

Equestrian between Art and Sport Sciences in Al-Andalos: Bin Hothayl Alandalosy's Book: *Heliat Alforsan and She'ar Alshoja'n* as a Model

Omar A. Al Fajjawi, Abdel-basit M. Abedalhafiz, Kifah (Moh'd Khair) Al-Omari *

ABSTRACT

Many researchers and fans are very concerned about equestrian as a very important sport in our present time. Researchers are trying to theorize about this sport according to the given facts of this field of knowledge. They are particularly concerned with the special characteristics of the knight (horse-rider), the horse, and the shape and measurements of the horse track. At the same time, some fans are interested in practicing horse riding for entertainment.

When we study the origins of this sport, many researchers might think that ancient Arabs have practiced this sport for fun, entertainment, and fighting. They have also talked about it in their poetry and literature. Researchers have done this without indicating that equestrian as a sport is a science that has its own foundations and rules. For example, ancient Arabs have written a lot about the characteristics of the knight, the horse, and the track. This aspect is almost forgotten in recent studies of equestrian. One of the findings of this paper is that many ancient Arabs have discussed this sport in their literary and poetic books. They have discussed it as a sport science. Accordingly this paper will attempt to prove that ancient Arabs are the pioneers in this field, contrary to what many researchers think about this science, considering it only as a modern science that has nothing to do with the ancient Arabs.

The main goal of the present paper is to discuss equestrian in Al-Andalus, enlightened by the book *Heliat Alforsan and She'ar Alshoja'n* written by Skeikh Ali Bin Abdul-Rahman, known as Bin Hothayl Alandalosy, who considered equestrian as an important science among other sport sciences. He does not provide only a linguistic and poetic theorization of this sport, but also provides all of this within the general context of all sport science. For example, he discusses horse ethics and the different ways of keeping and choosing horses, teaching horse riding, and participating in horse riding competitions. In addition, he supports his discussion with a lot of poetic examples that show how Arabs favor horses, we will compare all of this with the requirements of the modern science that addresses equestrian. The previous mentioned book shows how that ancient Arabs in Al-Andalus have participated in establishing equestrian as a science and how they were able to match between the scientific aspect of this sport and its poetics.

Keywords: The Science of Equestrian, Literature, Sports.

PREFACE

The people of Al-Andalus were able to compete with those from the East in many fields all throughout Al-Andalusi era. They had very important contributions in all fields of knowledge. They benefited from the experience of the Eastern people and took their achievements to the West, especially Al-Andalus, enhanced it, and build upon it, may be surpassing their predecessors.

The people of Al-Andalus have excelled in many fields. They had well-established contributions in almost

all fields of knowledge. For example, they were the ones who showed how equestrian was a very important aspect in all of people's lives at that time, both in the East and the West. Every human being at that time should know horse-riding in order to use it in his travels. We have seen how Eastern people had a conflict in opinions regarding this issue in their poetry and other writings. The same also applies with Western people. Among its many meanings, equestrian means riding for travel. It was essential at that time to master this art to the extent that we found a writer from Al-Andalus writing a very important book about this art. His book *Heliat Alforsan and She'ar Alshoja'n* shows that the people of Al-Andalus have surpassed mastering equestrian to writing important books about it, which indicates that these people had their

* Faculty of Arts (1,3); College of Physical Education and Sport Sciences (2), Hashemite University, Jordan. Received on 12/9/2012 and Accepted for Publication on 22/5/2013.

own theories for this art. They have established the foundations of this art and put specific rules for it.

The above mentioned book discusses many important issues like horse ethics, characteristics, keeping it, and naming its body parts from a linguistic point of view. We will not discuss any of these issues in the present study. Instead, we will discuss the following topics:

First: Horse Description

The word "Khayl" in Arabic is derived from "Khoyala." It is usually said "No one rides a horse without finding in himself some pride."⁽¹⁾ So, "Khoyala" means showing off and arrogance. A horse is called so because it trots with Khuyala (arrogance). The horse is honored by God (Allah) when he says in the Holy Quran, "I swear by Al Adiat Dabha" which are the horses in the battle field which gallop and make noises by their hoofs. In Al-Sahih, which is the most authentic book of the Prophet Mohammad (peace be upon him) it says, the prophet says: "Goodness is tied to the horse's forelocks till the day of judgement: reward and battle gains"⁽²⁾.

