

The Motivation of Construction Khayaban-e- Herat (Herat Street)

Nazir Ahmad Rahguzar

Professor, Department of Painting, Faculty of Arts, Herat University, Afghanistan

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Abstract

After Herat had conquered by Timor his son ascended the throne in Khorasan. Herat was enclosed to AL-Krt square shape boundaries and was developed significantly to northern. North to south length streets were theme of gardens and architectural constructions.

The aim of this article is to get to know more about these streets as a link factor for constructions, streams and gardens of streets beside their role identifying and rating alongside history to get their unique-unity sense in the boundaries. The approach of this article is historical, descriptive, analytical and data collection both library and field. The historical aspect of research is derived from the historical books and its descriptive is taken from historical-descriptive books in compare with left arts in Herat streets.

It should be noted that Timor princes had high interest on art and culture beside their ambitions, fun and entertaining in which caused the mentioned streets to take the multi-purposes complexes and places as where to be a place of power display. Timor's garden establishment in Herat specially in streets were made for general and special places of poem, entertainment and promenade. The opening of streets in north and western north of Herat transferred from a commuting place to an entertainment and promenade destination with proper weather for various celebrations and ceremonies for different occasions. Undoubtedly, existence of uncountable cemeteries and graves in this area made it as a spiritual symbolism for Herat.

Keywords: Timurid era, Herat street, Herat urbanism, Timurid architectures, Herat

Problem Statement

Herat street was one of rear streets in which exists since before Islam appearance and since Islam appeared to Timor era it took its new version shapes and forms and experienced revolutions and transformations with subsequent governments. In an interconnected geography but unit there are historical complexes, graves, streams and houses in which represents their cause of formations, developments and necessity alongside of history with their importance up to know.

Importance and Necessity of Research

Since Herat street is still standing; it is known and used as a communication pass-way more and less. On the one hand it saved its historical constructions and streams since then but on the other hand they were left abandoned and hidden for many reasons in which there is necessity to be known more for the save of Khorasan Land historical palaces and constructions and introduce for the upcoming generation.

Research Questions

Main Question

What are the reasons behind this pass-way creation as an interconnected phenomenon among constructions?

Sub-Question

What is the influential role of geography on creation of such constructions?

General Goals

One of general goals of this research is to find a reason or causes in which made this pass-way to be created and the role in which made this to be an interconnected phenomenon among the constructions and their formations beside provision of new form of urbanization at the time.

Another goal of this article is to find the truth of geographical effect of Herat city for the provision of this city in which is known and famous for the perfect weather where located in the North of old construction of Herat city alongside streams and gardens. We want to know how much does the weather effect for the street formations.

Sub-Goals

Provision of resources to enrich and introduce historical cities.

Default and Theories

Historical books including Rozat-Ul-Janan, Rozat-Ul-Safa, Herat History, Abdul Rahman Jami Collection, Amir Ali Shir Nawaei Collection, and many other historical books in which remarks every place of the street with special descriptions of incidences occurred in the street, or describing constructions of the street but rarely talked about the existence. For instance, Khand Amir told about Imam Fakhr Razi grave as follow: "at the era on Fitr Eid at a Monday in Herat Land there is street in which is known for his grave and is a place for people patrols" (Khondmir, 1966). Or Saifi Herawi expressed about primary migration of a tribe to Herat for scared-running away of another tribe in which they were in dispute: "after years two brothers inherited near an alley and made a place in the street" (Saifi Herawi, 2006) and *Mowlana Abdul Rahman Jami* mentioned in his poets about proper weather in this street:

Isn't enough the breeze of Ferdows Shrine for us? To think of inherit for Herat Streets

There are tens of other books in which mentioned streets directly and indirectly.

Theories

It is estimated that the philosophy and general foundation of street's constructions (historical constructions) in Herat Street is under influence

of many factors even a few, including economic, politic, religion, power and culture.

