

The Memory of Arabs

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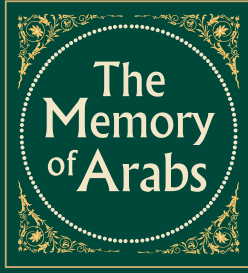
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Peer-reviewed Journal





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The Lance between Theory and
Practice: Study and Utilization of
the Modernized Tġrī and of the
Šamī or Rūmī Aims

An Evaluation of Applied Furūsiyah Instructions

Dr. Said Huneidi





The Lance between Theory and Practice: Study and Utilization of the Modernized Tġrī and of the Šamī or Rūmī Aims An Evaluation of Applied Furūsīyah Instructions

Dr. Said Huneidi*

Introduction

Years 1995 – 2007, the Royal Institute of Arabian Horsemanship researched the methods of weapons usage mentioned in *furūsīyah* treatises. With focus on the sword, lance, and to a lesser degree archery, various data was recorded and experimented with on foot at first, then on mounted cavalry. These exercises were conducted to enhance the understanding of selected techniques of *furūsīyah* training, all in an effort to reconstruct the practice of the ancient art of *furūsīyah*. The significance of this approach was in the way it filled a technical space that was generally left empty, possibly intentionally, in extant

furūsīyah training manuals. Despite its scarcity, the surviving *furūsīyah* literature describing the training methods and usage of all utilized weapons is sufficient to enable a full revival of the art; however, scholars face difficulties in deciphering the practical meaning of such instructions.

The topic of this paper emphasizes two specific methods of lance usage as a weapon of war in training and on the battle field; the *Tsdyd al-Tġrī al-Mḥdt* and *Tsdyd al-Šamī* or *al-Rūmī*. Even though the origin of these two techniques predates the Mamluk era, yet they are integrated in most of the extant training instructions. These methods were selected as an example because in both techniques

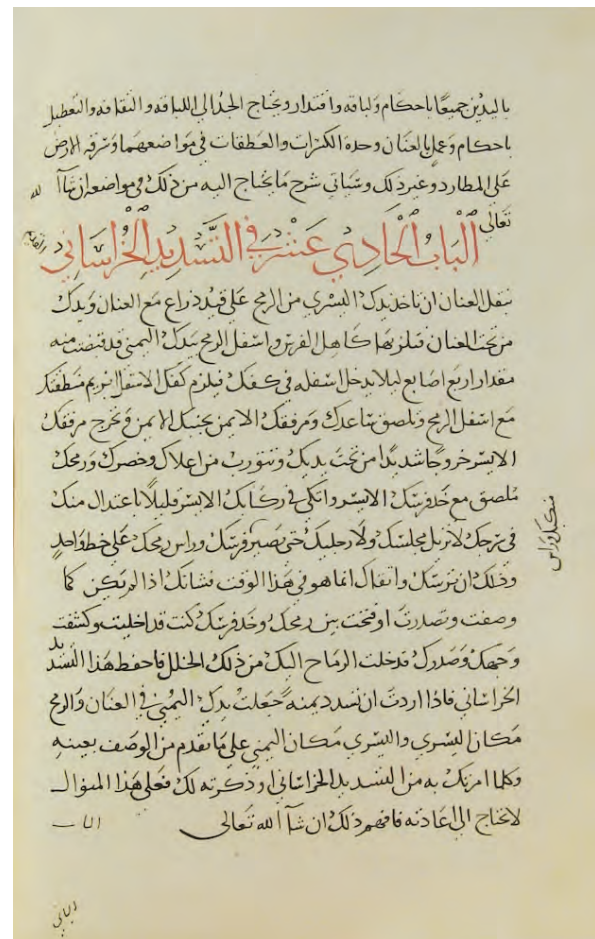
the lance is used single-handedly and during a highspeed charge. This paper examines a particular extracted literature and its sources, the training scheme as instructed in the manuals and the one devised, for both horse and rider, on these specific maneuvers. The paper will state the findings and knowledge gained after the successful application of both maneuvers. Furthermore, conclusion is in highlighting the importance of considering the abilities and limitations of both horse and rider in the interpretation of instructions as mentioned in all extant *furūsīyah* treatises. Also, the added value of the practical knowledge of *furūsīyah* art to the interpretation of medieval battles.

