

**SIMILAR CONCEPT OF DJINN FOUND IN NOVEL
BARTIMAEUS: THE AMULET OF SAMARKAND AND IN OLD
MALAY LITERATURE: THE TALE OF TAMIM AD-DARI**

*Djinn,
Bartimaeus,
Literature,
Concept*

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***Abstract-** Bartimaeus: The Amulet of Samarkand is a fantasy fiction novel written by Jonathan Stroud, a British author. In this novel Stroud portrayed the Djinn as an enslaved demon from the perspective of a Djinn character named Bartimaeus. This study was conducted to compare the concept of Djinn found in the novel with the concept of Djinn in Indonesian culture because while reading it for the very first time, the writer felt similarity between those conceptions. Meanwhile, the concept of Djinn in Indonesian culture was formed one of them by the arrival of Islam which had an influence on the development of literature in Indonesia. Among them is the Hikayat/Tale of Tamim Ad-Dari. The conception of the Djinn that can be revealed from the comparison of these two literatures are in the form of aspects of the life of the Djinn, its physical description, its abilities, its diversity, its interaction with humans, and creatures related to the Djinn. A comparative literature is what this study concerns. By comparing two things we will comprehend the contents of these two things. This research is qualitative and descriptive. Literature is not only covers the story, but also express the culture and thought of the author that conveyed through the work he has made. Meanwhile culture is a beliefs, system of language, communication, and practices that share in a certain group of peoples which they use to define their identity. Therefore, it can be said that comparative literature facilitate the cross-cultural and interdisciplinary study of literature. And so, this study emphasis on the analysis of social and cultural production within the cultural differences. Hopefully, this study will have pedagogical benefits from the point of view of two cultures presented, which underlines social and cultural aspect of two cultures for student of literature and also for the further research in the field*

***Keywords:** Djinn, Bartimaeus, Literature, Concept*

I. INTRODUCTION

Fiction is one form of literary work, where the character is one important element. It can be human, inanimate objects, animals, imaginary creatures or fantasy creatures from a mythology. An author will try to realize and develop the characters in his work according to his creativity and imagination. In this case, the author will make his character as a messenger for something that the author wants to convey to the readers of his work. Kosasih (2003: 256) suggests characterization is the author's way of describing and developing the characters in the story. Siswanto (2008: 142

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states that the characters in the fictional work always have certain characteristics, attitudes, behaviors or characteristics. A character will carry a certain personality formed by the author, through which the author can give the reader an overview of the behavior, as well as words that are in line with what the character is doing. To guide the reader to recognize the characters in his work, according to Sumardjo and Saini, a writer can realize it through character's actions and behaviors, character's utterances, character's thoughts, physical depictions, and direct speech about the character's personality. So, in order to understand a character in a literature the reader can observe all the actions and utterances made by the character, both direct statements, through conversations and events that occur, inner monologues, figures of speech and satire, as well as the actions and statements of other existing characters in the literature.

This study use a fiction novel entitled *Bartimaeus*, which is told about the journey of a character named Bartimaeus. This novel takes place in London which is the center of government of the British Empire, where the business taipan, rich people, law officers, and parliament members are magicians who can enslave Djinn and command the creature to perform various tasks on their masters will. Bartimaeus, as the main character of this novel is not a human being but a mythology creature called Djinn. And the story of this novel begins when Bartimaeus, who was enjoying his life in another world, suddenly pulled by force into the human world by a painful ritual of summoning. Surprisingly, the complex summoning ritual was performed not by an experienced magician, but by a young child. And thus Bartimaeus' slavery and adventure in the human world begins.

Furthermore, after reading the novel, the writer felt that the concepts of Djinn in the novel are quite similar to the Indonesian concepts. Thus, the writer was conducts this study. Meanwhile, the literature which is use to compare this Djinn concept is an ancient Malay manuscript entitled *Hikayat/Tale of Tamim Ad-Dari*. Manuscript word is evolved from the Latin manu scriptus, meaning "written by hand." Manu is "hand" and scriptus is "to write." It refers to old documents actually written by hand before books were made, but it can also refer to a writer's unpublished work whether it's handwritten or typed. In the manuscript stored some past information about various aspects such as thoughts, feelings, beliefs, customs, and values that apply in the past

