Arash exactly been suspended; while all eyes are on him, but they are turned their back to him.

-The scout man becomes the shadow between Arash and the sun

- Hey Arash this arrow...

Arash complains hard: I didn’t tell them that Hooman is alive

And he gives him a despicable look: it is well known...in our hearts he is alive (ibid, p18), (A suspension that alienates himself.)

Now he (Arash) stands against Arash. He looks at him and both start walking. No other steps are longer than the other one and the wind blows their hair both equally.

- Don’t come with me Arash, stay away from me. You infect me with yourself.

- Where should I stay Arash! You only have me! Where are you going to escape from me! (Ibid, p.39)

Arash witnesses the fact that he has disappeared in. His know Hoomans11 secret. he has seen his archery secret but no one believes him. arash experience something that is supposed to be gradually clear to others. Violence and the fragility of relationships and the abolition of the principle of citizenship, which has been implanted territoriality. This can be understood from Kashvads words. He is the pessimistic philosopher of this text, sees neither light in the future nor joy in the past.

_ before this wasn’t there slavery?

_one mile is a simple thing, but now a country is gone...

_defeat doesn’t know us, we were defeated before this

_this arrow doesn’t change anything, and that day that servants are servants to anyone, o’ Arash think about captives! (ibid, pages 22&38).

History of political philosophy tells us that the birth of the soul in a state (or territory) ensures that we are citizens of a country, that in principle we are in a trinity like this.

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9 Stabler is the one who takes care of the horses. Arash in this play is a man of the common people, not a known myth in all minds.

10 This character reminds Assadollah Alam’s said to the lead author of this study. He was Prime Minister at the time of Mohammad Reza Shah has said about the foreigners’ rule over this land” they could grab the power from me as well...” (quoted by Bozourgmehr, 2001, p. 320)

11 He is an archer who takes refugee in the enemy army in order not to die in the war. In fact the original traitor of text he is, but no one believes Arash and every one considers Homan as a martyr. After shooting of Arash by order of king of Turan he died under the hooves of horses and Iranians never consider him a betrayer.
The government is at the head of affairs and to determine the system, a nation that has a direct link to meaning the birth and homeland as a place to launch the laws of the state/nation. But when a rupture happen, this principle undermine. In Arash play two sides of the triangle is about to collapse, government and nation; a nation captive to war and a state torn, that according to Kashvad, is equal only in failures; Remains only the country which is also at stake. Meanwhile, to revive the three vertices, exception is required to be maintained by virtue of his rule. Arash is the best option for this failure. Stabler who calls himself servant of this land and chosen to be the exception to bring back principle to its origin with his failure. He pushes away Kashvad and starts walking.

He shouts: think about the captives! Arash gets hard as stone: Who thinks of me? No going back for me paladin. I'm a man of honesty and abstinence, and you don't want to hear my words. (ibid, p38)

Arash In this temporary situation chooses the path chosen by others in order to save the principle that led to his subjugation. He is evasive of people, of the government men; do not know about the land. Only wants the death.

Keshvad looks at his right hand that: O Arash! You aren't a good shooter! So why are you shooting? And Arash cries: Hoping to die (ibid.).

Exception in this situation is disturbing the tranquility of human rights. When one apart from any valuable trait and position has humane and sacred rights, humanity and human sacred right is meaningful. Otherwise the provided law of citizenship will be supported by absurd law. He can be considered the first eliminator of the Holy Trinity political philosophy; when his shadow in Trinity is reflected in this way.

Laws that can in drunken hood merge the stabler and his simple life in the political life and preceded him as a homo sacer, it has produced a bare life that has gone from the fringe and is the central figure and hero of the political history of the world of the text. "When she is abandoned from the right of citizenship in the land of his birth place is truly sacred. Sacred is a concept that was considered in ancient Rome; the righteous man who is destined to die "(Agamben, 2011, p. 33).

The noteworthy point is the death of Arash. He is shooting the arrow not with his arm, but with his heart and people who has avoided him before now is waiting for his return. Death of stabler Arash makes a mythical Arash who is in a situation different from the previous one. But the significant thing for us _ and perhaps for Arash- is the same initial state. There the life of Arash without any pre-assumed quality was not admired by people of their land, and only by the decision of a man outside his borders have rejected from political rights.

**Azhdahak as an exception**

Agamben in his essay of 'Beyond Human Rights' (1995), is quoting a point from Hannah Arnet that referring to it will be breakthrough of our analysis. He writes "for her_refugee _ history is not a closed book ... refugees who are displaced from a country to another, are pioneers of their own people" (quoted in Agamben, 2009, p. 26).
Azhdahak is like Sisyphus narrator of his fate and like Prometheus with piteous homesick, the story narrates.

