

## **The Islamic Linkage between the Middle East and Southeast Asia**

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Southeast Asia hosts the largest Muslim community in the world (Indonesia alone has a population equivalent to the whole Arab World). But for a long time Southeast Asia was considered the marginal and peripheral area of the Islamic world for its geographic location as well as its religious mildness. But in the past decade the world witnesses a growing Islamic identification among Muslims in SE nations, and even religious extremists became a striking phenomenon in the region (as demonstrated in Bali bombings). Obviously, the Islamic resurgence in Southeast Asia is influenced by the political and religious development in the Middle East. But the actual influence (for instance, the channel, the degree and the timing, etc.) is still not well known to the outsiders. This article tries to analyze the Islamic connections between the Middle East and Southeast Asia in such aspects as governmental relations, non-governmental relations, and secret linkage between the extremists.

### **Between Kurdish Nationalism and Islam: Reevaluating Said Nursi**

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The purpose of the presentation is to reevaluate the role of Islam in the formation of Kurdish nationalism. Among the recent debates on nationalism in general, various criticisms have been made against the assumption that nationalism as a product of modernity naturally rests on the principle of secularism. As for Kurdish nationalism, perhaps as an outcome of the striking campaigns made by some Marxist-oriented Kurdish nationalist parties, its secularity is still taken for granted in various quarters. However, it seems that the latest currents of Islamic revivalism are beginning to disclose its aspect based on the Islamic norms of ethnicity and community. Following the activities and the writings of Said Nursi (1876/77-1960), a Kurdish founder of the Nurcu movement in Turkey, the presentation will pick up some materials from which it will attempt to define such an aspect of Kurdish nationalism.

“Kurdishness” of Nursi is an issue that is rarely focused under the circumstances of the Turkish Republic surrounding the Nurcu movement. Nevertheless, in the turbulence at the end of the Ottoman period, Nursi was well aware that the Kurdish community was losing ground within the empire. In an effort to revitalize his community, he planned to carry out an educational reform program in Kurdistan, and called on his people to strengthen their national unity. Such concerns for the Kurds are an element of Nursi’s thought which is observed throughout his life. Nursi, with certain feelings of pride and attachment, was acknowledging Kurdistan as one of the most important centres of the Islamic world. It can be said that he positively approved each Muslim nation of fostering the idea of nationalism, as long as it remains a “positive” thought which contributes to the entire Islamic community. In his view, the idea of Kurdish nationalism thus was able to conform to Islam.

## **Customs Specifications of Heap Ceremony of Khoton Ethnicity of Turkish Origin Nations in Mongolia**

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Mongolia consists of more than 20 ethnicities of origins such as Mongolian, Turkish and Khamnigan. One of which is can be Khoton people and they speak Mongolian but is an ethnical group which kept religion, speech, customs and ancient traditions as usual. Many foreign and domestic scientists have searched on Khoton people, raised their proposals and most of them have raised orientation that they moved from Eastern Turkistan.

In 1682 Galdan Boshgot captured Khoton people who were running the activities of agriculture in rich Khotan steppe of Khotan province of Eastern Turkistan to the Khainag and Gulz cathedral territory near the Ili's Palace. /4.t.81/

Moreover, elder Khoton people who are called Tavtain Zana, Tsendiin Luuzev and Ashigiin Siikhel:

Ancient books have written that "...There is a city which named Khotan in Sinzyan and dead lake that was called Khotan". As of it, our ancestors have lived there. /2.t.30/, Khoton people are settled population who moved from long distance. They have living in the territory /Tarialan soum of Uvs province/ since they moved from Il to Ulaangom, passing through the Khovd province during the years. 1683-1685 Custom of the nations which have great agricultural experiences is to believe in secret powers, to prefer and to worship and to believe in different natural phenomenon,. It was appeared in traditions to admire heap. Khoton's heap adoring activity can be divided by geographical locations and religious customs in other words, it was divided as Khoton sacrificed heap and Durvud sacrificed heap. /B. Sankhuu, 2000/

1. In Khoton sacrifice heap: Khonkhoo khoo, Artsat khoo, Zuun Shiliin Khar tolgoi, Bor uzuur, beginning of Teel, Altan Zurkhen and Shar ger.

