

Ao De La Batalla De Las Navas De Tolosa

Juan Antonio Pellicer

La batalla de Las Navas de Tolosa Manuel G. López Payer, 2002

Las Navas de Tolosa Francisco García Fitz, 2024-03-06 El lunes 16 de julio de 1212, en un paraje de Sierra Morena, las Navas de Tolosa, un ejército cruzado dirigido por el rey de Castilla, Alfonso VIII, y en el que figuraban otros dos reyes hispanos, Pedro II de Aragón y Sancho VII de Navarra, al frente de los contingentes reclutados en sus respectivos reinos, las huestes de las órdenes militares de Santiago, Calatrava, el Temple y el Hospital, así como multitud de voluntarios —leoneses y portugueses, pero sobre todo miles de cruzados «ultramontanos»—, buscó batalla contra un ejército musulmán reunido para dar guerra al infiel por el califa almohade Muhammad al-Násir, príncipe de los creyentes. «Nunca tantas y tales armas de hierro se habían visto en las Españas», escribió el coetáneo canciller castellano Juan de Soria. Lanzas y espadas se trabaron, sangre y sudor empaparon gambesones y cotas de malla, relinchos y gemidos de agonía resonaron en los riscos, en aquel tórrido día, hasta que la furiosa carga de la zaga cristiana decidió la jornada, arrasando el palenque almohade y quebrando a la guardia negra que, encadenada, defendía la tienda del Miramolín. La batalla de las Navas de Tolosa, considerada como un hito decisivo en la expansión territorial castellana, finalizaba, marcando el definitivo retroceso de al-Ándalus, punto de inflexión en las relaciones entre musulmanes y cristianos en la península ibérica. Un enfrentamiento excepcional, pero que Francisco García Fitz, medievalista señero y, sin duda, el mejor conocedor de las Navas, analiza más allá del mero prisma militar, para explicarlo dentro del marco general de la época, integrando además los aspectos políticos, materiales, sociales e ideológicos. El libro *Las Navas de Tolosa. La batalla del castigo* no solo escruta al detalle el crucial choque —los objetivos de cada contendiente, las tácticas empleadas, sus consecuencias políticas y territoriales—, sino que también estudia los recursos bélicos, institucionales, organizativos e ideológicos puestos en liza, para explicarlo dentro del tablero estratégico peninsular y de su contexto histórico. Los cronistas cristianos no dudaron en presentar la firme voluntad de Alfonso VIII de enfrentarse en campo abierto al califa almohade como anhelo de venganza por su derrota en Alarcos, su manera de castigar a quienes le habían derrotado dieciséis años atrás. Y los cronistas árabes llamaron al choque la batalla de Al-Iqāb, una de cuyas posibles traducciones sería, precisamente, «la batalla del castigo». Si en el ámbito cristiano la carga de los tres reyes resonó como heraldo que anunciaba la derrota definitiva del islam, la batalla fue considerada por los musulmanes como la «causa de la ruina de al-Ándalus». Todavía hoy, en las páginas de este libro, seguimos escuchando los

ecos de las Navas.

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Boletín Universidad de Buenos Aires. Instituto de Investigaciones Históricas,1925

Boletín de la librería ,1878

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Unha nación no mundo Camilo Nogueira,2021-02-11 O texto de «Unha nación no mundo. A razón resistente» abrangue o acontecido en Galiza entre 1480 e 2010. Nunha primeira parte, «Galiza no Absolutismo», considera o tempo anterior a 1810, ano en que se produce a liberación da sociedade das tropas napoleónicas. Na segunda, «A nación política contemporánea», estima o sucedido entre 1810 e 2010, nos inicios do século XXI. Para o autor, malia ter padecido no Antigo Réxime unha dominación perversa, Galiza mantivo os seus recursos vitais e a personalidade diferenciada. Á altura de 1800 contaba coa capacidade precisa para participar nas transformacións da Revolución Industrial. Era o país máis populoso entre os da Península e das Illas. No tempo contemporáneo o Estado español negou a identidade histórica e cultural do país; eliminou a

Xunta do Reino; forzou unha emigración dramática e marxinou as actividades económicas do país galego, provocando unha gravísima caída demográfica. Malia todo, manifestando a «fortaleza dunha sociedade asaltada», en canto caeu a Ditadura franquista e participou na UE, a sociedade galega respirou. Pendente a superación do grave problema demográfico, conta cunha economía desenvolvida e particularmente exportadora. Nación pola historia, o vigor económico e social e a extensión universal da lingua propia, partillada con múltiples países, é quen de asumir o autogoberno como nación, como nación no mundo.

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