societies. Among the old Malay manuscripts there is *Tale of Tamim Ad-Dari*. Around the 14th centuries, Malay literature works that were created in Indonesia generally had Islamic characteristics on it as the influence of Islam in the archipelago which began to emerge. This tale is written in the Jawi script, and there are three manuscripts that can be view, at the National Library of Indonesia. This tale tells about a friend of the Prophet Muhammad PBUH named Tamim bin Aus bin Kharijah Ad-Dari, who was kidnap by a Djinn and experienced a spiritual journey for seven years. In terms of content, this manuscript contains spiritual values and supernatural concepts, where concept of Djinn are Among the dominant concepts. The concept of Djinn in the *Tamim Ad-Dari tale* has been previously studied by Moch. Lukluil Masknun (2012), who discovered several conceptions of Djinn in the manuscript, which in this study will be used as comparative data to find the similarities concepts of Djinn in *Bartimaeus'* novel and in the old manuscript. By understanding the history of the universe the reader can attempt to understand “the intrusion of the sacred into daily life” (Markale 1978: 17), and so, by understanding the process of transformation, the reader can give and create meaning to existence, not only of the world presented in the novel, but also of the past and the present. Moreover Ruthven also stated that it is impossible to define myth in general, as we have “...no direct experience of myths as such, but only of particular myths...” (1976: 1). This study therefore deal with the general concepts of Djinn in the novel and in the manuscript, whether they are true or ambiguous.

II. METHOD

The object of this research is the novel *Bartimaeus: The Amulet of Samarkand* by Jonathan Stroud and manuscripts from the *Tale of Tamim Ad-Dari*. The method used in this research is descriptive qualitative research method, which aims to describe and compare the similarity of the Djinn concept between the two literature. Data collection techniques used are documentation techniques, because the data to be collected in the form of written documents. Moleong (2005: 6) argues that qualitative research is research that produces analytical procedures that do not use statistical analysis procedures or other quantification methods. The analysis technique used is collecting data, grouping data, correlating data, analyzing and concluding. Through this research, the writer will descriptively describing and comparing the portrayal of

the main character of *Bartimaeus* novel who is a Djinn with the Djinn conceptions which are contained in the *Tale of Tamim Ad-Dari* based on a previous study done by Maskun (2012). And new interpretations of customs and beliefs have led to new ways of looking at literature” (Segal 1996: 2)

III. FINDINGS AND DISCUSSION

The concept of Djinn in the *Tale of Tamim Ad-Dari* (Maskun, 2012) which is the comparative data of this study broadly covers Djinn's life, Djinn's diversity, Djinn's physical features, Djinn's abilities and weaknesses, and also Djinn's and Human's interactions.

By observing *Bartimaeus* conversations, events that occur, his inner monologues, figures of speech used, as well as the actions, also the statements of other characters in the novel, the conceptions of Djinn which have similarity with the old Malay manuscript found are :

The Djinn ability to strike and abduct Human (Datum.2)

- ...the boy stopped straining against me. I had my arm round his neck and was dragging him up and round each corner, half flying, half walking, fast as I could lift him. We reached the second landing and went on again, up the attic stairs. Pg.185

From this *Bartimaeus*'s thought we can get description that a Djinn can carry or bring a person while he is flying.

The ability to manifest themselves in front of Human/can be summon (Datum.3)

- No spelling mistakes ... Pg.3
- Who are you to summon me? Pg.4
- I heard the first syllable of systemic verse... Pg.6
- ...he spoke the six syllables of the summoning and called out the creature name. Pg.73
- He redraw the pentacle and changed the incense. He lit new candles. Pg.87

From his utterance and thoughts Bartimaeus illustrate that a Djinn can show his form before humans, and can be summoned through a certain ceremony performed by a particular person.

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Have a variety of shapes and sizes (Datum.4, 20, 22)

- I spotted three sentries prowling around in midair. Pg.8
- A hundred small demons... Pg.21
- A few had huge bodies with heads the size of oranges; several displayed the reverse. There were tails and wings and horns and warts and extra hands, mouths, feet, and eyes. There were too many scales and too much hair and other things in impossible places. Some had beaks, others had suckers, and most had teeth. They were every conceivable color, often in inappropriate combinations. Pg.21
- ...a short, stumpy djinni hovered in the air beside her... Pg.264

It can be inferred that the shapes of Djinn vary. Some of them are small, some are huge, with several characteristics added such as having different colors, tails, wings, hairy, teeth, etc.

Have the ability to fly (Datum.5, 21)

- I floated... Pg.3
- I flew out into the hall. Pg.11
- I flew... Pg.23
- I flew back to the center of the city. Pg.24

From his actions found in the novel, we can know that Bartimaeus frequently uses his flying ability to go somewhere quickly, though he usually transforms into an animal or figure that can fly.