The actual training grounds for the art of mounted *furūsīyah* art were the hunting fields. This was the usual place where youngsters learned about the care and riding of horses, as well as practicing archery and using lances and swords. These resulting skills were basic, well known to all, and required no further explanation in written texts⁽¹⁾. In fact, such knowledge was built into the culture, and therefore, into the literary tradition which lay behind the composition of instructional treatises during the medieval Islamic era. The resulting techniques and instructions within the discipline of mounted military *furūsīyah* using the lance and other specific weapons were themselves written according to this literary culture. This in turn can clearly be seen in all surviving thematic instruction manuals⁽²⁾. When it comes to the study of these treatises, the actual words can be clearly understood. In contrast, the techniques that are described cannot be followed so easily in practice because we generally do not possess the basic background information and experience. This leaves a large gap, which we suggest can only really be filled by seeking practical experience horsemanship and martial arts involved. In other words: through practical experimentation and reconstruction.

A merely linguistic interpretation of military *furūsīyah* instruction, as found in the treatises, fails to provide a true understanding. This is true of both dealing with the horse and with using specific weapons, in what could be described as a practical manner. We therefore attempted to fill this gap by building a basic level of knowledge through actually carrying out the exercises. To begin with, a reconstruction of work with the

lance work started with what is known through the activities of some present day ceremonial cavalry units; for example, in the British Army and those of several Arab armies.

The methods used in this context originated in India, and are still in practice as a mounted sport in Rajasthan. The terms used today for these activities include “tent pegging” and “pig sticking”. Furthermore, we can say with confidence that the lance techniques involved are essentially the same as those found in the *furūsīyah* treatises, where they are referred to as the *khurasani* method⁽³⁾. It is therefore fortunate that this particular system has been preserved with its well-established practical techniques and training methods for both horse and rider. There is little reason to suppose that these practices were polluted with the passing of time, for the simple



Annex 1

Muhammad ibn ‘Īsā ibn Ismā‘īl ibn Ḥsrwshāh Al-Aqsarā’ī Al Rūmī Al-Ḥanafī (d. [750] Hijri), *Nihāyat Al-Su’l wa-Al-Umnīyah fī Ta’līm Al-Furūsīyah*, London, British Library, Nfā’s Ālmgmw’ Āl’rbyah ([Add.18866]): Bāb 11.

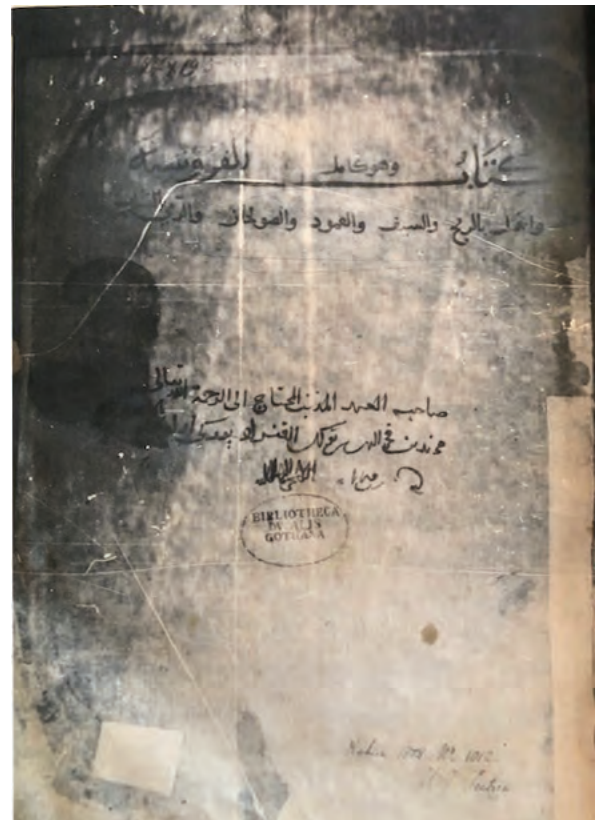
reason that they worked well and continued to be useful over time⁽⁴⁾. Basic to this was the fact that they were fundamentally based upon the horse's performance and maneuverability. The horse, as what might be called the agent of delivery, did not itself change over time so there was no real need to modify the techniques once they had been fully developed.