Another perception is that the role and highlighted share of this city in the geography is interconnected boundaries but unit with proper location in a way that show the importance of this pass-way artistic usage.

Locating and Geography in Herat Street Formation

Available evidences states that the complexes and constructions in which destroyed as the result of Timor campaign and then rehabilitation and reconstruction of Herat complexes and constructions had begun after Timor conquered the empire and after that Shahrukh and his princes Gohar Shad Beigom restart city built up next to city development to the northern boundaries.

To talk about Herat, it is clear that the city was conquered of rehabilitation, repairmen and development to the northern side and west of Old city. In case Herat were stand still as Timor and Shahrukh rehabilitated it would be the military fortress and treasury centers. Main government resides moved to the garden palaces to the suburbs and population increased there and fulfilled the gap between city and northern mountain ranges. Ali Shir Nawaei the master councilor of Hussein Bayaqla made the foundation of his famous area and established schools, Khangah, Masjid, Hospital and his residence. There is no evidence to show that such rehabilitation and development was made by Timor ancestors. (Wilber, 1995).

Development of Herat specifically to the north had special motives including politics, economic, religious and Timor kings power shows and also highlights special roles of those who were active at their government structure including Amir Ali Shir Nawaei. The one who did not have any special official title like Mullana Abdul Rahman Jami accept their expert advices (Khoja Ehrar¹) and made their school, Khangah and garden: "the primary meeting of Jami and Khoja Ehrar around Injil Stream, Sheikh Naqshbandi found out about Jami talent and skills and the next day went to Herat street where Jami

¹ Sheikh Tariqat (Guiding Sheikh) for Naqshbandia were in Samarqand on ninth century

resided and satisfied him to make a center near where he lives including school, Khangah and Garden” (Mayel Herawi, 2010).

As it is cleared there are many people and factors that are influenced Herat Street formation and development but in all should not be forgotten that the supportive role of Timor princes as elders of area for construction and development were highly mentionable. The cause of causes in a way that Amir Ali Shir Nawaai as the minister of Sultan Hussein Bayaqla expressed about the Ekhlasia foundation in Herat as follow: “in 880 After prophet migration, the honorable Sultan gifted me a piece of land in Koshk Murghab(in which known as the Koshk Murghani) to make my residence palace and a small garden” (Wilber, 1995).

Factors for Street Constructions

There were three main factors for constructions in which were more highlighted and were penetrated to the behalf as well as Timor princess.

Rank and Role-Play

Economic and social factor did fasten complexes constructions and defined their shape and aspect beside their plan quality in combination with décor to find out their destiny. Although, only architecture plays the most important constructional role with responsibility of provision of verity for architectural theme, other aspect of construction and complexes are made just for the benefit of constructor (investor) and shows the requirement and condition of constructor from the complex. (Wilber, 1995)

“Regards to researcher this article means that Timor princes and their behalves plays the main role of this story undoubtedly regards to their rank and they put their financial effort and support with and considering omnipotent and well experienced architectures work. They formed the street complexes and played important role for resistance and life-long of other constructions and gardens”.

Motives

There is link between constructor and the plan in which would clarify dark aspect of constructor at their era and characteristic of construction in case they are found and interpreted properly. Generally,

social and economic factors for rural construction and architecture were helpful. As those art works are known via literature resources or other considering art works it is cleared that to understand clearly motives of some decade of Timor era there should be focused on the constructional activities in which were active. For better understanding construction making motives there should be a brief search to see if they were necessary (life requirement) or they were made just to replace the old constructions. Of course each constructional plan could have many factors and reasons and maybe the constructor made such plan to make a name for him/her-self as a famous in the history or may even be empowerment show. (Wilber 1995)

Religious Oracles

We should not forget the effect of religious-believes and oracles as the motive of constructor for charity constructions beside the high influence of social and economic factors as the charity construction chain in the regime. Among all the level of governor the feeling sense of original religiosity is connected to social civic respect for saints (Wilber, 1995).

