Islamic Law Perspective regarding the Weretiger in the Malay Archipelago

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\textbf{Abstract}: This article discusses the origin, traits and role of the Weretiger within the context in Malay Archipelago communities. The Weretiger is type of Jinn that existence pre-dates human and its relationship with human have been establish prior to Islam. The Islamisation of the Malay Archipelago see’s that a syncretisation of old tradition into Islam and thus the practice of Weretiger still exists until today. The shaman (alamu) are still debating in the Islamic Law perspective not just the ties between Weretiger and human but Jinn and human as whole using references from Al-Qur’an, hadith and previous scholarly works.

\textbf{Keyword}: Weretiger - Jinn - Scholar

1. Introduction

The Weretiger discipline is a type of knowledge that is taught and practice in the Malay Archipelago (Alam Melayu)\textsuperscript{1} prior to the coming of Islam. The purpose of this knowledge is to protect the practitioner, his family and wealth from any threat whether it is physically or spiritually. The practitioner of this knowledge is bound by several conditions and agreement with the Weretiger and this knowledge are still in practice generation by generation even after the Islamisation of the Malay Archipelago. A distinct number of Weretiger also accepted Islam and help their master to spread about Islam among the Weretigers.

Therefore, a discussion was formed based on the practice of the Weretiger in the eye of Islam. Even though the Malay Archipelago have accepted Islam as way of life but the knowledge of the Weretiger are inherited through the generation and still practice. Thus, the purpose of this article is to discuss the position of practicing the Weretiger discipline in conjunction with Islamic view and evaluation in the Malay Archipelago.

The Weretiger has originated from among the Jinn in shape of a tiger. Razak Shamsudin (2010: 3) elaborated that the Weretiger are from among the Jinn that have agreed to guard the practitioner, his family and wealth from any danger. It also can be inherited depending on the agreement when it was first formed between the practitioner and the Weretiger. There are many different types of Weretiger in the Malay Archipelago that can be categorized as follow:

a. The Weretiger that can transform its practitioner into a tiger. Based on the information given by Informant C\textsuperscript{2}, a practitioner can demand the Weretiger to shapeshift oneself into a Weretiger within a certain term and condition. The Weretiger disregard whether the intention of its practitioner to use the knowledge are for good or evil and this knowledge can be inherited from one generation to another even unto their grandchildren. The Weretiger will possessed its summoner and transform the summoner into a Weretiger or give change the behaviour and characteristic of its summoner into a Weretiger without changing physically. Informant D\textsuperscript{3} describe that for a person that is seeking the Weretiger discipline until being able to transform its body into a Weretiger, one must meditate for 40 days and 40 night during a full moon and look upon its shadow on the lake until the shadow disappear from the lake accompany by a specific ritual. Peter Boomgaard (1946: 189) have meet a shaman among the ingenious tribe in UluAring and describe that during the ritual, the shaman will burn the incense and the smoke produce by that incense will be swayed by the palm unto the entire shaman body and command the spirit of the forest to fulfil his wish. A Jin possessed the shaman’s body and he began to crawl and nodded his head. Fur started to grow and cover the whole and tail started to appear at the back of the body, and he began to fully shapeshift into a Weretiger. According to Selviyanti Yusuf (2016: 28) in the Malay Archipelago, a person can transform into a Weretiger through fasting and reciting a specific incantation and not all Weretiger are considered evil, some are even kind enough as to help guard the community around them.

b. The Weretiger that comes in a form of a Tiger, but its characteristics are not perfect. Based on Informant D\textsuperscript{3}, the characteristic of the Weretiger is not perfect and this will affect its practitioner which can only transform his head to a Tiger but still retain a body of a human.
c. The Weretiger that is inherited through an agreement formed with the first-generation practitioner. According to Informant A, the Weretiger that are inherited is due to an agreement formed between the original practitioner and Weretiger where it will help its master in exchange for food like Bertihar anything that is desired by the Weretiger. Informant C further elaborated that the Weretiger will accompany its practitioner based on the agreement that was formed and they must adhere to the agreement to avoid any trouble and the Weretiger can be inherited through the generation if the agreement is still adhered too by both parties.