Furthermore, several Ahadeeth (Prophet's sayings) have mentioned the horse characteristics. One of these is the Prophet's (peace be upon him) saying: "The best of horses is 'Adham, Aqrah, Artham"⁽³⁾ then the horse which is Aqrah⁽⁴⁾, Muhajjal, and has an efficient right hand⁽⁵⁾, if the horse is not Adham, then it is known in this shiyah⁽⁶⁾. A man came and asked the Prophet (peace be upon him): "Oh Prophet, I want to buy a horse, which one should I buy?" The prophet (P) answered by saying: "go and buy the horse which is Arqam, Muhajjal and fast right leg or kumayt on this Alshiyah, thus you will be safe and profitable."⁽⁷⁾

The prophet (P) used to hate Al-Shikal in horses, "Shikal" means to have the whiteness in the right hand or left leg of the horse or whiteness in left hand or right leg as well⁽⁸⁾.

When it comes to Bin Huthayl Al-Andalusi, he says in describing the horse characteristics and its organs⁽⁹⁾: "Beauty in all horse organs is known by quality, and a sign of strength and originality, and all this refers to generosity. This set of characteristic can rarely be found in one horse; however, its share of generosity is what it can have of these characteristics"⁽¹⁰⁾. For example, it is preferable that the horse has a long neck. Abu Obaidah says in this regard that the male horse (stallion) is in more need to have a longer neck than the female horse (mare) because the stallion's neck is thicker, and its length make

it more beautiful, whereas the female's neck is thinner, and its length would make it less beautiful⁽¹¹⁾. Ibn Qutaibah says that people usually prefer short, straight, and wide back, in order for a horse to be strong and beautiful⁽¹²⁾.

People like the horse that has some characteristics similar to other animals such as the deer, the dog, zebra, ox, ostrich, camel, rabbit, wolf, and the fox. As for the resemblance of the deer, it is preferable that the horse has long legs, big hinds with a lot of meat, strong back, short front legs, and wide eyes, just like the deer. As for the resemblance with the dog, it is preferable that the horse has long tongue, plenty of saliva, and long arms. It was said that Muslim Bin Amr has sent his cousin to Al-Sham and Egypt to buy some horses for him because he doesn't have enough knowledge in horses, but he is a skillful hunter. So, his cousin asked him, since you know about dogs, see what you like in a patient dog, and do the same for the horse. As a result, he brings horses that Arabs haven't seen before. As for the resemblance with the zebra, it is preferable that the horse has thick meat. It is also preferable that the horse has wide forehead, little meat, long arms, and wide shoulders, just like the ox. It is also preferable that the horse has short legs like the ostrich, long arms like the camel, and tiny feet like the rabbit⁽¹³⁾.

Ibn Huthail provides a detailed description for the colors of the horse and its organs.⁽¹⁴⁾

Omar bin Al khattab asked Absiyyeen about the horses that they found the most patient in their war; they answered "Al kumayt." Suliman Ben Abdel Malek asked Mousa ben Nussair when he came from Andalusia: which horse did you find the most tolerant? He answered: Al-Ashqar.⁽¹⁵⁾

Ibn Huthail clarified the characteristics of a horse which made it a generous. One of these is to have long distance between the eyes and the ears, wide forehead and checks, wide hinds and shoulders long neck and ears, long front legs and shoulders, long thighs, short back, sharp eyes, fragile eyelids, soft eyebrows and ears, thin skin and mild hair, and thick meat⁽¹⁶⁾.

Arabs have given ancient horses special names and titles to indicate their superiority and elegance. One of these, for example, Al- Tirf which is the long and beautiful horse. Another is Al-Lohmoom, which describes a good horse with good behavior and tolerance with the enemy, which is the leader in a race and the one which cannot be reached by other horses. A third one is

Al-unjuj, which refers to the horse with good behaviour, beauty, and length. A fourth is Al Nahd, which is the name of a great horse with strong organs. Fifth, Al khintheeth, which is the fat horse. Sixth, AlMutahham, which is the perfect in behavior and beauty. Finally, Al Shaytham, which refers to the beautiful horse that has a long body⁽¹⁷⁾.