Since Shahrukh was a serious Sharia follower, construction of complex in old city boundaries was more difficult in comparison with complex construction in Samarkand. In all, in case he wished to compensate for confiscated properties or in case there were no dedicated property, he would prepare legal license for environmental clearance for the construction works. Probably, this caused to create School and Khangah environment near Herat Arg (Herat castle). Regardless of the fact that the buildings are destroyed, this information expressed that these two complexes in front of each other on around the ways (Owkin, 2007).

It should be noted that, Gohar Shad complex was constructed out of the Herat city boundaries and in fact is separated from the primary Shahrukh complex and then other complexes were made out of the city with different importance cause and huger. Clearly there were perfect places for new constructions including around the north to Injil stream in Shahrukh era, and mountain bed in the north under sight of Sultan Hussein era. Here there, new huge gardens

came out where the streams of Injil, Joy Now (New Stream) Sultan Stream were located and all streams were drinkable and gardens were places for marriage ceremonies beside circumcision parties and a place for daily official affairs as well.

In huge development of urban suburb there are four mentionable factors. First the Timor sample in Samarkand, second, tight situation of inner city walls up to now and accessible lawn farms in north. Third, related to the construction in front of gardens, there were tendency for construction with well-planned flat and decorated outside with every-side view. Fourth, the motive of Timor for garden making in Samarkand and tendency to universal miniature art in fifteen's century in other word; garden-lover. It might not say that this tendency is different from being nomadic in fields. One piece of land in Baber presented that Timor era were on the side to keep the summer weather (Oklin, 2007).

None of Timor constructions is kept with its up to dated environment neither in Khorasan nor in Turan. Some of constructions in which were made in the areas once a time, now they are a single complex in which are in debt of their religious importance and their high quality construction. If their construction substances were of bad quality insurance, complexes and constructions might have many repairmen in every era. New era had cleared most of original civilization urban weave and left medieval works. By the way we can guest the main situation of old urban weave from the works left. Outer view decoration of all constructions tell that they were alone with no back-supports. Huge view might have been constructed in front of street or a square. Multi-Entrances for buildings show many accessibility of construction in which is a sign of its center-axis location for building. Resistance of medieval construction around a crossroad helped to survived the pass-way in a way that we are ensure about the constructions and works around the connective ways (Wilber 1995).

Market (Bazaar) and Street

Another point is about market orientation in a way that all forces were concentrating on market and used the market as a dynamic and general center for commerce, cultural exchange, news and

other. Market was centralized with a crossroad consisted many incidences and they fulfilled their requirement from there, at this time a street named Herat Street was created and took the leading role of market crossroads and became a center for cultural exchanges but market was the main place for commerce and financial activities and the roll of ceremonies and parties transferred to Herat street.

Unfortunately, there is no sign of that era market at the moment but there might find some signs of them in case the historical explorer could have accurate drills. Faria² in nineteenth century was a description of arch by Hafiz and review crossroad plan with its domical that was a beauty sign of Herat city. Suburbs had different type and size of markets. They were follower of late covered market but had no roof. The type of market length up to four kilometers outside of Herat gates. The main one was northern market ended to Darb Malik. Amir Ali Shir Nawaei made a crossroad for the named of prince Alauddin (Anatolina 2008).

Mountain

There are two phenomena in the Herat street with special position; landscape and move. Since developing move of this street is a transcendent path and landscape of Herat northern mountains where streets ended to them is a human starting point for transcendent path.

In Achaemenes signs, mountain plays crucial role to the point where in Achaemenes beds (Persepolis) frame mountain is a sign of mercy with huge positioning and prepared engraving on stones that moons and Apadana same as influential seen on architecture decorations. High Standings (Boland Jaygaha) of Sassanid where sacred fire was burning above them. Maintained on such tradition on such mountains where sacred were above them gave immortality sprit to them (Ardalan, 1392).