O’ night, I was sad upon a man with a pure heart; that have a home on borders of day and night I had a green plain and large farm. I was somewhere in the field that was both day and night. And in this green earth at the dawn of sun, with my voice, the roses grew. And in this green and big field of mine that farmers sang their songs in praise of the good raining clouds. My field was though and I had a home in this plantation (Beizai, 2004, p. 4).

He lived with joy in his homeland. As long as the king Yama banish him away from his land. Yama as governor took the reins of this field.

That day when Yama the king step in our land, forget it! That day my borderer father offered red wine to him and Drunk Yama and very drunk tore him apart to look which one is redder, blood or wine. And I told him: grief upon you that filled our house with sorrow. Said to whip him ... (ibid., P. 5)

Azhdahak accepted the whip and then preferred being refugee and homeless in the far and nearby cities to return home.

If two roaring snakes grow out from my shoulders, black and red, with blood and the pain, and I looked at her and sank in tears that it was the snake of hatred. So I thought unfathomable. I thought to a territory in distant and empty ... and I went to distant lands (ibid., P. 6).

Indeed, he is a pioneer of people of his land; people as a subset of their people under government. Those who were spectators of whipping Azhdahak later experienced the same that Azhdahak had experienced.

It was the city! I looked ... I saw them that their faces were bloody, and passed by my side. And they who were mad, screaming. And no one was ombudsman! ... And a whip that went up and up. And landed on the back of tired city again! And a cry that I heard saying, Oh that moment ... that I knew no one ... (ibid., P. 9).

He takes in the way of distant land where he is trying to find a place for their existence. But this is not possible.

He went all the way to his grief. And on the way sang the pain songs. Went so far reached dry land ... men cried in bitter .... Ay the empty scary grave! I'm tired of sadness. Snakes and I have come to consign my inner snakes to you ... Scary empty grave opened his mouth and said: I do not want your snakes without you, and no one could bury his inner snakes before himself (ibid., P. 7).

So he heads toward the nearby city.

He saw the nearby city that was off. And saw the hard gates of the city opening. Man shouting bitterly that: Ay the opened hard gate! I'm a chagrin tired and have come to the city to make your house ... the hard gate opened its mouth and said...You are a good feeding for snakes of our city (ibid., P. 8).

Azhdahak’s taking shelter in other cities is not possible, because he is trying to fit in a phenomenon that has no place in the near or far or his own city itself. To stay in other cities, being a human is not necessary, being the resident is required. This will be possible by birth in the territory of the city; birth immediately changes one to the nation and one of the heads of the trinity is state, nation, the land. We mentioned in the previous section ... and which may be observed in the history - may a country leave its legal citizens and by his rejection tries to keep its own system. But he was also second in such a situation in disturbing the tranquility of the Trinity. Refugees with making a split between humans (Zoe) and citizen (bios) undermines the foundations of the Trinity and we know that the whole Trinity is creator of such a life.

What is noteworthy is that, exception of this text returns to his city. He left the temporary refugee status and continues as a non-citizen. Azhdahak once again thrust of political and social arena, but is not removed because:

Yama the king never laughs again and said: I have fortune tellers that my solutions are with them. He said, they called me honorable, if I kill you, I'd be dead (ibid., P. 14).

Non-citizens have permanent resident in the city, but are denied of any demand of right. They neither want nor can be a citizen of the new government of the day. Azhdahak also is alive on top of Damavand but impris-
pered. He has an imperfect life and knows in survival of king.

Now I have on the shoulders, the mountain. And a city is under my feet. And people are asleep. Dead are in eternal sleep. And I am left alone with my dump cry. I remember crashing death-wind who told me: Azhdahak you will not die, unless Yama the God is dead. And I see the night, with all his weight landed on me. And I'm still alive! (Ibid., P. 16)

Damavand is as a place that will be binding part of his being. It has been considered as a place where to concentrate forces in the elimination of the state / Nation. A Camp- regardless of any name and specific location in the real world, is a place for the gradual transformation of citizens into bare life. This gradual transformation of the stage of the rejection of citizen has begun and continued to bring him to the status of second-class citizenship or nationality, deforestation. As far as considers an individual as an unsolvable problem, and pulls him down where is under security protection. This exclusion while integration is essential for the survival of the social body of government.