One of the techniques central to this study was known as the modern or modernized *tḡry* aim, or *al-ṭsdyd al-tḡrī al-mḥdṭ*. It was described in the *Kitāb Kamel al-Furūsīyah*⁽⁵⁾. This treatise, by an unknown author, may have been the source for the description of the same lance technique as described in the twelfth section of Muḥammad ibn 'Īsā ibn Ismā'īl al-Aqsarā'ī al-Ḥanafī's *Nihāyat al Sūl*⁽⁶⁾. These instructed the rider to place the lance in his hand so that the hand was at a distance of four fingers from the bottom, and to hold the lance along with the reins while keeping the palm of the hand above the reins. However, the texts did not describe how the rider was to mount his horse while holding his lance. The treatises continued by instructing the rider to next place his right hand a cubit above the lance, but again without explaining exactly how this should be done. The basic description of this technique was clear and was identical in both manuscripts under consideration. Furthermore, it read as if written by someone who was an experienced practitioner of the art. Nevertheless, on its own, and lacking any further background information, the exercise concluded with mounting the horse while holding the lance and the reins in the left hand.

Relying solely on these instructions, it could not be established how to change hands and move the lance to the rider's right side without doing so in an awkward and unbalanced way. Put simply, the limited information provided left the rider sitting still on a standing horse, and not knowing what to do next. To achieve what might be called a valid and applicable interpretation of this action, it proved necessary to acquire important background knowledge of what we have called two-handed lance work. Here it is necessary to keep in mind the fact that all Eastern martial arts with all thrusting and slashing of cutting weapons are based on circular movements. Based on this concept, a horseman wielding a lance divides the sphere around him into eight quadrants: four

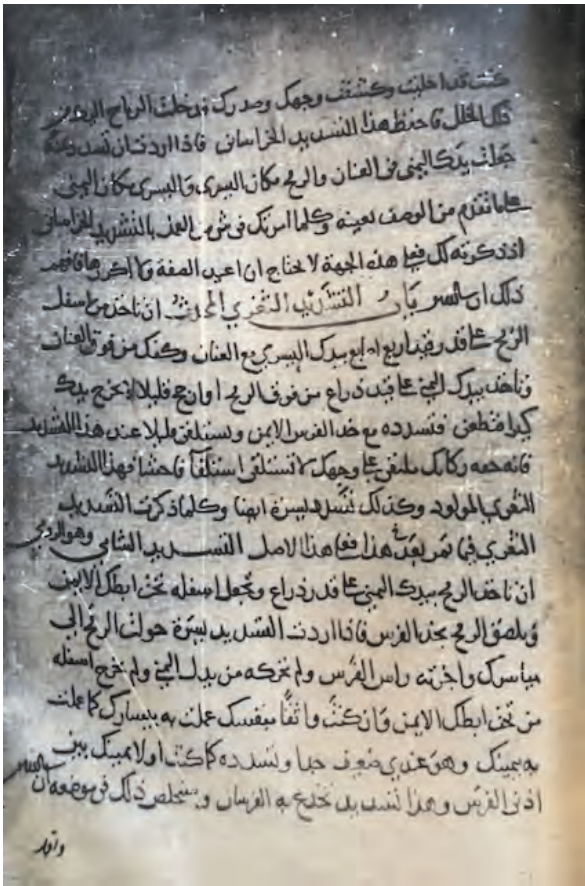
upper and four lower. The basic training in two-handed work incorporates the movement of the lance from each of these quadrants to each and all of the other seven. This resulted in a total of 64 basic movements⁽⁷⁾. Every shift that required moving the weapon from one side of the body to the other, required changing hands without losing a firm grip on the lance. The hold could only be maintained by sliding one hand over the other at the mid-point of the directional change. This in turn was a skill that could only be gained by using the lance with two hands. Once this was understood, it at last became possible to properly understand the written instructions.

Riding and charging with the lance held in one hand in the old *khurasani* method was key to reconstructing and understanding *al-ṭsdyd al-tḡrī al-mḥdṭ* as described in the written instructions⁽⁸⁾. In this *khurasani* method, the rider took the lance in this right hand, again holding it at a measurement of four fingers measure from the bottom. This older method maintains the position of the hand



Annex 2

Kitāb Kāmel Al-Furūsīyah wa-Al-'Amal bil-Rumḥ wa-Al-Seṭf wa-Al-'Amūd wa-Al-Ṣāwlaḡan wa-Al-Ramy bil-Nāṣhab, Gotha, Bibliotheca Gothana (Qāhrī 1808, [1012]): Cover page.