Have different status and level among their kind (Datum.10,34)

- *Speaking of disparities in power...Pg.15
- He was unlikely to command many other djinn of Faqar's and Jabor's strength, Pg.21

- ...there are five basic ranks that you are likely to find working in a magician's service. These are, in descending order of power and general awe: marids, afrits, djinn, foliots, and imps. Pg.23
- ...as a particularly fine specimen of a djinni, I treat other djinn and anything above my rank with a certain degree of courtesy, but give foliots and imps short shrift. Pg.23
- Imp, Foliot a cut price djinni. Pg.99
- Ghouls: lesser djinn of an unsavory cast, keen on the taste of humans Hence efficient (if frustrated) sentries. They can only see onto five planes. I was Squalls on all but the seventh. Pg.228
- Everything seems to aspire to be something better than it is. Mites aspire to be moulers, moulers aspire to be foliots, foliots aspire to be djinn. Some djinn aspire to be afrits or even marids. Pg.228

It turns out that Djinn have different levels and status. From Mites, Imp, Moulder, Foliot and Ghoul which are lower in level, Djinn who is in middle level, followed by afrit, and Marid at the higher level. Those which are at the higher the level is, the stronger is creature.

Can communicate with humans using different languages (Datum.11)

- I choose a rich, deep, dark, chocolaty sort of voice ... Pg.4
- A Djinn can adjust its language, intonation, and also its voice. Its purpose is to frighten, to deceive, or influence humans.

Can interact, cooperate, and lend their strength or weapon to humans (Datum.12, 14, 33)

- The problem with a highly magical artifact such as the Amulet of Samarkand is that it has a distinctive pulsating aura that attracts attentions. Pg.23
- ...loyalties among us are temporary and liable to shift. Pg.27
- I might will be able to help you, I have many abilities at my command. Pg.30
- Most of us enact our duties only under sufferance, simply because we are hurt if we do not cooperate. But a few, typically ones in cushy jobs like Sholto's servant, grow to enjoy their servile status, and no longer resent their situation.

Often they do not even have to be summoned, but are happy to engage in prolonged work for their masters,...Pg.101

- We have an agreement, remember? Pg.204
- At the wearers command, the boots can cover considerable distances in the smallest of strides. Normal (Earth) rules of time and space do not apply. Allegedly, each boot contains a djinni capable of traveling on a hypothetical eighth plane. Pg.249

From Bartimaeus descriptions, it can be known that Human and Djinn may have interaction to each other. The Djinn will offer his help with a hidden agenda to deceive Human, while the Human in this case is the magician tries to use the Djinn's power for his benefit.

They may also fought with one another (Datum.13, 19)

- It sent him backward into the fireplace and the brickwork collapsed upon him.Pg.16
- I smashed my way into the greenhouse just as Jabor stepped through the gap into the kitchen. As Faquarl emerged from the rubble,... Pg.16

We can see from Bartimaeus actions in the novel that Djinn are often have to fight someone from their kinds, either it is because of personal matters or because their master asked them to.

Can mate and have children (Datum.15, 37)

- But Ianna had long been Asmoral's closest ally and there was great love between them. Pg,27

As another living creature, Djinn may also have their mate from their kind and maybe bear their children though in the novel there is no such information about a Djinn that having children.

Can think and have feelings (Datum.16)

- I nearly buzzed with boredom. Pg.11
- This unnerved me; Pg.23
- So I decided to adopt a different plan... Pg.24

- ...I had the uneasy feeling that I was being watched. Pg.25
- Then the feeling came again. Pg.26
- And I wanted to do some thinking. Pg.27

Actually Djinn is an intellectual creature, they can set a strategy to deceive human and their enemy.

Have their own realm or dimension to live (Datum.7, 17, 39)

- Finally a tiny hole forms at the thinnest point, which quickly tears and splits. Here, Lovelace's summoning had done the pulling. With some help from the thing on the other side. Pg.265

Djinn reside in different realm which is different and located far from human occupancy.

Can travel long distances in a short time (Datum.18)

- ...can attain a speed of two hundred kilometers an hour... Pg.16
- ...at top speed... Pg.23

With their ability to transform into any figure and their ability to fly, would make it easier for them to finish a long distance travel in a short time.

Like to persuade, deceive, hurt, and disturb humans (Datum.23,38)

- I wanted to scare him. Pg.3
- Replaced by a foul smell. Pg.3
- Some find it delightful sport. They refine countless ways of tormenting their summoners by means of subtly hideous apparitions. Pg.3
-to give them nightmares later,... Pg.3
- One magician demanded I show him an image of the love of his life. I rustled up a mirror. Pg.5
- But without his name I had no handle on him. Pg.12
- *Remember this... Demons are very wicked. They will hurt you if they can. Pg.18
- *Don't give me your weasel words demon... I won't be tempted. Pg.30
- *And the normal safety procedures?

- *His birth records have been removed and destroyed... he has been strictly instructed to forget his birth name and not reveal it to anyone. Pg.32
- *To prevent demons getting power over me by discovering my birth name... Pg.44
- All magician have two names, their official name and their birth name given by their parents.... bonding with their true nature and being, it is a source of great strength and weakness. They...keep it secret from everyone. Pg.52

Djinn are very dangerous creatures, with their cunning and strength human must be on their guard against them.