Modern science talks about the characteristics of horses and divides them into three categories: Light horses, heavy horses, and midjet horses.

The bones of light horses are tiny, they have thin legs, and most of them weigh less than (590) kilograms. As for heavy horses, they have large bones, strong and stable feet, and some of them weigh more than (910) kilograms. Midget horses, on the other hand, are very small in size, their height is less than (147) centimeters. The height of a horse is usually measured by hand, from the ground to the highest tip of the shoulder. An open hand equals to 10cm or 4 inches, which is the average size of the human hand. For example, the horse which has a height of (14, 5) hands Has a height equivalent to 145 cm, or 58 inches⁽¹⁸⁾.

As for the horse teeth, there are 40 teeth in most stallions. Mares, on the other hand, have (36) teeth only⁽¹⁹⁾

With regard to colors, there are no horses that have different colors, with the exception of the spotted or striped horses, and those with similar colors⁽²⁰⁾³

Arab horses are characterized by their intelligence. They have good manners, and they don't know harsh treatment. Since their birth, they live among people; they get used to be ridden by its first birthday. Bedouins ride their horses without rein. In addition, the Arabian horse is bold and fearless; however, despite the fact that many of these horses are very beautiful, some of them are hot tempered and moody⁽²¹⁾.

Second: Horse Defects

Ibn Huthail Al-Andalusi mentions two types of horse defects: one is the physical defects, and the other refers to the ordinary ones⁽²²⁾. One of the physical defects is the softness of the ears from their roots. He has mentioned many defects in the Arabs used to name them.

Other horse defects include having one ear is longer than the other; the nose is close to the rear of the face, some teeth are very long, while others are very short, having short tongue will not enable the horse to have enough saliva.

People hate the dumb and unable to neigh horse. Mousa Ben Nussair mentioned that Arabs test whether a horse is dumb or not by exposing it to sand, if it neighs, then it is not dumb. Another undesirable defect in the horse is Al A'sha, which indicates horse's inability to see at night. Mousa Ben Nussair said that Arabs test the horse's ability of sight by asking it to walk on a black cloth, if the horse walks on it, then the horse is unable to see at night, but if it throws it away, then the horse has nothing wrong in its sight. Another Undesirable characteristic in the horse is its inability to see in the sun.

Another defect is the horse deafness, which can be noticed when the horse raises its ears towards the rear and cannot hear, even if someone shouted in its ears.

Being passive or lazy is a defect that people don't like in the horse. In this regard, Musa Ben Nussair says: "to know whether a horse is lazy or not, one must stand ten feet from the horse and throw a piece of cloth at it, if the horse stands without moving, then it is lazy". Finally, Arabs will be pessimistic if the horse was born with teeth in its mouth. It is worth mentioning here that Ibn Huthail Al Andalusi talks also about some defects in the horse manners. One of these is biting the one who approaches it, or refusing to stand still; also, the horse may refuse to walk or stand in one place, having a lot of pitfalls, or forbidding people from riding it. Each one of these defects is described linguistically in many books of Arabic language.

Third: Learning to Ride a Horse

One can notice from the aforementioned that the Arabs in Al-Andalus have established the science that tells people how to deal with the horse. They have also mastered the different ways of knowing its kinds and diseases.

Ibn Huthail Al-Andalusi talks about learning how to ride a horse with or without a saddle, and how to hold the horse's rope. He explains that the most important thing about equestrian is to be able to stand still^{(23) 4}.

He says that riding a horse begins usually by riding the horse without a saddle, so that the person will be able to keep stable later. Ibn Huthail talks also about the rider's clothes and says he/ she must wear light clothes and put the bridle on the horse, and to stand on the left side of the horse, hold the bridle of the rope with his/her left hand, and drive the horse to walk with light pulse; then, the learner should walk slowly then speed up gradually. During this process, the learner should sit with

discipline while holding the rein rope until he gets on the back of the horse. He/she should keep practicing this until he/she is accustomed to it.

With regard to the rider's clothes, modern sport science shows that all riders should put on special clothes before appearing in front of the audience. These clothes include a formal jacket or hunting vest that belongs to the participating country. The Rider can wear whatever he/she desires, provided that he/she gets the approval of tournament committee⁽²⁴⁾.