d. The Weretiger that come to accompany and serve a pious person (abid) and becoming his servant. Informant C explain that the Weretiger are not looking for trouble or caused destruction when it accompanies this type of person but if the person the Weretiger choose to accompany suddenly does something syirik, thus that person will be inflicted with illness for a long period of time as warning and reminder to never do it again. The Weretiger can shapeshift into a human and converse normally like a human. This type of Weretiger only accompany a person based on their religious characteristic such as abstaining from major sin and maksiat, maintaining the obligatory prayer and has a firm akidah this condition is also applied if the Weretiger was to be inherited to the next of generation. Informant D also add that other than maintaining the obligatory prayer, a person that the Weretiger choose to accompany must also maintain their fasting and do only good deeds. Informant A elaborate the Weretiger can also accompany a person who does a specific routine such as patigeni which is fasting for 30 days and within those fasting period, the practitioner can only eat a grain of rice and a cup of water during sahur and iftar will able to hear the Jinn communicating through whisper in their ear. When deem worthy, the master practitioner will escort the novice practitioner to an area where there is no animal life. He is left there for 3 day up a tree and are ordered to patigeni for an additional 3 days and are not allowed to sleep. When this practice is completed, He will be approach by a Jin and are offered a Weretiger as a companion in addition with other offered.

Umar Sulaiman al-Asyqar (1984: 94) explain that Jinn can shapeshift to any form whether it is human or animal and this include the Weretiger. This is reinforced by a hadith with a good sanad by Imam Thabran which categorised Jinn to 3 type:

a. The type of jin that can fly.
b. The type of jin that are shape like a snake or dog.
c. The type of jin that sedentary or travel.

Through the analysis of the scholar (ulama) view from the Hadith, a conclusion can be made that the Weretiger are a type of Jinn from category B.

2. Characteristic of the Weretiger

Umar Sulaiman al-Asyqar (1983: 11) describe that there exists another plane of realm other than the human realm which is named the Malakut realm in which the Jinn is residing in. Although the Jinn exist in a different plane of existence, but they share a similarity with the human such as:

a. Intelligence and can distinguish good and evil.

Informant C explain that, the purpose of the Weretiger that accompany human was not influence them to do evil but to protect them from threat and danger of syirik. He elaborated further that he once had the attention to go against the commandament of Allah SWT and are met with a sudden sickness for half a year due to the anger of the Weretiger that accompany him. This can be concluded that the Weretiger have the intelligence to distinguish between right and wrong.

b. Can married, have ancestor and gender.

Informant D expresses that the Weretiger also exist in pair of male and female and can marry between them and having a line of ancestor because their desire is the same as that of a human.

3. The Origin of the Weretiger

The Jinn were created by Allah SWT from fire as said in Surah al-Hijr verse 27 which stated: And the Jinn We created before [Adam] from scorching fire.

The existence of Jinn is also stated in Surah ar-Rahman verse 15: And He created the Jinn from a smokeless flame of fire.
The creation of Jinn from fire is also stated in a Hadith by Imam Muslim⁶⁰that the Prophet SAW said that: *The angels were created from light, the jinn were created from a mixture of fire, and Adam was created as has been described for you.*

From the statement above, it can be deduced that the Jinn are one of Allah SWT creation and is derive from fire. This is different from human which created from earth, air, fire and water while the angel from light. According to informant A²¹, the Weretiger originated from among the normal Jinn but are gifted to be able to transform into a Weretiger. It can also possess the human body and enable the human to transform into a Weretiger or the Jinn will manifest into the Weretiger and accompany their master or practitioner. The Jinn which is also divided between Islam and kafir must also endured their due diligence and evaluations during the Days of Judgement. Allah SWT clarify this in Surah al-Jinn verse: 1. Say, [O Muhammad], “It has been revealed to me that a group of the Jinn listened and said, ‘Indeed, we have heard an amazing Qur’an.’” 2. It guides to the right course, and we have believed in it. And we will never associate with our Lord anyone.

