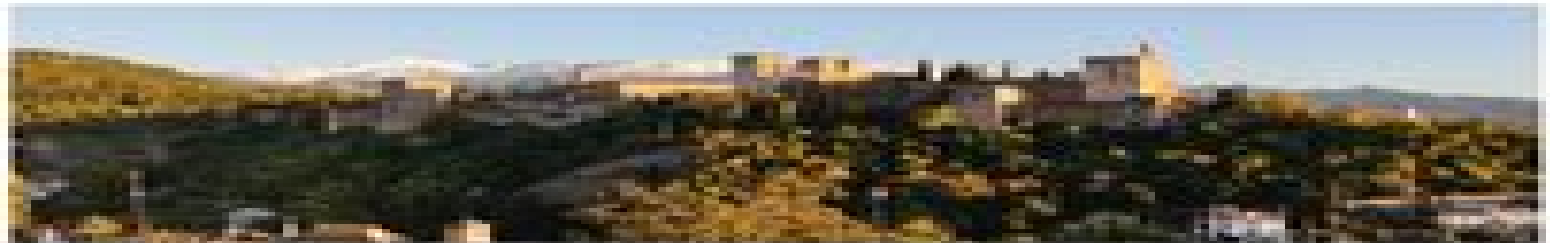


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LECTURA: LA ALHAMBRA.



Más de 2.000.000 de personas visitan al año la Alhambra, un hermoso castillo árabe situado en la ciudad de Granada, España. Alhambra es una palabra que viene del árabe y significa "castillo rojo". Se llama así porque las murallas y las torres de la Alhambra son rojas, y cuando les da el sol parecen incluso doradas.

La Alhambra fue construida por los reyes nazaríes entre el siglo XIII y XIV para que fuera la residencia de los monarcas y su corte.

Dentro del Palacio Real había tres zonas independientes. El monarca residía en el Palacio de Comares donde recibía a sus visitas en el salón del trono. Los niños y sus madres vivían en un segundo edificio llamado el Palacio de los Leones, y el consejo de ministros se reunía en un tercer edificio llamado Talar. Todos estos palacios están decorados con hermosas columnas talladas, techos y paredes pintados con dibujos de plantas, flores, estrellas, conchas y escrituras. Además hay patios abiertos con hermosas fuentes y estanques donde siempre fluye el agua.

El Patio de los Leones es el lugar más conocido de la Alhambra. Se llama así porque tiene doce fuentes de piedra con forma de león.



El Palacio Real está rodeado por una gran fortaleza (en árabe alcazaba) y tiene una villa con frondosos jardines que utilizaba el rey para descansar (El Generalife).

En el siglo XV la Alhambra pasó a pertenecer a los Reyes Católicos y más tarde al rey Carlos V que mandó construir un nuevo palacio y varias habitaciones.

Durante la ocupación francesa se destruyeron bastantes zonas y estuvo abandonada hasta su restauración en el siglo XIX.

Reading The Alhambra

**José Miguel Puerta Vílchez, J. Agustín
Núñez, Juan Agustín Núñez Guardado**

Reading The Alhambra:

Reading the Alhambra José Miguel Puerta Vilchez, J. Agustín Núñez, Juan Agustín Núñez Guardé, 2011 *Reading the Alhambra* José Miguel Puerta Vilchez, 2010 **The Alhambra** Robert Irwin, 2012-06 The Alhambra has long been a byword for melancholy beauty In his absorbing new book Robert Irwin Arabist and novelist examines its history and allure The Alhambra is the only Muslim palace to have survived since the Middle Ages Built by a threatened dynasty of Muslim Spain it was preserved as a monument to the triumph of Christianity Every day thousands of tourists enter this magnificent site to be awestruck by its towers and courts its fountained gardens its honeycombed ceilings and intricate tile work It is a complex full of mysteries even its purpose is unclear Its sophisticated ornamentation is not indiscriminate but full of hidden meaning Its most impressive buildings were designed not by architects but by philosophers and poets The Alhambra which resembles a fairy tale palace was constructed by slave labor in an era of economic decline plague and political violence Its sumptuously appointed halls have lain witness to murder and mayhem Yet its influence on art and on literature including Orientalist painting and the architecture of cinemas Washington Irving and Jorge Luis Borges has been lasting and significant As our guide to this architectural masterpiece Robert Irwin allows us to fully understand the impact of the Alhambra The Alhambra; Or, the New Sketch Book Washington Irving, 1835 **The Alhambra, Or the New Sketch Book**, 1834 *"The" Alhambra, Or the Sketch-book* Washington Irving, 1834 *Muqarnas* Gülru Necipoğlu, Karen A. Leal, 2009-10-01 *Muqarnas* is sponsored by The Aga Khan Program for Islamic Architecture at Harvard University and the Massachusetts Institute of Technology Cambridge Massachusetts *Muqarnas* 26 contains articles on a variety of topics that span and transcend the geographic and temporal boundaries that have traditionally defined the history of Islamic art and architecture Contributors include Robert McChesney Mattia Guidetti Marcus Schadl Christian Gruber Katia Cytryn Silverman Doris Abouseif Olga Bush Emine Fetvaci Moya Carey Bernard O Kane Hadi Maktabi Nadia Erzini and Stephen Vernoit **Visible Writings** Marija Dalbello, Mary Shaw, 2011-03-15 Exploring the concept and history of visual and graphic epistemologies this engrossing collection of essays by artists curators and scholars provides keen insights into the many forms of connection between visibility and legibility With more than 130 color and black and white photographs *Visible Writings* sheds new light on the visual dimensions of writing as well as writing's interaction with images in ways that affect our experiences of reading and seeing Multicultural in character and historical in range essays discuss pre Colombian Mesoamerican scripts inscriptions on ancient Greek vases medieval illuminations Renaissance prints Enlightenment concepts of the legible and the Western reading of Chinese ideograms A rich array of modern forms including comics poster art typographic signs scribbles in writers manuscripts anthropomorphic statistical pictograms the street writings of 9 11 intersections between poetry and painting the use of color in literary texts and the use of writing in visual art are also addressed *Visible Writings* reaches outside the traditional venues of literature and art history into topics that consider design history of writing philosophy of

language and the emerging area of visual studies Marija Dalbello Mary Shaw and the other contributors offer both scholars and those with a more casual interest in literature and art the opportunity simply stated to see the writing on the wall

Tales of the Alhambra or the new sketch-book Washington Irving, 1863 *Qur'an and the Lyric Imperative* Richard Serrano, 2016-04-29 This book argues that the tension between Arabic poetry and the Qur'an dating back to the seventh century when the Qur'an was first recited is a primary generator of meaning in the Arabic Literary Tradition Four case studies illustrate how this tension is a creative force What for example is the relationship between the Qur'an poetry and other genres of Arabic Literature How are the figures of the prophet and the poet linked in the life and work of 10th century al Mutanabbi How do the Qur'an and Arabic poetry depend on each other for their interpretation How do reading practices associated with the Qur'an and Arabic Poetry inform attempts to understand the inscriptions of the Alhambra

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