The rider can speed up the horse by lightly tapping the horse. But the rider (trainee) must be careful to avoid falling from the horse and being thrown from the saddle. Furthermore, the trainee should not pull the bridle strongly; otherwise the mouth of the horse might bleed because of the iron part of the bridle. Thus, the trainee should try several bridles in order to select the most appropriate, light, and comfortable one. However, the bridle should not be too light. In addition, the bridle rope should be short so as not to bother the rider, nor puzzle the horse. Thus, if the trainee masters all this and gets accustomed to riding the horse without a saddle, riding will become a habit and a routine action.

If a person wants to be trained on a saddled horse, it is preferable to choose a wide saddle, with strong wood and a large seat. In addition, the spurs should be long enough, so the rider won't fall off when the horse jumps, or when the rider pulls the bridle while running.

Equestrian is a matter of correct seating on the saddle with balance and stability. The rider should know how to adjust the bridle as needed. Thus, the trainee should sit straight with straight back, not bending nor lying. The rider should also press the side of the saddle with his tights and have his feet inside the spur tightly. The worst thing the rider might do is leaving his feet backward. Riding a horse means being in full control.

Furthermore, it is important to adjust the bridle rope. The rider must inspect it with great care, because it is the core of horse riding. It is like a scale which must be balanced without any shaking. The rider can do so⁽²⁵⁾ by using it to adjust the horse's head. The horse must notice his rider's movement, to give the horse the impression that the rider is watching it. If the rope is extremely loose, the horse would move as it wishes, and riding it becomes difficult. Thus, rider should not pull the bridle rope backward while the horse is running. If the rider is obliged to sit on the saddle without a belt, he should take the right spur and put his left leg in the left spur.

Lisanud-din Bin Al-Khateeb says when translating Thabit Bin Mohammad Al-Jurjani and al-Astarabadhi that he is mostly known for his wide knowledge in many fields, then he says: "his wide experience in the different kinds of equestrian."⁽²⁶⁾ (Taken from Al-Ihata fi Akhbar Ghirnata, 1: 454).

Fourth: Horse Race

Ibn Huthail points out that Arabs used to have races for their horses during Al Jahiliyah era⁽²⁷⁾. They used to put a reed at the end of the track. Thus, they used to say "he won the race's reed," meaning that he won the race. Ibn Huthail proves in his book that race tournaments continued to the period following the advent of Islam. Prophet (Peace be upon him) organized a horse race from Hafya (a name of a place) to Thaniyyat Al Wada, (a name of another place) with a distance of six miles between them. He also had similar races for horses which are not lean from Al Thaniyah to Bani Zuraiq mosque, with a distance of one mile between them⁽²⁸⁾.⁵

Ibn Huthail points out that the prophet (P) had horse races with other companions; once, he had raced with a horse that belongs to Abu Bakr, he won the race and took four hundred eighty Derhams. Omar Ben Al Khattab wrote to Sa'ad Bin Abi Waqq'as to have horse race, thus horse race took place in Kofah. A conflict happened between riders who came to Sa'ad for arbitration. Sa'ad wrote to Omar Bin Al Khattab who replied that "if a horse is ahead with his head only, it wins the race".

Omar Ben Al Khattab considered horse racing as a feature of good deeds. During Al Jahiliyyah, Arabs used to have ten horses in a race. They used also to give the horse a different name after the race. The first place winner is called al- Mujalli, the second, Al Musalli, the third, Al- Musalli, the forth, Al-Tali, the fifth, Al-Murtah, the sixth, Al Atef, the seventh, Al Hathi, the eighth, Al- Muammal, the ninth, Al Lateem, and tenth is called Al- Sukait⁽²⁹⁾.

Arabs used to give their horses some food before the race, tie up the saddles, and put clothes on it to sweat. Thus, its bodies become stronger, and have children ride them without being harsh on them. All this happens in a period of forty days⁽³⁰⁾.

We wish that if Ibn Huthail has organized some horse races in Al-Andalus, but unfortunately, he focused only on what the Arabs in the East used to do, without building on it or adding any new material, except in some cases where he provides Mousa Bin Nusair's description

of horses and their diseases.