Annex 3

Kitāb Kāmel Al-Furūsīyah wa-Al-'Amal bil-Rumḥ wa-Al-Seīf wa-Al-'Amūd wa-Al-Šawljājan wa-Al-Ramy bil-Nāšhab, Gotha, Bibliotheca Gothana (Qāhrī 1808, [1012]): Section on modernized *tḡry* aim followed by *šāmy* aim.

throughout the charge, the aim, the strike or hit, and the full 360° rotation of the lance back into its original position⁽⁹⁾. This was strictly a thrusting method.

By combining the experiences of practicing the *khurasani* aim and the 64 basic two-handed lance moves, the related instructions in *Nihāyat al-Sūl* became clear, and in fact, made it possible to practice the modern or modernized *tḡrī* exercise. A resulting interpretation of the twelfth section of *Nihāyat al-Sūl* started by mounting the horse with the lance held in the left hand above the reins, as was carried out in the *khurasani* manner. Then the rider used the two-handed change technique to place the lance in the right hand in the modern *tḡrī* in order to be ready for a charge. One can say with confidence that the training manuals were written in order to instruct horsemen who already had sufficient mounted hunting expertise

with the lance, and were also familiar with basic two-handed lance work. The instructions therefore highlighted the difference between the older and more traditional *khurasani* method and the modern *tḡrī* method. They also emphasized the intricate details of inclining the rider's body as part of the correct technique. Put simply, these written instructions only focused upon what was needed to instruct a medieval trainee on the cavalryman's art.

The text continued by warning the rider against opening his arms outwards and by further instructing him in the *tsdyd* or aim using a forward arm extension towards the horse's cheek. The next was for the horseman to lean his body to a limited degree suited to the height of the target, while at the same time warning against an excessive inclination or leaning of the body. However, it should be noted that the instructions ended at this point, without revealing how to incline the lance towards the target. Nor did the instructions address the action required after the target was reached.

Practical experience confirms that, although these subsequent stages were not mentioned, they remained the most crucial in order to avoid injury to either horse or rider. Once the target was struck, if the lance was not carried correctly, it could be lost from the rider's grip or be broken, both of which could cause serious harm to rider or horse. Another danger was that the rider's collarbone could break if the release was hampered. Here it should be understood that it is possible for a horse and rider, weighing on average around 500 kg, and charging at 60 km per hour, to exert a massive impact momentum. This is concentrated in the tip of the lance with a force in excess of 800 kg. This is twice as much as would be needed to smash a human femur.

The stages for conducting a charge in the manner of *al-tsdyd al-tḡrī al-mḥdī* can be broken down into seven steps. First, the lance is held close to the chest either at an angle or at a vertical position to the side. Second, during the first part of the charge the rider's arm is extended while maintaining the lance in a vertical position in line with the horse's withers. This is known as *ādr*^c and it is the position from which the rider is able to aim at the target; the latter action being the *tsdyd*⁽¹⁰⁾. Third, the body and lance are leaned together in a continuous flow towards the target. Notice that the lance is

inclined towards the target by a movement of the wrist. Fourth, the aim is followed by a controlled hitting of the target. The fifth step is crucial to safety: as the target line is passed, the hand is moved backwards while the body continues to lean forward towards the side of the horse. In the sixth step, the rider allows the horse's speed to make the release as the metal tip cuts its way out of the target. The resulting momentum will carry the lance to a full extension of the arm backwards, towards the hindquarters of the horse, until the force is released. The seventh and final step is for the rider to straighten his body while taking the lance back to its initial starting position. The rider is now ready for the next charge.

Instruction on what was known as the *šāmī* or *rūmī* aim followed a similar philosophy to the training on the modern or modernized *tgrī* aim, though the two aims were of course different⁽¹¹⁾. For example, *Nihāyat al-Sūl* described the difference in the way the lance was held from the modern *tgrī* aim⁽¹²⁾. It stated that the right hand should be placed about a cubit length from the base of the lance and that the lance was placed under the rider's armpit while the forward part of the lance lay close to the horse's cheek. With practice, the same could be followed on the left side, however such left-handed use was seen as feeble. The lance could also be placed between the ears of the horse in order to scare opponents. This was apparently because opponents would try to avoid the expected shock, but with the lance between the horse's ears, they would not know from which direction the lance will fall upon them.