Informant D²² explain that the Weretiger are divided between the believer and unbeliever which can be seen in their behaviour with the master or practitioner. A Weretiger which is among the believer will guard his master from doing anything that is forbidden while a Weretiger which is among the unbeliever will always persuade his master to do evil.

4. Interaction Between Human and the Weretiger

Human and the Weretiger have always been in connection even prior to Islam and this interaction have always been preserved and inherited even after the coming of Islam as the dominant religion in the Malay Archipelago. The knowledge about the Weretiger are passed down generation to generation for the purpose of protecting farms, fields, livestock, wealth and family from any form of harms and danger. This is based on the information given by various Informant through the following method:

   a. Snow balling sampling²⁴
   b. Purposive sampling²⁵

Informant A tells that the Jinn can transform into a Weretiger which in turn possess a human body to either transform into a Weretiger or change the flow of movement resembling those of a Weretiger. To invoke a Jinn from among the Islamic faith, there is various practices that are to be done such as fasting for 30 days, praying in a congregation, dhikrayatkursand abstaining from any sin. After the fasting period is over, the practitioner will meditate in a forest where there are no animals and are not allowed to sleep, must perform the prayers and reciting the *dhikr* "La ilahaillallah al malikulhaqqulmaujud" To summon different Jinn whether they are Islam or kafir require different methods. To summon a Jinn from among Islam it is through the evocation of *dhikr* and verses from the Qur'an while the Jinn from among the kafir a channel through various incantation. As an additional condition, to inherit a Weretiger among the Islam group, the practitioner must maintain their prayers, fasting and every religious deed and the Weretiger cannot be commanded to do evil. The Weretiger from among the Islam group can only be summoned through recitation of the Qur’anic verses every time their services are needed. The practitioner or master of the Weretiger must also have a strong knowledge regarding the *akidah* (creed) of Islam.

Yohan Kurniawan (2017: 4) stated that the connection between Jinn and Human²⁶ have long been establish in the Malay Archipelago since the days of old. This connection is established due to the constant exploration, moving and opening of new lands. Yohan Kurniawan also quoted a research by Haron Din that during the early period in the Malay Archipelago, humans were always exploring and opening new settlements because of war which made them flee from the destruction from their previous settlement. There is also the traditional custom of exploring and opening new settlement by the Bugis and Minang. When they first arrived at new lands, they will first search for water and food sources but due to the limited knowledge of the area and technology, they request the help from the Jinn to ease the burden. This further deepens the relationship with the Jinn that accompany them because they are also ask for help with heavy duty task such as logging, protecting the wealth, land, livestock and family from any danger such as thieves or bandits. Yohan further listed that the following are some of the Jinn that are kept in the Malay Archipelago:

   a. Ghost of Raya Jinn (*Jin Hantu Raya*)
   b. Grasshopper Ghost Jinn (*Jin HantuPelesit*)
   c. The Weretiger Jinn (*Jin HarimauJadian*)
d. Crocodile Jinn (Jin Buaya)
e. Shaman Jinn (Jin Bomoh)
f. Midwife Jinn (Jin Bidan)
g. Ghost of the Sea Jinn (Jin HantuLaut)
h. Warrior Jinn (Jin Pendekar)
i. The Guardian of Inheritor Jinn (Jin PenjagaKeturunan)

The Weretiger as stated above are a category of Jinn that can shapeshift into a tiger which are not just task to guard the masters or practitioner fields, house, and villages but also as transportation if there is a need to go somewhere. The Weretiger also protect itself, its family and his inheritor from any wrongdoing especially from humans. Informant A describe that the Weretiger were ask for assistance in heavy labour such as lifting log and erecting pillar in building a mosque in Kuala Pilah named Masjid Sikai. Due to the limited technological advancement during that period, the assistance of the Jinn was essential in erecting a pillar derived from a huge tree to build the mosque. This proves that the Weretiger were also used in services for Allah SWT in helping to build the mosque.