In such circumstances, the state's political-military system is built on a functional link between land tenure or finding specific location (land) and a determinate order (Nation), that is fulfilled through regulation and automatic settings and registration of life (birth or nationality) has step up to the period of permanent crisis and is up to take responsibility of the management of biological life as a duty toward his Nation (Agamben, 1387, p. 50). In the next section it will be explained this in detail.

**Bondarebidakhsh and the survival of the king**

In the "What is campsite?" article by Giorgio Agamben who has written it in 1994, is the main indication of the state / nation which is created to avoid compromising his security. Campsite is piece of territory (land) that is outside the normal legal system but not alien to it. In other words, as if the Military Order of the territory is determined by this left out part. Agamben has acknowledged on the notion that an actual location as well, the absolute most inhumane conditions that have emerged on earth, arises (ibid., P. 45). Agamben's follows in this interpretation, the spatial visualization of the government.

He in genealogy, of this place / space doesn't consider the hidden position of the modern political environment, the result of the ordinary law and believes that was not the result of the transformation of prisons. In this place people are involved in a state of exception that recalls a form of martial state. The centralized people should be under the protective custody, Bondarebidakhsh is suffered from such an imprisonment. The ruler, Jam, in order to maintain his position and the cosmopolitan cup sends him to invulnerable fortress and sees him from the cup.

I saw it! I saw! Now that is in a chariot; to the invulnerable fortress, and six spears around him. I asked him will be able again to make it? He answered not deserved more than this! (Beizai, 2004, p. 53)

And that is all crime. Then he should be in a place to ensure the survival of the king in a specified location, and be identified and monitored. According to Michel Foucault, discipline requires a mechanism that is applied by the game of sight. A system that enables it to describe techniques of being under sight, induce effects of power and against the means of coercion causes those who are under observations to be completely visible. During the classical era we have witnessed gradually the construction of these observatories of human diversity. Multiple techniques exist for plural and confluent protection, the eyes that must see without being seen, the unclear art of light, and the visible issue, they have created quietly a new knowledge about man. It is through technique for subjecting mankind and ways to use him. These observatories have ideal patterns: the campsite. (Foucault, 2009, p. 214)

The campsite is a fictional city that quickly is instructed and would have a new structure almost arbitrarily. Campsite is a place of great power. It is a graph of power that performs through the effect of public visibility, observatories that history of science doesn't praise them much, in addition to great technology and camera lens, and light beams that were part of the foundations of modern physics and modern cosmology. This place has meaning based on the principle of placing «encastrement». Campsites for almost ineffable art of protection have the same role that dark room has for the great science of optics. Then another problem arose: the architecture. An architecture which is no longer watches solely the (the majesty of palaces) or take care of outer spaces (geometry castles), but take control of the joints, and fractional the inner parts; in other words, in order that those who are there become visible. Rocks can be submissive and understandable, (ibid) and may be the invulnerable fortress architecture is the same status:

Oh invulnerable fortress that I have built you and now is my prison, bless me with a greeting! From the top of highest, watch me from the cloud on crust. Broken and crushed limbs ... I who unknowingly built a prison for me. That is not any other way out but death. Closed its doors to the world, the abyss of it are dark, narrow hardships, its ways end to hell, and corridors are dead-nested ... (Beizai, 2004, p. 53).

And it is written elsewhere:

O' invulnerable fortress! I’ve built you like a night that your pores are stars ... and I've put adobes into your floors by the number of days of the year. And I’ve written on your gate: lest anyone enters here! I made you like the building of world, your stairs by the number of twelve months of the year, and each has thirty steps by the days each month. I decorated a part bright green as paradise, part cold and dark like my hell. And you can see people and flora and fauna all as stone carve ... (ibid., P. 57).

The architectural of it can be viewed in this way:

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12 It dates back to the reign of Prussian.

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Panopticon or panopticism\(^ {13} \), is circular place that the tower in the center \(^ {14} \) is watching the prisoners; somewhere to restore order and arrest, which creates a state of constant and stable for person. A state that strengthens the consciousness of visibility and ensures automated operation of power; in other words, "the power of mind over mind becomes possible" (Foucault, 2009, p. 257). Mechanism of this type of architecture is that the imprisoned person is quite visible without seeing anything and the ruling _ or Police_ can see him without ever being seen. The best prayer is that Bondar said for people: lest anyone enters here! Bondar also is in such a situation. He is constantly thinking about the eyes that see him. So he tells his secrets to stones.

Of course, he sees me in a cup that I made it. Lest be happy to by suffering. So O’ happiness in Heaven, lend a smile on my face ... So come the Clement Stone that has a glassy heart... lest break that my heart is broken (Beizai, 2004, p. 62).

