

Art History 331  
Muslims, Jews, and Christians in Medieval Iberia  
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IMAGE LIST

IV. Cultural Encounters under the Taifa Kingdoms, the Almoravids, and the Almohads: Iberia from 1031 to 1212

- A. Background: From Taifa Kingdoms to Almohad Fundamentalism
- Civil war and the *Taifa* kingdoms
  - The fall of Toledo in 1085, and the arrival of the *Almoravids*
  - The arrival of the *Almohads*: Seville as a cultural center
  - The Battle of Las Navas de Tolosa (1212): the final shifting of the tide
  - *El Cid* as a mythologized "transcultural hero"
- B. Taifa Palace Architecture  
The Aljafería in Zaragoza, 2<sup>nd</sup> ½ 11<sup>th</sup> c. (modified by kings of Aragon in 14<sup>th</sup> c., and again in the 15<sup>th</sup> c.)
- C. The Almohad Mosque  
Great Mosque, Seville, 1172-76 and later  
-the Giralda (minaret tower): late 12<sup>th</sup> c. (and later)
- D. Islamic Manuscript Illumination in Iberia
1. Sacred letters, sacred text, sacred object  
Qur'an manuscript, 1143 (Almoravid): colophon (fol. 146a)  
Qur'an binding, 1178 (Almohad); Rabat, Bibliothèque Royale  
Qur'an manuscript, Taifa or Almoravid, 1090; Uppsala  
Universitetsbibliotek
  2. Differentiating scripts  
Qur'an manuscript, 1st 1/2 10th c. (N. Africa?): Western Kufic script  
Shihab al-Akhbar manuscript, 1172-73 (Almohad): Maghribi script  
Qur'an manuscript, 1162 (Almoravid or Almohad): Andalusí script
  3. Visual vocabulary of "decoration"  
Qur'an manuscripts, 1202/03 (Almohad); Istanbul, Topkapi Saray  
Museum Library  
Qur'an manuscript, 13th c. (Almohad); Marrakesh, Bibliothèque Ben  
Youssef
  4. Hints of a great secular manuscript tradition  
Pages from a Hadith Bayad wa Riyad manuscript, 13th c. (Almohad);  
Rome, Biblioteca Apostolica Vaticana

Terms and names

Andalusí	incipit	<i>sura</i>
Banu Hud	kufic (Western kufic)	<i>taifa</i>
bastion towers	Maghribi	tashkil system