The method of training for this specific technique was summed in six steps, starting with the lance being held under the armpit with the rider's elbow pointing downwards. Second, upon charging, the arm would be extended while pointing the lance downward toward the target. The third step is to thrust the lance into the target. Fourth, a firm grip of the lance is maintained as the horse passed the target line. The fifth step is critical, as the developing force would release the lance from the target and rotate it 270°. This is similar to the fifth step in the modern *tgrī* technique, and is also the only moment when the rider feels the speed of the action. In the last and sixth step, the lance will be automatically driven to rest under the armpit, positioning it in readiness for a next charge.



Annex 4

Muḥammad ibn ‘Īsā ibn Ismā’īl ibn Ḥsrwšāh Al-Aqṣarā’ī Al Rūmī Al-Ḥanafī (d. [750] Hijri), *Nihāyat Al-Su’l wa-Al-Umnīyah fī Ta’līm Al-Furūsiyah*, London, British Library, Nfā’s Ālmḡmw’ Āl’rbyah ([Add.18866]): Bāb 12, 13.

For the current training purposes, that is, in our reconstruction, a new system was devised of placing targets on the ground or by placing rings at a height resembling a mounted opponent. The practice of placing targets on the ground was not, however, mentioned in *furūsiyah* treatises. Nevertheless, it was adopted because it required the maximum amount of inclination of the body, which in turn entailed greater precision and command of the technique. Ground targets also imitated the posture required for hunting. In contrast, the use of the ring as a target while using the lance in the *rūmī* method was mentioned by ‘Ali bin Huṭayl al-Andalusi in his treatises *Helyet al-Fursan wa Šar al-Šūjan*⁽¹³⁾.

An exercise was also successfully reconstructed and practiced, utilizing both the modern *tgrī* and *rūmī* techniques with rings placed at various heights. Practicing different single-handed lance methods in accordance with the *Furūsiyah* treatises also enhanced field reconstruction using



the two-handed lance methods. Understanding the instructions concerning exercises in the *myādyn* or exercise-ground, and understanding the precise techniques in the *nwrđ* exercises, also permitted us to reconstruct several other techniques. These were not limited to lance works but extended to techniques of using the sword on horseback.

By actually carrying out certain aspects of military *furūsīyah*, we were able to achieve an understanding that went beyond the mere meaning of the words. Once these instructions were deciphered, the exercises were measured against horse's movement and the response to the various techniques. This in turn shed light on whether the performance of that technique was correct or not. An incorrect use of weapons while mounted caused resistance in the rider's body. The horses proved to be even more sensitive to this than the riders themselves. This in turn led to slight modifications being made to the applied technique until the move was conducted without restrictions and with an uninterrupted flow.

Another feature gained from the practice of certain *furūsīyah* arts was the way in which this work served as a tool to help interpret both archaeological evidence and primary literary sources. For example, Usamah Ibin-Munqidh



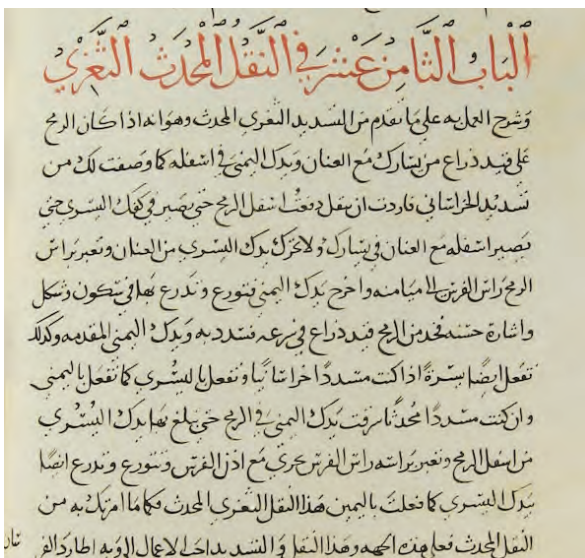
Annex 6

Illustration from: David Nicolle, *Arms and Armour of the Crusading Era 1050-1350: Islam, Eastern Europe and Asia* (London: Greenhill Books, 1999): xx.

Fig. 1. Wooden door panel from the Fatimid Era, Museum of Islamic Art, Cairo, 13.

described an incident during a skirmish between Shayzar and Hamah. During this clash, Usamah's cousin Laith-al-Dawla Yahya attacked an accomplished foe named Faris ibn-Zimam. Both were armed with the lance. The description of how Laith-al-Dawla toppled Ibn- Zimman and his horse show that Laith-al-Dawla was using the *šāmī* method⁽¹⁴⁾. Indeed, there are many examples where the techniques used to utilize a certain weapon can be interpreted from a narrative description of the action.