By all these explanations, mountain has with high value of holiness for the ancestors played important role to make Herat street. The constructor of this street willingly or unwillingly made the street with Herat northern mountain ends and has high constructional influence on this street.

² French Historian of Nineteenth Century; Ferrier Ronald

On the contrast old city is dominated to defense facility including castle, tower, battlement and surrounding walls but Herat street is free of this and paid more attention on religious and entertaining requirements and official governing affairs.

Herat street played more a destination role at a time with entertaining places, gardens and streams not a crossover. In addition, it was an in and out way for Herat from the north of city where many resources mentioned that.

Habib Ul-Siar highlighted about welcome party of Malik Ghiasuddin Pir Ali for Swanj Qotalq Aqa as a gift as follow:

Malik Ghiasuddin Pir Ali made four-arch next to new stream (Joy Now) to Charsoq (Crossway) Herat Street path and prepared party, celebration, joy and celebration for some days (Khoand Mir, 2001)

Water

There are a lot of water from *Sultani, Injil* and Joy Now streams furthermore Qaranfal stream help to prosperity of this street and highly flourished this street. However, Sultani Joy stream is not available at the moment, two other streams (Joy Now and Injil Joy Streams) beside Qaranfal stream water this street.

Streams with vertical move from east to west of Herat are shining as sun raises from east and sets in the west and when they get to Herat street their move decreased with small streams and watering side walk greenery of the street.

Linear order symbols normally follow water path, and streets' water determine villages. Water would be physical center for residential symbols and the best place is where water flow begins. Water, would attract environment by water flow in and out to houses and gardens. This linear order would be applicable with surface water and water channels. Level of houses surface are directly connected to water surface. In most cases houses dig for about six or more to get the water, find thermal isolations and safe distance from flowing sands (Ardalan, 2013).

Water, cold and wet, are symbol of living in a way that rain is mercy, the factor in which polish life and take the life to its eternal mode. In addition, water is a symbol of revelation in Islam.

Muslims symbolically perform ablution with water to join their eternal sprit of themselves. Water body is distribution and all shapes are temporary. It would let substances take shape; shape of water, and then separated.

Regards to Herat weather condition, water plays a crucial role to attract human and animal, hence, their role transformed into the magnet-like and divided environment into poles. Cities attract into the mountains and search for life making forces as if they search for gold. Linear symbols are sets for underground waters, valley, rivers. Inner space related of a yard centralizes on middle penstock and greenery surface like emerald on the edges reflexes God dedications and mercy (Ardalan, 2013).

For this, existence of water in Herat street gave special power to the street with special effects on the constructor and made them to accept that north of old Herat is the best place for development with two streams and one prince-made stream furthermore Qaranfal stream can be a peak point for Herat development and also Timor prince empower shows.

Wind

Wind is also in Herat street has important role not considering the fact that this wind caused depreciation and destroy of main parts of Minarets tile and Goharshad GONBAD but influenced for Herat gardens development and greenery.

There is a type of wind called one hundred twenty days' wind (SADO BIST ROZA) is one of the most important winds of the area and the effect is touchable in Turkmenistan and Baluchistan. This type of winds has special effects on Herat weather condition and made summer hot and gentle.

This wind starts from 15 Joza (05/Jun) to 15 Mizan (07/Oct) and might cross 177 speed per hour. Ancient Herat people know how to use this type of wind since then and they used in windmills and they use it at summer in their windbreakers to make cool weather in their house. As Hafez Abru, ninth century, wrote as follow: Northern winds are for Herat (Herat). This is a type of wind that starts at the begging of summer that is enjoyable and gentle from the North and buildings windbreakers open on this side only (Poyan, 2009).

Air is the most explicit of manifest of Athir, the light bearings withhold and show warm and humidity factor. The effect is to lightening of animals with refining and softening further adding standing capacity to substances. It is war like fire but it is not dry and has humidity, expansion with solubility characters.