5. Islamic Law Regarding Ties with a Weretiger

Humans have long interacted with the Jinn or seek their services in helping in their daily tasks since time immemorial and this is stated in the al-Qur’an. One of the stories that are related to this topic in the Qur’an are about the Prophet Solomon AS which were gifted by Allah SWT to command Jinn. In Surah as-Saba’ verses 12 and 13:

12. And to Solomon [We subjected] the wind-its morning [journey was that of] a month – and its afternoon [journey was that of] a month, and We made flow for him a spring of [liquid] copper. And among the Jinn were those who worked for him by the permission of his Lord. And whoever deviated among them from Our Command-We will make him taste of the punishment of the Blaze.

13. They made for him what he willed of elevated chambers, statues, bowls like reservoirs, and stationary kettles. [We said], “Work, O family of David, in gratitude.” And few of My servant are grateful.

In this verse, IbnKatsir (2000: 95) interprets that Allah SWT have the Jinn to follow the command of the Prophets Solomon AS to build warehouses or other necessities. The Qur’an state that the Jinn keeps working on what was commanded by the Prophet Solomon AS even after his death in which was only known by the Jinn one year later. This also correlate with the interaction between human and Jinn daily basis in which human need the help of the Jinn when they lack the capabilities to do a task. Through this we can see why the interaction between human and Jinn existed.

There is still a debate between the scholar (ulama) regarding the nature of human and Jinn interaction. Some of the scholar (ulama) forbade any interaction between Jinn and human as quoted by SyamsulAzizulMarinsah (2016: 138) that Imam Tabari said that the interaction between Jinn and human even though the Jinn is among the follower of Islam is forbidden. This is because they are from among that do evil towards Allah SWT and Ulama. IbnTaimiyah (1999: 169) noted that if someone seeks help from the Jinn in relating toward an essential matter thus it is permitted but if someone seeks the help of the Jinn for blasphemous matter thus it is blasphemy and in a matter of wrongdoing will be considered a sin.

Some scholar (ulama) permit the assistance of Jinn with condition which is stated by Syed Mustafa Zahabi (2001: 151) that if one were seek the help of a good Jinn then the intention must not be against Gods’ commandment and does not endangered other people and it will not be considered as sorcery. IbnTaimiyah (1999: 169) noted that if someone seeks help from the Jinn in relating toward an essential matter thus it is permitted but if someone seeks the help of the Jinn for blasphemous matter thus it is blasphemy and in a matter of wrongdoing will be considered a sin.

This is further strengthen with the 9 healer perspective from the Islamic Healing Centres(PusatRawatan Islam) which stated by Mohd FarhanAriffin (2015: 77) which have been quoted from interviewing with 9 healer from the Islamic Healing Centres and agreed that seeking assistance from the Jinn is permissible with a certain condition. Some of this condition for asking help from the Jinn are as follow:

a. The healer must be the master and not a servant to the Jinn
b. The assistance of the Jinn cannot be sought until the knowledge regarding Fardu Ain is understood and mastered
c. The healer must control the Jinn
d. The healer must possess a high degree of knowledge and standing
e. The Jinn must be among the follower of Islam and not the unbeliever
f. The attention of the assistance must be adhering to Islam and not against it.

6. Conclusion

In summary, most of the scholar (ulama) permit the interaction between Jinn and its realm with strict condition than they possess enough knowledge and expertise in that field. But some scholar (ulama) disagree because it can be conformed into syirik because it is a form of seeking assistance other than Allah SWT. The practitioner of the Weretiger discipline only permits in seeking the assistance of Jinn in matter that are essential which benefit the development of human civilization and for sake of Allah SWT but does not transgress Allah’s commandment.

References


Endnote

1Alam Melayu are referred to The Malay Archipelago and are also used interchangeably with Nusantara as written by Bernard H.M. Vlekke (1945: xv, 53, 60 & 65). The term Nusantara which was taken from the Kakawin Nagarakretagama Prapantja: manuscript (prapancas): Nagarakretagama (code L Or 5. 023). During that period, Nusantara is still visible from the Indian continent based on ancient maps. Ibn Battutah (t.th) upon arrival to this region has drawn a new map and name this region as Alam Jawi or Alam Melayu.