Illustrations can be even more explicit, and represent a snapshot of the moment. On the other hand, they are not instructional, and this includes the illustrations found in thematic military *furūsīyah* instruction manuals. For example, a carved panel from the Fatimid era shows a two-handed use of the lance delivering a thrust in the most difficult of the 64 moves, namely the left lower quadrant⁽¹⁵⁾. Some similar techniques to the ones found in the *furūsīyah* treatises were used across a wide area ranging from the Eastern Balkan to Armenia. For example, a figure from the Balkans showing a squadron holding the lance in both the *šāmī* and the modern *tğry* method (Annex 7, Fig. 1). Another from Georgia shows a lancer using the *khurasani* method (Annex 7, Fig. 2). From Egypt, are two examples which show a lancer applying the lance in the *rūmī* style (Annex 7, Fig. 3), and another holding the lance in a typical modern *tğrī* method in his left hand (Annex 7, Fig. 4). A fully armored lancer from Western Iran charges in the modern *tğrī* method at the onset of his inclination towards the target (Annex 7, Fig. 5).



Annex 5

Muḥammad ibn 'Īsā ibn Ismā'īl ibn Ḥsrwšāh Al-Aqsarā'ī Al Rūmī Al-Ḥanafī (d. [750] Hijri), *Nihāyat Al-Su'l wa-Al-Umnīyah fī Ta'līm Al-Furūsīyah*, London, British Library, Nfā's Ālmğmw' Āl'rbyah ([Add.18866]): Bāb 18.

Annex 7

David Nicolle, *Arms and Armour of the Crusading Era 1050-1350: Islam, Eastern Europe and Asia* (London: Greenhill Books, 1999): 369, Fig. 101e; 378, Fig. 148a; 410, Fig. 362a; 406, Fig. 338m; 451, Fig. 625b.



Fig. 1. Eastern Balkans, 369.
Fig. 1. Eastern Balkans, 101e.



Fig. 2. Georgia, 378.
Fig. 2. Georgia, 148a.



Fig. 3. Egypt, 410.
Fig. 3. Egypt, 362a.



Fig. 4. Egypt, 406.
Fig. 4. Egypt, 338m.



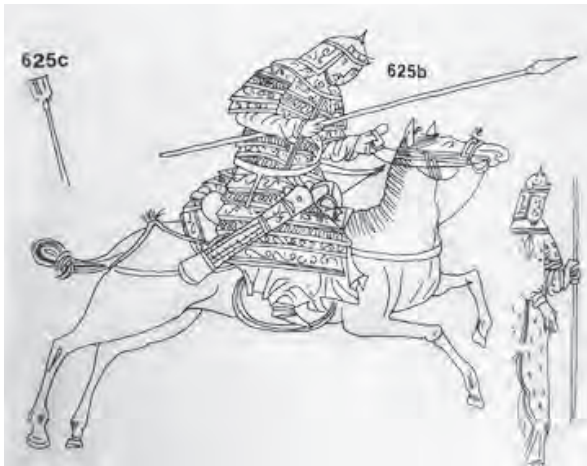


Fig. 5. Western Iran, 451.
 Fig. 5. Western Iran, 625b.

Despite the fact that these were snapshots intended to record a momentary position, they often reveal a particular technique and show common practices in the use of the lance over a wide area⁽¹⁶⁾. Such evidence indicates that the weapons, their practice and utility were not confined to Egypt and the Levant. However, we cannot say with certainty whether or not the *furūsīyah* thematic treatises were particular to the area or themselves reflected a blending of practices from a wider geographical spread.

The re-enactment of *furūsīyah* exercises blended written sources with an actual sense of the action and taught the practitioners a number of very interesting things. One of these was that the horses learned faster than did their riders. For each new technique, all the horses grasped the training within two weeks. Furthermore, they were able to identify the types of weapons and they then adjusted their responses to suit the technique being practiced. In contrast, the human beings—that is the riders, took a minimum of four months training to acquire proficiency in just one method. People took a minimum of four months of training to acquire proficiency in a single method. During training, horses were not stressed because they were not made to run more than ten swift charges per day. It was, however, noticed that their energy gradually diminishes after twenty minutes of such exercise and the horses needed to rest to recharge their energy. This meant that to have horses fit for combat on the battlefield, they need to be cycled. This must in turn have impacted upon the number of active cavalry troops engaged in the field during

any battle beyond a brief skirmish. The endurance of both horses and riders needed to be taken into consideration when evaluating the number or proportion of mounted cavalry available for combat out of the total number of cavalry present on the battlefield.