The most manifest of nature is wind: this pillar is brought in Human requirements, speech and prays and is in contact with Naf-Al-Rahman (the merciful wind). Numerous forms of landscapes of roof, windbreakers and open headed domes are architectural forms in which shaped based on wind types (Ardalan, 2013).

Wind in Herat had special place at old times and people gave special care to wind to cool their houses and all houses had windbreakers toward the north to cooling up their houses with one hundred twenty days' winds.

Hafez Abru expressed as follow that all houses in Herat made their windbreakers towards the north because the wind direction was there only (Ouklin, 2007).

To the researcher point of view, and mentioned points from famous Herat winds, Herat street area is passing up and down process and uses this wind for different purposes. This street located in a linear system to be on the way of wind from north to south to help houses to become cool and be helpful for the greenery areas and gardens of the street.

Garden

To the researcher point of view "garden architecture reflexes the definition of (place emotion), Garden is a space where defined as the world all over reflex. This definition enriches discipline and harmony in a way that might be more touchable with geometric numbers, colors and materials. The hidden aspect of essence is the positive environment for the mental reflection. Garden is like reflection forum of escape of Jahan Akbar (major universe) and appearance and Yard represented like reflection forum for centralization of Jahan Askar (minor universe) and consciousness in which both are completing each other and for that called for place emotion completion".

Garden in ancient Iran in Achaemenes era (300-500 B.C) had considerable development. Gardens were divided accurately with overall symmetrical construction. Heaven (Behesht) gardens in Sassanid era (200-600 A.C) were prepared with Mandala and local granges' plans in crossroads with unique plans for gardens. They were developing future urbanization plans in Herat and they used four garden and Mandala forum plans just for the central Asian historical scholarship theories (Ardalan, 2013).

As researcher states "another attitude of garden construction in street to prepare proper environment and space and good use of sufficient water with cool weather for plant growing up and prepare greenery spaces, as a fact, it can be said that this is the sense of being close in relation with nature. As Timor era and based on their background of being granges and summerhouses and always were in tent (Chador) and find themselves close to the nature. The sense of reconstruction is tangible in the street as this sense is as important as in Samarkand".

The glory and destination of major Herat gardens are almost similar with Samarkand gardens. There were about thirty gardens in which were described at the time and the place of one third of them were located on high lands in east and north of city (Wilber, 1995).

At the late era of Timor era there were wide composite margin from residential properties and was called Garden where was located around the Herat Old boundaries and range of mountains in north of city. This private life and secret belonged to military princess of Turk where their families resided and have their party there and accept to visit people. In fact, all the specifications in which watered by Joy Now were conquered by residential places. The biggest of them was the Sultan Hussein's Jahan Area garden with almost seventy hectares' area. There some other similar gardens but smaller, further to granges in the city and villages where they resided on high hills in northern hills and they were dominating on the city (Wilber, 1995).

It could be said that one of the biggest attitude to build Herat street specially gardens is Timor princess sense of convenience because these places are more a place of joy and night entertaining than places of residency and inheritance, as it can be understanding

from some artists written letter to Sultan Hossein:

“My lord! We clear that your servants each of them Sayed Najmeddin Oudi, Shah Darwish Naei, Shahabeddin Damkesh, and Hafiz Saber Qaaq with honor and respect present as follow: there is a party with catering and amusement in the Noora Garden (Garden related to Abdul Rahman Jami) in which guests’ expert Mowlana Hajib Monsef, Khoja Shadishah, Mowlana Ghiaseddin Mazhab, Khoja Abdullah Qane, Mahpara Mojled, Sayed Baba Afshangar, and Shokri Chartari and there is another respected Isar Beig Naei, and Ministers Khoja Balqor and some princess including Qasem Beig Barlas, To fan Beig Bahador Khan and Sultan Khan Jalayer with honorable lady Shah Khnom Mehr Talaat, Shah Nwaz Khatoon the poet and other singers. We are expecting your presence as your kindness and we kindly ask you to consider this” (Mayel Herawi, 2010).