There 9 type of warok ritual: 1) ngrowot fasting which is abstaining from eating rice and food that taste sweet, sour and spicy. 2) ngidang fasting which is only eating leaf with hand tied to a yellow bamboo and when the it is to eat, they are not allowed to use their hand and feet, only their mouth. 3) mendhem fasting, burying oneself underground to avoid any light. 4) patigeni fasting which is to meditate within a room without fire, forbidden to eat or drinks and sleep for an entire night. 5) mutih fasting which can only eat white rice and water starting from the middle of the night until the next night. 6) ngalong fasting which can only eat fruits and are not allowed to sleep or shut the eye for a night while in a kalong kneeling position. 7) ngasrep fasting which is only drinking cold water and eat cold food. 8) ngepel fasting which can only eat rice that have been shaped and are in odd quantities. 9) ngebleng fasting which forbade sleeping, eating, drinking for the whole night but are allowed when the sun rises but cannot leave the room even for using the bathroom. (Amal Taufiq, Perilaku Ritual WarokPonorogo Dalam Perspektif Teori Tindakan Max Weber. Jurnal Sosiologi Islam, Vol. 3. No.2. Oktober 2013ISSN: 2089-0192, hlm. 119

There is an ayah in the Qur’an which seemed to back this opinion which is Surah al-Hijr verse 17-18:And We have protected it from every devil expelled [from the mercy of Allah] * Except one who steals a hearing and is pursued by a clear burning flame. Umar Sulaiman al-Asyqar explain that Unidentified Flying Object (UFO) are said to be Jinn that can fly for the purpose of hearing news from the heaven. (Umar Sulaiman al-Asyqar. 1984 Alamul Jinna Wasyyyayatin. Bayrut: Maktabah al-Falah. page 22-23). Syukriadi Sambas also noted that the flying coffin incident is the work of a Jinn and there are many such phenomena in the Malay Archipelago. (Syukriadi Sambas. 2007. QuantumDoa (new): Membangun Keyakinan agar Doa Tidak Terhijab dan Mudah. Jakarta: Pustaka Hikmah. page 103). While according to Moch. Luklui Maknun, a Jinn that can fly are name Ifrit and are able to fly to gather information from the heaven before the creation of Men (Moch. Luklui Maknun. 2012. Konsepsi Jin Dalam HikayatTamim ad-Dari, Widyariset. Vol. 15 No.1. April page181).

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Moch. Luklui Maknun noted that there is a disagreement between the scholar (ulama) about the Jinn nature, some says that the Jinn a naturally a snake and black dog while other says that the Jinn can transform into an animal. (Moch. Luklui Maknun. April 2012. Konsepsi Jin Dalam Hikayat Tamim ad-Dari, Widyariset. Vol. 15 No.1. page 181.). Some scholar (ulama) also expresses that a Jinn is also capable of transforming physically into animal or human. Hilman Hazmi explained that the Jinn has the capabilities to transform into a human but are difficult to revert to their original form. This is the reason they prefer to change into animal such as black snake, black dog, black cat, horse, tiger and a variety of animal. (Hilman Hazmi and Hendro Aryanto. 2017. Perancangan buku ilustrasi kehidupan jin untuk remaja. Jurnal Seni Rupa. 05(03). page 516). It is recorded in a Hadith that a Jinn can transform into a rat which is excied by Rasulullah SAW and recorded by Ibn Abbas RA: Ibn Abbas RA said A rat dragged away the wick of the candle and dropped it on the rug on which the
Prophet SAW was sitting; so, it burnt a spot a size of a coin. The Prophet SAW then said: “When you go to bed, extinguish a lamp, for Satan encourages such things as rats to do this, in order to burn you.” This Hadith is extracted from Kitab Fathul Birri, by Syeikh Muhammad bin Abdul Rahman al-Maghrawi. Majmu’ah at-Taba’ah an-Nafais al-Dauliah.Juz 9. page. 452.