Another insight gained from practical working with the lance in accordance with the methods described in the *furūsīyah* instruction manuals, it was learned a great deal about how lethal the lance could be in these circumstances. For example, exercises highlighted the offensive effectiveness of single-handed lance techniques when conducted at high speed and in squadrons. In contrast, it was found that the two-handed techniques were essentially conducted at slow moving speed or merely while maneuvering. On the other hand, they were effective in close combat against a mounted foe or against infantry, they were a single defensive action to get a cavalryman out of difficulty⁽¹⁷⁾. It also seemed clear that the two-handed techniques were not meant to be utilized when the riders were in formation.

The revival and preservation of the art of *furūsīyah* clearly has high value as an aspect of cultural heritage. Nevertheless, the knowledge so far gained from the practice of this art and the degree to which it is subject to historical interpretations remains open to discussion.

Endnotes

* Researcher in History and Islamic Civilization.

- (1) Al-Qāsim Abū Nāṣr ibn Qāḍy Ālqūḍā Aby Ālqāsm ‘Aly ibn Ālḥsyn ibn Mohamed ibn ‘Aly ibn Nūr Ālhūda aby Tālib Al-Zaynabī (d. 536 Hijri), *Al-Qāwanīn Al-Sulātnīyah fī Al-Ṣayd*, Istanbūl, Ālmktbh ālslymānyā, Fatih Library (N 92 from 653/901, [3508]): Bāb ḥml ālrmāh, Bāb āsthḍām ālrmāh fy ālṣyd.
A section on carrying the lance in the open field, and a section on using the lance in hunting.
The treatises intended to instruct the rulers, this is indicative of the deep culture of hunting and its usefulness in the preparation for practicing *Furūsiyah arts*; Also, see Alan Jones, *Early Arabic Poetry: Select Poems*, 2nd ed. (Reading: Ithaca Press, 2011): 89. The lance was highly utilized in the pre-Islamic era, this was evident in poetry, exact methods were not recorded, nevertheless, recording widespread use of mounted lancers. This example From Durayd b. al-Simma’s *riṭa* of his brother Abd Allah during a skirmish over booty between bnū Juṣam, Durayd’s tribe of Hawazen against Ghatafan and Abs taking place possibly around 570 CE.
“The men cried out to one another and said, “The horsemen have destroyed a warrior”
And I said ‘Is ‘Abd Allah the one of you who has perished?’
So I came to him, and spears were raining on him as weavers’ combs fall on outstretched fabric”.
- (2) Shihab Al-Sarraf, “Mamluk Furūsiyya Literature and Its Antecedents”, *International Center of Furusiyyah Studies* 8, no. 1 (2004): 142, online e-article, http://mamluk.uchicago.edu/MSR_VIII-1_2004-Sarrafpp141-200.pdf. Sarraf defined thematic *furūsiyyah* treatises as the ones dealing with one specific discipline. This paper deals with two methods, the *tḡry* and the *šāmī* or *rūmī*, focusing only the *ṭsdyd* practice. Not to be confused with *tsrīh*, *nql*, *ṭqwīm*, *mmana*’ or any other practice that carries the *tḡry* or *rūmī* titles.
- (3) *Ibid.*: 148-149. Ibn Akhī Ḥizām being a commander of the Khurasani corps was identified by Sarraf as the founder of *furūsiyyah* literature and master of *furūsiyyah* art: It is no wonder that the *Khurasani* method became the base of training for all works with the lance.
- (4) Muḥammad ibn ‘Isā ibn Ismā’īl ibn Ḥsrwšāh Al-Aqṣarā’ī Al *Rūmī* Al-Ḥanafī (d. around 750 Hijri), *Nihāyat Al-Su’l wa-Al-Umnīyah fī Ta’līm Al-Furūsiyyah*, London, British Library, Nfā’s Ālmḡmw’ Āl’ rbyah ([Add.18866]): Bāb 11.
The *Khurasani* method was given a bigger attention in *Nihāyat al-Sūl* than both the *tḡry* or the *rūmī* methods, see: *Ibid.*: Annex 1, the instructions, as stated, were not sufficient to reconstruct this method,
- and it was a fortunate opportunity that the practice of this art was culturally preserved in practice and provided a study example.
- (5) *Kitāb Kāmel Al-Furūsiyyah wa-Al-’Amal bil-Rumh wa-Al-Seif wa-Al-’Amūd wa-Al-Ṣawljān wa-Al-Ramy bil-Nāshab*, Gotha, Bibliotheca Gothana (Qāhrī 1808, [1012]): Bāb al-ṭsdyd al-tḡrī al-mḥḍt, Bāb al-ṭsdyd šāmī or rūmī.
See Annex 2 and 3 for the first page and the instructions on both techniques. Note that a microfilm of this manuscript is available with the author, however, it was not possible to locate the original at Gothana.
- (6) Al-Aqṣarā’ī, *Nihāyat Al-Su’l wa-Al-Umnīyah*: Bāb 12, 13.
See Annex 3 to compare *Kitāb Kāmel al-Furūsiyyah* with the instructions given in *Nihāyat*’s sections 12 & 13 Annex 4, also see Al-Sarraf, “Mamluk Furūsiyya Literature”: 154. For additional information on *Nihāyat al-Sūl* and its author.
- (7) *Ibid.*: 172-173. Sarraf explained the practice the *bnūd* and their execution in four directions. From practical experience, the *maydān* works and the intricate *nward* were not possible to attempt without proficiency in the 64 basic two-handed work based on the eight quadrants. Combining each upper and lower the quadrant in the sphere might be the reference of the four directions. While direction is sufficient for a general description, it is ambiguous for practicing the techniques.
- (8) Al-Aqṣarā’ī, *Nihāyat Al-Su’l wa-Al-Umnīyah*: Bāb 12.
- (9) The *Khurasani* method was probably the same method used by the Sasanians. The applicable techniques of this system were learned from the current practice of tent pegging as this was the key to understanding the rest of the *furūsiyyah* art.
- (10) Al-Ḥanafī, *ādr*’ is an essential position of the *ṭsdyd* technique, however it was explained in section 18 that was dedicated to *nql*. See Annex 5.
- (11) The *šāmī* and *rūmī* expressions relate to the same technique, both terms are interchanged throughout this paper.
- (12) Al-Aqṣarā’ī, *Nihāyat Al-Su’l wa-Al-Umnīyah*: Bāb 13.
- (13) Ali ibn ‘Bd Ālṛḥmān ibn Hdyl Ālfzāry Al-Andalusi (d. after 763 Hijri), *Ḥelyet al-Fursan wa Ṣa’r Al-Ṣūja’n*, edited by Muhammad Abdul Ghani Hassan, *Ḍḥār Āl’ rb* 6 (Cairo: Dar al-Ma’ref [1951]): 206.
The section reads [whoever wanted to learn the work with the lance or with the *dūrba*, let him put *drīat* and it is a stick standing from the ground at the height of a *fāris* and tie to it a ring or a bent rope resembling a ring, the stay away from it and fully gallop his mount and once close to the stick to position the lance under the armpit...] then the instruction carries on



