



DU'L-JANĀḤ

DU'L-JANĀḤ, Imam Ḥosayn's winged horse, known from popular literature and rituals. Du'l-Janāḥ was mentioned in medieval narratives of Ḥosayn's martyrdom at Karbalā' (*maqātel*), for example, Ebn A'tam Kūfī's 9th-century *Ketāb al-fotūḥ* and *al-Loḥūf* by Ebn Ṭā'ūs Ṭā'ūsī (d. 664/1266), which became sources for later Turkish and Persian *maqtal-nāmas*. In *al-Loḥūf* the horse, unnamed but said to be descended from the Prophet Moḥammad's mount, is supposed to have dipped its head in its master's blood and attacked the enemy. It then returned, smeared with Ḥosayn's blood, to the tents of the [Ahl-e Bayt](#). As it approached, Ḥosayn's infant daughter Sokayna began to cry, joined by the other women in the family (pp. 98-99; cf. Calmard, p. 120). The Turkish *Dāstān-e maqātel-e Ḥosayn* (763/1362) by Šādī Maddāḥ contains a similar account but includes the name Du'l-Janāḥ (Mélihoff, p. 142; Calmard, pp. 225-26). Ḥosayn Wā'ez Kāšefī, in *Rawzat al-šohadā'* (comp. 908/1502), recounted a detailed story, partly based on Ebn A'tam's text, in which Du'l-Janāḥ, instead of behaving aggressively, weeps (p. 363; cf. Calmard, p. 396; Ebn A'tam, tr., pp. 538-39). According to various traditions, Du'l-Janāḥ eventually killed itself or disappeared into the desert (Wā'ez Kāšefī, p. 349).

At least from Safavid times representations of Ḥosayn's horse were led in the processions and pageants that developed into *ta'zīa* performances of the martyrdom of Ḥosayn. This "nationalist" tradition also found its way into the literature of such plays (Pelly, II, p. 173; Calmard, p. 396). Du'l-Janāḥ appears in various other *ta'zīa* episodes, for example, Qāsem b. Ḥasan's marriage at Karbalā': Ḥosayn orders the horse brought to his daughter Fāṭema, who rides



it to the bridal chamber (Humayuni, p. 14). Du'l-Janāh was also represented in Moḥarram processions in India (Pelly, I, p. xxii) and is still included at Lucknow, Delhi, and probably elsewhere (Jaffri, pp. 224-25).

A connection between using horses in Shi'ite rituals and pre-Islamic Persian practices has been suggested (see 'AZĀDĀRĪ).

BIBLIOGRAPHY

(For abbreviations found here, see “Short References.”)

J. Calmard, *Le culte de l'Imām Ḥusayn. Étude sur la commémoration du drame de Karbalā dans l'Iran pré-safavide*, Ph.D. diss., Université de Paris III (Sorbonne), 1975.

Ebn A'tam Kūfī, *Ketāb al-fotūhā*, partial tr. Moḥammad b. Aḥmad Mostawfī Heravī [596/1199], Bombay, 1300/1882.

Ebn Ṭā'ūs Ṭā'ūsī, *al-Loḥūf*, tr. F. Wüstenfeld as *Der Tod des Ḥusein ben Ali und die Rache*, Göttingen, 1883.

S. Humayuni, “An Analysis of the Ta'ziyeh of Qāsem,” in P. Chelkowski, ed., *Ta'ziyeh. Ritual and Drama in Iran*, New York, 1979, pp. 12-23.

S. H. A. Jaffri, “Muharram Ceremonies in India,” in P. Chelkowski, ed., *Ta'ziyeh. Ritual and Drama in Iran*, New York, 1979, pp. 222-27.

I. Mélikoff, “Le drame de Kerbelâ dans la littérature épique turque,” *REI* 34, 1966, pp. 133-48.

L. Pelly, *The Miracle Play of Hasan and Husain*, 2 vols., London, 1879.

Ḥosayn Wā'eẓ Kāšefī, *Rawẓat al-šohadā' . . .*, ed. M. Ramaẓānī, Tehran, 1344/1955.