Modern science talks about horse races especially Arabian horse races. A journal entitled *Picador* published an article that brilliantly describes the movements of the Arabian horses during running or galloping. The writer says: "Sit on the horse in a flexible way, put your hands lightly pointing downwards, ask the horse to run fast, you will get a wonderful feeling that only the rider of a skillful horse can know, the horse will run very quickly and flexibly"⁽³¹⁾. There are many desirable characteristics of the Arabian horse which make him win races, such as: the Arabian horse has a wide and deep chest which is located in the middle of the body, this is considered to be one of the most important traits of a fast running horse, Arabian horses have many wonderful and coordinated organs, even an increase in weight will not affect the horse's ability to run fast⁽³²⁾.

Wadi Takrity points out that equestrian becomes an Olympic game for the first time in Olympiad Paris Olympic games in 1900⁽³³⁾ The International Equestrian Federation was established in 1921⁽³⁴⁾ The international equestrian competitions include the following:

- 1- Jumping over barriers.
- 2- Carriage race.
- 3- Horse taming outside the playground.
- 4- Horse taming. Inside the playground
- 5- Endurance race.
- 6- Zigzag race while using one hand of the Jockey.
- 7- Riding on horseback.
- 8- Horse races for short distances⁽³⁵⁾.

The horse rider should have special physical (morphological) traits related to his/ her weight and physical fitness. The rider's weight for a short race

should not be more than 50Kg; he/ she should also be short. In endurance race, the rider should weigh 70Kg, with medium height. One of the general features of physical fitness is that it doesn't depend on strong muscles, but on strong nerves and fitness, because the rider needs to keep balance during the horse movements. As for the special physical fitness, the rider should be highly attentive to understand the horse and how to deal with it. He/she should also have strong nerves to be able to lead the horse⁽³⁶⁾.

Bassem Al Masri points out that "it is not necessary for the rider while practicing horse riding not to scream or raise his/her voice because it affects the horse negatively and makes it confused. In contrast, the mild low voice, smoothes and comforts the horse"⁽³⁷⁾.

Conclusion

The researchers come up with the following conclusions

1- Equestrian is a science that Arabs knew very well and established its rules. The people of Al-Andalus in particular gave it a lot of their attention, which can be seen in the fact that a whole book was written about it by Ibn Huthail Al-Andalusi; this is *Helyat Al Fursan wa Shiar Al Shuja'an*, our major concern in the present paper.

2- It seems that Ibn Huthail was able to prove through his book the great contribution of the people of Al-Andalus in discussing the science of equestrian.

3- Ibn Huthail was not able to provide his poetic and prosaic pieces of evidence from Al-Andalus narratives, but from the people of the East. However, the fact that he has composed a book in this field indicates the contribution of Al-Andalus people in this regard.

NOTES

- (1) Bsae'r Thawe Al Tamyeez 2: 580.
- (2) Hayat Al Hayvan Al Kubra 1:443.
- (3) Artham: the horse which has white nose and white upper lip as well.
- (4) Some whiteness in the horse's face.
- (5) Without any whiteness.
- (6) Any color different from the color of the horse. Ahmad Ibn Hanbal, Al-Musnad, Vol. 27, p 253, Hadith number 22561, Al-Albani mentioned that it is a true Hadith.
- (7) The Horse between Science and Heritage: 24.
- (8) Previous reference: 30.
- (9) Original Arab Horses, 27.

- (10) Previous reference: 36.
- (11) Helyat Al Forsan wa She'ar Al Shoja'an 65-70.
- (12) Al-Ihata fi Akhbar Ghirmata, 1: 454.
- (13) Hilyat Al-Fursan, 89-94.
- (14) Al-Bukhari, Al-Jami' Al Sahih, the Book of Prayer, Bab Is it this person's mosque? Vol.7 p14.
- (15) Lisan Al Arab Vol.14 p 467- from Helyat Al Forsan p. 89.
- (16) Lisan Al Arab Vol.14 p 491- edited.
- (17) The Original Arabian Horses: 175.
- (18) Previous reference: 176-179.
- (19) Mabade'e Alforosia Alhadeetha: 34.
- (20) The diagram group, The Rule Book:P.82.
- (21) Look www.horsessport.org.