describing how to attain the target in the *rūmi* manner. This exercise was possibly duplicated from another source as the author does not show knowledge of the practice of *Furusiyah*. Note that, no meaning to the *dūrba* was found.

- (14) Usāmah Ibn Munqidh, *An Arab Syrian Gentleman and Warrior in the Period of the Crusades: Memoirs of Usamah ibn-Munqidh (Kitab Al-Itibar)*, translated by Philip Hitti, *Records of Western Civilization* (New York: Colombia University Press, 2000): 65-66.
- (15) David Nicolle, *Armies of the Caliphates, 826-1098* (Oxford: Osprey, 1998): 13. For the panel see Annex 6.
- (16) David Nicolle, *Arms and Armour of the Crusading Era 1050-13450: Islam, Eastern Europe and Asia* (London: Greenhill Books, 1999): 369, 378, 406, 410, 451. See Annex 7 for illustrations.
- (17) Shihab Al-Sarraf, “Close Combat Weapons in the Early Abbasid Period: from A Companion to Medieval Arms and Armour”, chap. 12 in *A Companion to Medieval Arms and Armour*, written by David Nicolle (Woodbridge, UK: Boydell Press, 2002), online e-book, <https://archive.org/details/CloseCombatWeaponsInTheEarlyAbbasidPeriod-/page/n1>.





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