The realization of such places is possible only with a totalitarian ruler. But alas by deleting them (exceptions) the social foundation will not be organized.

I Jam, from behind the moon and the sun, said that I’m the best, people to come to me by their will without asking them ... and for three times the world darkened to them and for three times I widened the world for people, with lots of prosperous. And I got them all in the name of God (ibid., P. 56).

But the truth is that Bondar testified:

\(^ {13} \) The architecture of this place was designed by a man named Bentom and Michel Foucault in his book “Discipline and Punish” has devoted a chapter to explain its function. The interesting thing in this building is its open roof so that the light shines through in.

\(^ {14} \) When we consider the definition of invulnerable fortress by Bondar as a circle like the world (not in the spiritual sense) this type of architectural renderings will be close to it. With this architecture is indicator of a political utopia.
Figure 5. Source: writer

It is Hybrid\textsuperscript{15} place that is combined by both law and crime in itself. In this situation / location the detection of crime from law is difficult. What is deleted from campsite was captured outside. Precisely through deletion it merges. The state of exception is permanent. A situation in which law is suspended and combined with crime, anything is possible and the power will encounter the absolute bare life, without any intermediary. In this place the possibility of committing or not committing a crime don’t depend on the law, but also intellect and moral wisdom of male guardian _ or according to Agamben on the Police- a person who is temporarily governing authority (Agamben, 2008, p. 50).

That’s where even students can take the sticker and kill their master. Previously we mentioned that the ruling is a man who all potential men are excluded and homo sacer is one that all human beings act towards him as rulings. Agamben argues that homo sacer means the reduced humanity to bare life that can be killed without fear of punishment (Reinhard, 2014, p. 35).

... And before my death I hit the cup to the stone we both break! Alas… hail to your kindness that is hidden behind the rage and dagger! Now upon your dagger I found my reward (Beizai, 2004, p. 72).

The subject along with his relationship with ruling is neither dead nor alive. From the perspective of the life and death of the subject has a neutral status and thanks to ruling that the subject finds the right to survive or possibly die. Of course, the ruling cannot render a life as the way he gets. The right to life and death is always applied to an unbalanced manner. Always balance had shifted in favor of death. The effect of the ruling’s power is always applied to life when he was able to kill (Foucault, 2011, p. 320).

But Bondar before death of the experienced truth in his life divides it with his ruling _ though this reversed situation born out of ruling’s own imprudence_ where his student is sent to interrogate him and he took the cosmopolitan cup secretly to his master; hoping to discover the secret of making it.

\begin{footnotesize}
\begin{enumerate}
\item Hybrid or something that is made from several different parts
\end{enumerate}
\end{footnotesize}

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You are hurried Jam! You are also like us! Now you know how is it being under others sights! (Beizai, 2004, p. 67)

Jam understood that the equation of the prison is observation and protection counter wise. So they send a group for being killed and a group to be survived and these conflicting commands are from his being hapless to restore the situation to normal.

He won the cup… know someone is in rush with his death command, and someone is slower with command of his life. And if I rush toward the invulnerable fortress myself, knows that I go with my leg ... (ibid.).

But that is death of Bondar that returns to its original state. The power of keeping alive and killing is the right of sovereignty (Foucault, 2011, p. 321); the right to keep alive and to kill. Bondar in a place where has made it with his hands will change to a bare life that ruling thought, in the spirit of the Jam and the student’s body gains the right to kill her own.

\textbf{Conclusion}

As mentioned above, in sight of Agamben the bare life is a politicized and away from politics. Or in other words is a social position that is imposed to person; a life which is exposed to force- law and yet bereft of legal protection. This is an evidence of a threshold in which life is both within and outside the legal system and this threshold is place of the reign. Selected figures of this study are in this threshold. Those who have been subjected to force and violence are not supported by law. With the rejection from the city (society) lost their political existence and survival of sovereign (government) are suspended. The author of this study does not take this situation away from the life of the author Bahram Beiza. He spent his years of his youth (when he started writing “three reciting”) a period that day-to-day people miss their political rights and sovereignty by adopting the state_ safety\textsuperscript{16} was trying to get people out of politics, while for their survival was in need of their presence.

\begin{footnotesize}
\item[16] In terms of Agamben State -Security (security state) is a framework that is based on fear of citizens, and this fear must be preserved anyway. See the state of exception, translation of Pouya Imani, Reed Pub. 2016
\end{footnotesize}
REFERENCES
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