14Syeikh Badradin Abdullah as-Syibli explain a hadith extracted from a chapter in kitab al-Udzmaah title “Jimmadd its creations” that there is a feud between the Muslim and Musyrik Jinn. They seek of the Prophet SAW helpin resolving the dispute. Thus, the Prophet SAW have placed the Muslim Jinn between the mountainous area and countryside while the Musyrik Jinn was placed between the mountain and seas. (Syeikh Badradin Abi AbdullahMuhammad bin Abdullah as-Syibli. hlm 74. Ghorob Wa A’jaibul Jin. Cet 1. Qatarah: Maktabah al-Quran. 2001).Umar Sulaiman al-Asyqar expressed that Jinn are located at empty houses, field, bathroom, market and cemetery:There is also a type of Jinn that are always actively moving where at first, they reside in a human residence andmoved when dusk come. (Umar Sulaiman al-Asyqar. 1984. Alauul Jinnna Wasyyayatin. Bayrut:Makatabah al-Falah.page 22-23).


16Allah SWT have said in Surah al-Jinn verse 11:And among us are the righteous, and among us are [others]not so; we were [of] divided ways. Accoding to Ibn Kathir in deciphering this verse, the Jinn are also divided in opinion and some of them areigned while other are misguided. M. Quraish Shihab have quoted Syed Sabiq which said that the Jinn areintelligence and a given the burden of makulaf while are unseen through the naked human eyes but presentable any forms. (M. Quraish Shihab. 2010.Yang Halus Dan Tak Terlihat: Jin Dalam al-Qur’an.Jakarta:Lentera Hati Group. Page 44). This prove that the existence of the Weretiger from among the Jinn is an advantage of creation given by Allah SWT (Ibnu Katsir.Tafsir al-Quran al-Azim. Vol. 14. Mausu’ah Qurtubah: Giza, Qatarah.2000page 151).


18According to Syeikh Badrudin Abdullah as-Syibli, Syeikh Badrudin Abi Abdullah Muhammad bin Abdullah as-Syibli. 2001. Ghorob Wa A’jaibul Jin. Qatarah: Maktabah al-Quran. page 48), this fact is based upon theverse from Allah SWT in Surah ar-Rahman verse 56:In them are women limiting [their] glances, untouched before them by man or jinn. Moch Lukluil Maknun elaborate that Jinn consist of both male and female based on the Hadith by the ProphetSAW recorded by Anas Ibn Malik where the Prophet SAW seek protection from the temptation of ‘Khubuts andKhabits’ which translate to male and female Jinn. (Moch. Lukluil Maknun, page 180. Konsepsi Jin Dalam HikayatTanim ad-Dari, Widyariset, Vol. 15 No.1. April 2012). Hilman Hazmi (2017: 513) adds that the Jinn also possesslust, emotion, love and the need for marriage while the female Jinn can bear a child, breastfeed and teaches themknowledge regarding religion and sent them to school to learn them (Hilman Hazmi dan Hendro Aryanto. 2017. Perancangan buku ilustrasi kehidupan jin untuk remaja. Jurnal Seni Rupa, 05(03). page513.According to Syeikh Badrudin Abdullah as-Syibli, Syeikh Badrudin Abi Abdullah Muhammad bin Abdullah as-Syibli. 2001. Ghorob Wa A’jaibul Jin. Qatarah: Maktabah al-Quran. page 48), this fact is based upon theverse from Allah SWT in Surah ar-Rahman verse 56:In them are women limiting [their] glances, untouched before them by man or jinn. Moch Lukluil Maknun elaborate that Jinn consist of both male and female based on the Hadith by the ProphetSAW recorded by Anas Ibn Malik where the Prophet SAW seek protection from the temptation of ‘Khubuts andKhabits’ which translate to male and female Jinn (Moch. Lukluil Maknun, Konsepsi Jin Dalam HikayatTanim ad-Dari, Widyariset, Vol. 15 No.1. April 2012). Hilman Hazmi (2017: 513) adds that the Jinn also possesslust, emotion, love and the need for marriage while the female Jinn can bear a child, breastfeed and teaches themknowledge regarding religion and sent them to school to learn them. (Hilman Hazmi dan Hendro Aryanto. 2017. Perancangan buku ilustrasi kehidupan jin untuk remaja. Jurnal Seni Rupa, 05(03). Page 513.).