- (22) Al-Darimee, Al-Sunan, The Book of Jihad, Bab Ma Wustahab minal-khayl wa yukrah, Hussein Al-Darani said that it is a weak Hadith.
- (23) Al-Jami' Liahkam Al-Qur'an. 8:38. In Muslim's Al-Jami' Al Sahih, the Book of Imarah, Bab ma yukrah min sifat Al-Khayl, number 1875.
- (24) Hilyat Al-Fursan, 39-47.
- (25) Previous reference, 47.
- (26) previous reference:41.
- (27) Previous reference: 42.
- (28) previous reference: 46.
- (29) Because it is difficult to be translated into English, we will only mention them here briefly, previous reference:49-55.
- (30) previous reference: 57.
- (31) previous reference 58-59.
- (32) previous reference 62-63 with editing- Abu Mansour
- Tha'alebi detailed these characteristics in his book "Al nafas: language philology and Arabic secrets 253-258.
- (33) Previous Ref. pp. 81-87.
- (34) This statement is from an interview conducted by Abd Al Baset Abd Al Hafez with second Mr. Bassem liftinent Moh'd Al Masri, the head of trainers of Puplic Security knights of Jordan.
- (35) (This statement is from an interview conducted by Abd Al BasetAbd Al Hafeez with second Mr. Bassem Moh'd Al Masri, the head of trainers of Puplic Security knights of Jordan.).
- (36) This part is taken from an interview made by Abdil-baset Abdu- lhafez with Khaled Al-Rashed, the general manager of royal horse barns that belong to His Majesty King Abdullah II.
- (37) from an interview with Al Masri by Abd Elbaset Abdlhafeth.

REFERENCES

- Basae'r Thawe Al Tamyeez Fe Latae'f Al Kitab Al A'zez written by Majd Al Dean Moh'd Ben Ya'koub Al Fayroz Abadi, reviewed by Moh'd Ali Al Najjar, Al E'lmeya Library, Beirut-Lebanon, (No Date).
- Al Ehata Fe Alkhbar Garnada, by Tho Al Wazaratain, Lesanuddeen Ben Al Khateeb, Moh'd Abdullah Anan reviewed its text and puts it margins, Ed.3: 1393H (Islamic calendar) - 1973AD, Al Khangy Library in Cairo: Egyptian Company for Publishing and Printing.
- Feqh Allougha Wa Ser Alarabia (Arabic Language Secrets and Fiqh), By Abi Mansour Altha'alebi, read and printed it and commented upon by Khaled FahMy, exported by Ramadan Abd Atawwab, Published by: Alkhangy library in Cario H (Islamic calendar) - 1999 AD.
- Hayat Al Hayawan Al Kubra (The Great Life of the Animal) by Al shaikh Kamal Al Den Al Dameery, Dar Al Ma'refah, Beirut-Lebanon, Ed.1: 1427 H (Islamic calendar) - 2006 Ad.
- Helyat Al Forsan wa She'ar Al Shoja'an, by Ali Ben Abd Al Rahman, Well Known as Ibn Huthail Al Andalusi, Al Enteshar Al Arabi Institution, Beirut-Lebanon, (No Date).
- Al Hesaniyayn Al E'lm Wa Al Tourath, (The Horse between Science and Tradition), by Abd Al Rahman Ben Sou'od Al Hawawe, Issues published by Almahrajan Le Tourath Wa Althaqafa: 53 Riyadh: King Khaled Military College, 1410 H (Islamic calendar) -1990 Ad.
- Interview conducted by Abd Al Baset Abd Al Hafez with Mr. Basem Moh'd Al Masri, the head of trainers in The Public Security Department in Jordan.
- Interview Abd albaset Abd lhafez's with Khaled Al-Rashed, the general manager of royal horse barns that belong to His Majesty King Abdullah II.
- Al Jame' Le Ahkam Al Quran, (Tafseer Al Qurtuby) for Abe Abdillah Moh'd Ben Ahmad AL Ansary Al Qurtuby, reviewed by Abd Al Razzaq Al Mahdi, Dar Al Kitab Al Arabi, Publishers, Beirut- Lebanon. Ed.4: 1422H (Islamic calendar) -2001Ad.
- Al-Jami' Al-sahih, Al-Bukhari. 1986. Reviewed by Mohammad fuad Abdul-Baqi. Dar Al-Rayyan, Cairo.
- Al-Jami' Al-Sahih Muslim. Reviewed by Muhammad Fuad Abdel-Baqi. Dar ihya' Al-Turath Al-Arabi, Beirut, (No Date).
- Al Khayl Al Arabia Al AseEla (The Original Arabian Horses), by The Prince A.G,Cherbatov, and Count S.A Stroganov, reviewed and edited by Awad Ata Al Bary ,King Abd Al A'zez public library, Riyadh: 1419 H (Islamic calendar)- 1999 AD.
- Lesan Alarab, by Abi Alfadl Jamal Aldeen Mohammad Ben Makram Ben Manthor Alefriki Al-Misri, Dar Sader, Beirute.
- Mabade' Alforosiyeh Alhadeethah. 1980. (Modern Equestrian Principles), by Wade' Yaseen Attakriti, The Ministry of Higher Education and Scientific Research, Almwasel University, Iraq.
- Al-Musnad. 2001. Reviewed by Shu'aib Al-Anra'oot. Al-Risalah Foundation. Beirut.
- Al-Darimi, Sunan. 2000. Reviewed by Hussein Assad Al-Darani. Dar Al-Mughni, Saudi Arabia.