2. Durvud sacrificed heap: Artsat khoo, Tsavidar Morin, beginning of Kharkhiraan, Khar uzuur /Black tip/ Jid and Altan Zurkhen /golden heart/.

Hence, lets take example of Khonkhoo khoo and Shar ger /yellow home/

1. of Khonkhoo Khoo Ceremony

Once upon a time, it is the faith mountain of great ceremony of offering which was sacrificed by Khoton people and they sacrificed at the end of summer and the beginning of autumn. If they caused drought, they would choose days with water organism in water spirit days. It is unique from other ceremonies of offering that awards Lavaa degree to Molda people. The ceremony of offering can be celebrated on of black dragon day black dragon month or on black dragon day of yellow dragon month. /4.t.78/

Customs of Islam is insolent in the Khonkhoo Khoo ceremony of offering but there are customs like burning of incense in ritual of purification, giving rosary spirit mullah for prayer, wishing well and other shamanist customs like feeding old people and burning the hair of the head of the sacrificed animal in older to praise offerings to the spirits of the world. It expresses general situations of three religion of the nation.

2. Shar ger /yellow home/ ceremony of offering

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It is a ceremony of offering that they invite water of Khakhiraan River during the time of sowing the seeds. In June they make 2 heaps such as west /male/ and east /female/ in Kharkhiraan River and make offering by milk products for female heap /wisdom/ and red goat for male heap /soral/. Shamanist and Buddhist customs are insolent in the Shar ger ceremony of offering among the Khoton people but there are Customs of Islam in this ceremony too. Because, they consider that water spirit is happy too see the blood. It connects to shamanist custom. Moreover reading and blessing includes Buddhist practices.

There was same ceremony of offering among the Eastern Turkistan Kyrgyzstan, Uigur and Turkish nations and there are enough resources, information and documents on this.

Kyrgyzs people used to prepare meal, drinks, in large pots, scoop and dishes, arrived by the river side. come to the beach and slaughter a sheep and said “Judai Jalgai Ger- Buddha gives us blessing Khudai bere ger-Buddha loves us” and drop the sheep blood inside of the meat and then eat. /5.t.310/

This ceremony of blessing has same customs of Shar ger ceremony of Mongolian Khoton people but it is different that Kyrgyzstan people slaughter sheep and Khoton people slaughter goat.

Khoton people of Mongolian cut willow groves and build home of has red khargana tree /one kind of plant/ in Kharkhiraan heap. They called this home “Shar ger” /yellow home/ and use during the above mentioned ceremony of offering. And the main shelter of the people in Eastern Turkistan was the same as this.

In the notes of Valihanov Ch and Bartolid V wrote that basic shelter of Uigur /khoton/ and Trancha /tariachin/ is a small house made of straw and mud. They run farming activities in the territory of the Eastern Turkistan and Il. It was same as yellow home of Mongolian Khoton people. /1.t.48/

“shall the scripts of 5 jealous heavens be included” writes that: “During the Zun gar period, hoton people were insrucced to build heap, set blessing and reciting book. If they failed to do this, Khoton people were supposed to be sacrificed” according to the scripit. /7.t.46/. Hence, it is clear that the Khoton people sacrificed similar ceremony of offering in the Zun gar country. Several funds tell about it. It is suitable to consider that Durvud ceremony of offering of Mongolian Khoton people is the reasorable tradition of ceremony of offering of the Khoton people in the Eastern Turkistan. Because In 1978 “Great ceremony script of the Zun gar country” with 650 words and “Small ceremony script of Altai Mountains of Durvun Oirad Relatives” were founded in the territory of Shinjaan “Il” province. /7.t.49/ It can be an ancient culture that expresses that Khoton people used believe in Buddha.

Even though heap ceremony of offering of the Khoton people has general provision of three religions customs of Islam /Allah and Hudai/ are insolent among Khoton people. We can say that they are of Turkish ethnicity Allah.