Supporting the fact that Timor ancestors were fan of garden constructions spiritually, and there were the finest locations in the north regards to weather, it caused the Herat street to be located in the linear system to use the best of streams and one hundred twenty days’ winds as mentioned before.

Location Spirit

Our interpretation for Herat street construction is the “location spirit” it was imposing and also poetic or to say better it reflexes the mystical poets. The street where it was a location for gardens and streams at the time and was known as the physical and intuitive world for mystical path for in favors and seekers to polish their consciences. There were also constructions with special factors for religious and educational types with peace sense that this street gave that people in which was a mystery spirit of transcendental from one hand and on the other hand secret of the Herat street is not fake & is more reflexing natural space spirit. If any construction could be find there, the originality nature for phenomenon and objects would overcome the artificial and kept the original characteristic of the street in itself.

All along of history, use of this street was poetic specially at Timor era. There was not such consideration for the time cultivation at the time on the around land and this street was a pioneer

and reputable in case good incidents brought up. It was a place for parties, ceremonies and different joy occasions further to princess private parties and Timor commanders in gardens and the street.

When you get to Herat street at the first sight minaret powerful paw and then green dome make you stand steady for a while and land your bow head to process step by stem this street toward sacred places of this street to spend some times think-fully with holy shrine of elders who belonged to this street. Increasing development of this street take you to infinity. The greatness and glory of north-city high mountains are more tangible when you get closer to north of city where the street ends finally and people of philosophy and wisdom take other steps in their mind with their imaginations to where their mental phoenix bird’s feather is capable of flying. The thing is prepared for this path is that if there is a little purity of existence in each spirit, it can break the ceilings and make a new gesture in their imaginations.

To Sholtz

Intercourse of sky and land, is the begging of distinctions among “Thins”. On this point, mountains belong to land but move toward the sky (Norenberg Sholtz, 2013).

On the other hand, existence space is not stand still without no change but is changeable with transformations. But this is not meant that the space and environment could be totally different to what it was before, and it could be said that each space and location keeps its specification and factors. Although Herat street is different with past and there is no more existence of that gardens or even half of that halls or mosques with destroyed four minarets and there is no sign of Chopan (shepherd) dome at the top of the street, it kept all the constructional specifications by all with its streams flowing and viewer are still attracted to the glory of graves.

One of different and discriminative point in Herat street is the graves of this street. All the graves are in the north and end of the street in which it might be the thinking of street ascents consideration. When you imagine this street from the top once, all the grave stone in which settled vertical on graves they are rising all along the street and the imagination tells that deceased ones are alive and going to ascent.

Conclusions

As Herat took many name for itself during the history, Herat street was not an exception of this and experienced names like Lord Mountains (Koh Khodayan), Lord Guardian (Khodayban), and Khodaban to the point that stand as a sign for Scientific-Cultural balance. It was not only a simple path but a destination and it was a place for pleasure, joy and entertaining and people enjoyed the joyful environment and people would attend for almost most of parties in which held in this street.

Poetic night with music at Timor era in royal gardens or related courtiers' gardens in which was a sign for high lightening Herat street role as a destination and it was a sure that in different occasions in this street, the street would host the party and ceremonies.

By all, Herat street is the entrance of north and west-north. In different historical books stated this street as a pass with gentle weather and proper for night-gatherings, entertaining and joys further celebrations and parties withholds. It is also a path with many graves of poets, mystics, Sufis and artists. This location is enriched with special architecture plan and all in all this architectures, gardens and streams are in one linear system in which is unique and gives the unique unity and solidarity sense in which is sole.

Herat residences know the street as a path and in some cases as mentioned as a destination this places is a spiritual symbolic place for them because of existence of graves and cemeteries for elders.

Author Details

Nazir Ahmad Rahguzar, Professor, Department of Painting, Faculty of Arts, Herat University, Afghanistan,
Email ID: raguzar.nazir@gmail.com

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