علم الفروسية بين الأدب وعلوم الرياضة في الأندلس: "كتاب حلية الفرسان وشعار الشجعان" لابن هذيل الأندلسي نموذجا

عمر الفجاوي، عبدالباسط عبدالحفيظ، كفاح العمري*

ملخص

تحتل رياضة الفروسية في زماننا باهتمام عدد كبير من الباحثين والهواة، فتجد الباحثين يؤصلون لها تنظيراً علمياً وفق معطيات هذا العلم، من ناحية الصفات الواجب توافرها في الفارس، والمواصفات الخاصة بالفرس، وشكل المضمار الذي تمارس فيه رياضة الفروسية وأقيسته، وتجد في الوقت نفسه الهواة ينشغلون بها للتسرية والتسلية، وقضاء أوقات الفراغ.

وعند البحث في أصول هذه الرياضة، يظن الباحث أول وهلة أن العرب القدماء قد مارسوها للهو والتسلية والقتال، وتحدثوا في هذا شعراً وأدباً، من غير أن يسيروا إلى أن هذه الرياضة علم له أصول وثوابت، أو ليس عندهم أدب نظري في أوصاف الفارس والفرس والمضمار، وقد تبدى لنا في هذا البحث أن رياضة الفروسية قد تكلم عليها القدماء في كتبهم أدباً وشعراً، ثم تحدثوا عنها بوصفها علماً من علوم الرياضة، لذلك، سيثبت البحث أن العرب القدماء كان لهم سبق واضح في وضع علم الفروسية وأصوله، وليس كما يظن أنها علم محدث منقطع عن علوم القدماء.

ونهدف من بحثنا هذا إلى الحديث عن رياضة الفروسية في الأندلس، مستبشرين بكتاب "حلية الفرسان وشعار الشجعان" للشيخ علي بن عبد الرحمن المشهور بابن هذيل الأندلسي، الذي احتقل فيه بهذه الرياضة بوصفها علماً من علوم الرياضة، إذ لم يكتف بالتظير اللغوي والشعري لها، بل راوح بين ذلك وعلوم الرياضة، فقد تحدث عن خلق الخيل، وطرائق حفظها وتخزينها، وتعليم ركوبها، ومشاركتها في المسابقات، ثم استشهد بنبذة من الأشعار التي تبين إيتار العرب لها، ثم نفازن ذلك كله بمعطيات العلوم الحديثة التي تحدثت عن الفروسية.

إن هذا الكتاب يبين أن العرب في الأندلس كان لهم إسهام في تأصيل الفروسية بوصفها علماً، واستطاعوا أن يمازجوا بين علمية هذه الرياضة وشعريتها.

الكلمات الدالة: علم الفروسية، الأدب، الرياضة.

* كلية الآداب (3،1)؛ كلية التربية البدنية وعلوم الرياضة(2)، الجامعة الهاشمية، الأردن. تاريخ استلام البحث 2012/9/12، وتاريخ قبوله 2013/5/22.