Sarah al-Jin verse 11 stated that Allah SWT inform that the Jin are divided among the believer and the unbeliever. And among us are the righteous, and among us are [others] not so; we were [off] divided ways. Imam al-Baghaiwì explained that the Jin consist of multiple type and branches and he further adds based in Tafsir al-Baghawi based in "Toroiko Qidada" which translate to muslim and kafir. He also quotes al-Hasan and al-Saddi where the Jin also consist of Qadiriyyah, Murjiah and Rafhidah. (Imam Baghawi. 2002. hlm. 1353. Tafsir al-Baghawi. Bayrut Dar Ibn Hazm.). Imam Suyuti have quoted translation of Ibn Muflih al-Hanbali in the book al-Furu’said that "mukallaf of the Jinn is whole. By this, Jin are also susceptible to go to either Heaven or Hell and thus are not made of the earth like the animal and with their good deeds are able to escape the Hell fire". This can be summarised that the Jin are also divided between believer and the unbeliever (As-Suyuthi, Laqith al-Marjan fi Ahkam al-Jan. Qaherah: Maktabah al-Qur’an. page 59).


This technique is used to identify, choose and pick an example based on a chain of network or a continuous chain of network. In practice, this technique is a multi-stage technique based on the analogy of a snowball, wherein the beginning the snowball was small which after a while will grow due to snow being added in the snowball. This was started when there were a few cases or people which then expanded to having a rapport with the respondent (Nina Nurdiani. 2014. Teknik Sampling Snowball Dalam Penelitian Lapangan. ComTech. Vol. 5 No. 2. Page 1113).


The relationship between Jinn and Human are that of a symbiotic relation in achieving the goal of obtaining the grace of Allah SWT. In Surah al-Maidah verse 2: An cooperate in righteousness and piety, but do not cooperate in sin and aggression. Imam al-Sa’di stated that this shows that as fellow slave of God we must help each other in striving for not just achieving goodness and taqwa but abstain from sinning and destruction. Thus, this proved that a slave of God whether they are Jin or human are commanded to follow and strive for that goal (Imam Sa’di. 2002. Kitab Tafsir al-Sa’di. Darussalam: Riyadh. page 240). The Weretiger that are among the Jin can be benefitted by the development of human civilization as stated by Allah SWT in Surah as-Saad verse 37: And [also] the devils [of jinn]-every builder and diver. This is also stated in Surah al-Anbiya’ verse 82: And of the devils were those who dived for him and did work other than that. And We were of them a guardian. Imam Jalaludin Abu Abdillah explain that Allah SWT have command the Jin to help humans in any labour such as diving, building, or any type of labour that is beneficial to the humans. This is because of the limited human strength and thus need the Jin help in where the human lacks in strength and capabilities (Imam Jalaludin Abu Abdillah, Tafsir Jalalain. 2003. Kitab Tafsir Jalalain. Cet: Maktabah Lubnan Nasyirun: Lubnan. page 328). But in dealing with the Jin, human must have the adequate knowledge and experience in this matter of affair which is said by Allah SWT in Surah an-Nahl verse 43: And We sent not before you except men to whom We revealed [Our message], So ask the people of the message ifyoub do not know.

Jinn is also a creature of Allah SWT to reside in earth which is stated in Surah adh-Dhaariyat verse 56: And I did not create the jinn and mankind except to worship Me. Ibn Katsir elaborate that Allah SWT create and command them to worship Allah but not because Allah SWT needs them. Ibn Katsir quoted Ali Ibn Abu Talhah which quoted from Ibn Abbas RA said, “other than for them to worship Me”. Ibn Abbas further reiterate that for them to profess that they are the slave of Allah SWT either willingly or unwillingly. This verse show that Allah SWT have created Jinn with the same purpose as Men which is to profess that they are the slave of Allah SWT. (Ibn Katsir. 2009. Tafsir al-Quran al-Azim. Vol. 7. Dar Ibn Jauzi: Arab Saudi. page 38).