Have certain strengths (Datum.26, 28)

- I made blue flames... Pg.3
- I sent a small magic...Pg.12
- I placed a protective Shield around my physical body...Pg.13
- Another Detonation shot down the corridor. Pg.14
- ...far above the marids exist great entities of terrible power; they are seldom seen on Earth,..Pg.23
- ... fired off a Detonation... Pg,105
- As was to be expected, the afrit acted fastest. Pg.263
- The afrit sent a powerful magic... Pg,264

Djinn is mystical creature that attributed with several power, the higher level they have, the more powerful they are.

Can live for a very long time (Datum.27)

- *Are you that B-Bartimaeus who in olden times was summoned by the magicians to repair the walls of Prague? Pg.4
- I am Bartimeus, I am Shkr al Djinn,.... I have spoken with Solomon..... Pg.4
- But I; having seen countless civilizations of for greater panache than this one crumble into dust... Pg.11

We can infer from the statement above that Bartimaeus already live for hundreds of years,

Shape shifter (Datum.32)

- ... two eyes starring eyes materialized..... Pg.3
- I had taken the form of black bird.... Pg.7
- I'd forgotten the limitation of material body... Pg.7
- Changing form would keep the pain at bay for a time,... Pg.7
- ... turned molehill. Pg.8
- ...I am choosy about my incarnations. Pg.9
- I hate the taste of mud. It is not fit things for a being of air and fire. Pg.9
- I become a fly... Pg.9
- I have no difficulty in becoming a woman. Nor for that matter a man. Pg.10
- I become a boy I had known one before. Pg.12
- ...I made a change. Peregrine falcons are the fastest birds on record. Pg.16
- In an instant I was a Nile crocodile with jaws agape. Pg.31
- I made the change from pigeon to gargoyle... Pg.94
- ... I changed into the falcon.Pg.108

Changing their appearance is Djinn famous ability, it will be useful to deceive or scare their enemy.

Can submit and serve certain humans (Datum.36)

- *By constraints of the circle, the point of pentacle, and the chain of runes, I am your master, you will obey my will. Pg.4
- *You are bound to do my will. Pg.4
- What is your will? Pg.4
- *I charge you to retrieve the Amulet of Samarkand... Pg.5
- *I have given you your charge and I demand you go! Pg.6
- But I had to obey the Kid. Pg.8
- Most of us enact our duties only under sufferance, simply because we are hurt if we do not cooperate. Pg. 101
- ...He added more rosemary to tobacco tin, placed it in the center of its circle and began the spell of Indefinite Confinement. Pg.87

- Typical magicians guff this. It was unfortunated imp inside the bronzed disc who did all the work. Pg.81
- "Dismiss me, John," I said. "I've done enough. I'm tired. And so are you." Pg.285

Certain people can control and use Djinn's power with their own risk and for their own benefit.

Sometimes have more knowledge than humans (Datum.40)

- I have access to seven planes. Pg.7
- To human eyes it was smoke alarm, but on the other planes its true form was revealed. Pg.12
- *... you will get your first pair of lenses which you can wear at all times. They will allow you to see... demon. Pg.44

Equipped with abilities and strengths that are superior than mankind, make Djinn more advance in acquire information and knowledge.

IV. CONCLUSION

Based on the findings and discussions it can be concluded that there are indeed many similarities regarding the concept of Djinn found in the Novel *Bartimaeus: The Amulet of Samarkand*, with the concept of Djinn which is in the ancient manuscript of the *Tale of Tamim Ad-Dari*. Which can also be interpreted that the concept of Djinn used by the author of novel *Bartimaeus: The Amulet of Samarkand*, has similarities with the concept of Djinn in Indonesian culture. The conception of Djinn that is in Indonesian culture nowadays is certainly influenced by the concepts that have existed in the past, one of them is from the ancient Malay literature *Tales of Tamim Ad-Dari*. Because of this, as already mentioned earlier, when the writer read the *Bartimaeus* Novel, he felt familiar with the concept of Djinn used by the novelist. So similarities do exist between mythologies. Claude Lévi-Strauss said that "different myths as variations on a number of basic themes" (Eagleton 1983: 103). Moreover Frye (1976: 17) also argues that all mythologies were basically the same, and their evolution or transformation are rooted in the society where they were structured. Myth is an attempt of human to articulate what they concern in a specific

society. These concepts of Djinn may viewed as truth in a particular community and may or may not include religious beliefs, but they have a definite social function.

Finally, based on the findings of this study, the author wants to provide suggestions for the further research, especially those who want to examine more closely about the comparison of Djinn conception in western literature and the Djinn conception in Indonesian culture. They might conduct further research by deeper researching on this matter, linking it and giving examples of Indonesian cultural practices that involve the use of Djinn on it.

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