

2016年度ASNETインド・スタディツアー報告書

主 題：インドの多様な宗教実践と共存に関するフィールドワーク

日 程：2016年12月10日（土）から12月18日（日）

参加者：連偉至（医学系）、Namasaba Mariam（医学系）、相馬尚之（総合文化）、神谷秀明（工学系）、
前田薫（農学生命科学）、佐藤瑞基（農学生命科学）、武田直也（農学生命科学）、
大淵久志（人文社会系）、和田賢志郎（教養学部）

引率者：森本一夫（東文研）、宮本隆史（文書館）、鳥山純子（桜美林大学）、後藤絵美（ASNET）

旅程：

12/10（土） 移動日

【往路】

インド航空 便名: AI 307

発: 11:30 東京/成田空港 着: 18:00 デリ/インディラ・ガンディ国際空港

12/11（日）

インド航空 便名: AI 411

発: 07:10 デリ/インディラ・ガンディ国際空港

着: 08:15 ラクナウ空港

市内見学。夕方、Mahmudabad House へ。Shoulder to Shoulder との会合。

12/12（月）

チョーク散策。午後、カーコーリーへ。サッジャード・ナシーン面会。

12/13（火）

ハズラトガンジュの後、グループ別自由行動。

12/14（水）

La Martiniere College、ナズィミーヤ（ナズミーヤ）・マドラサ、ナドワトゥル・ウラマー訪問

12/15（木）

レジデンシー見学、夜にハズラテ・アッパーズとカーズィマイン訪問。

12/16（金）

マフムードーバードのラジャ宅訪問。

12/17（土）

【復路】

インド航空 便名: AI 991

14:15 ラクナウ空港 15:30 デリ着

インド航空 便名: AI 306

21:15 デリ国際空港 8:00 東京/成田空港（12/18）

OFFICIAL REPORT

1st day (2016/12/10)

Departure From Narita Airport, Japan

The flight was not a problem. We departed from Narita International Airport in the morning and arrived at Indira Gandhi International Airport at night. We stayed at the booked hotel, but the room did not resemble the pictures from the website. This was because our rooms were located at a different site on the opposite side of the road.

2nd day (2016/12/11)

Walking Around Chowk (Kaiserbagh)

We departed from our hotel at 4 a.m. and went to the airport. We traveled to Lucknow, where a quarter of the residents are Muslim, via domestic flight and arrived at 9 a.m. About one hour later, we got to the Hotel SSJ International. We stayed there for 6 days. Murakami san, who is a doctoral student from Allahabad University, then joined us. We then went out to Chowk, and after lunch, we walked around the town. One of the places that we visited was Amjad Ali Shah Mausoleum (Imambara Sibtainabad Mubarak). Along our way to Kaiserbagh, we found many religious facilities in a narrow area and felt the uniqueness of the Lucknow community.



There were also many dogs in the streets. Although dogs are generally considered unclean animals by Muslims, there were many in Lucknow. People seem to consider that they would be safe from other dogs by having their own dogs.

Meeting Shoulder to Shoulder at Mahmudabad House

After walking around Chowk, we arrived at Mahmudabad House in Kaiserbagh at 4 p.m. Professor Ali Khan, the son of the owner of the house, the Raja of Mahmudabad, welcomed us. He also kindly supported us during our study tour.

Mahmudabad House is a mansion with a large garden. The house also had some conservative Islamic conventions. For example, the second floor was exclusive to the women, and they shut the windows when visitors came to the house so that they could not be seen.

Following our brief introduction to Prof. Ali Khan and his father, the Raja, we met with a citizen group called Shoulder to Shoulder in the garden. The group organized various religious festivals that let local communities gather regardless of everyone's religion, and they had even hosted some events. The members of the group who attended the meeting seemed somewhat rich or well-educated based on their clothes or manner of talking.



The meeting started with speeches from several attendees, including our conductors. Through the meeting, they emphasized the harmony of different religions and cultures and emphasized face-to-face interactions, noting that online interactions sometimes fail due to an “invisible wall.” Members shared opinions, citing their education and their personal backgrounds. Finally, Prof. Goto invited some of the members to a seminar held at the University of Tokyo. The Shoulder to Shoulder meeting was featured in several newspapers on the following day.



<http://timesofindia.indiatimes.com/city/lucknow/Study-in-Avadhi-harmony-for-Japanese-visitors/articleshow/55931002.cms>

3rd day (2016/12/12)

Walk Around Chowk (Shopping Street and Residential Area)

Gathering at 9 a.m., we left for Chowk, which is part of Lucknow and also means “marketplace.” As the name suggests, we saw many kinds of shops in the area. In particular, there were many *chikan* shops located along the road; indeed, we confirmed that Lucknow is famous for *chikan kari*.

On our way, we visited the roof of a private house that overlooked the area. There were several big hospitals nearby, as the medical business is developing in India and many people come from Southeast Asia for treatment.

We then came across a mosque neighboring a Hindu building. A small replica of the Kahba (Ka’ba) in Mecca, was on the roof of the mosque, and the Imam was inside. In that moment, we once again felt the peaceful coexistence of different religions in Lucknow.

We then took a bus, went for lunch, and parted with Murakami-san.

Sufi Ceremony With Sajjada Nashin at Kakori

We stopped by Mahmudabad House at 1 p.m., left for Kakori by bus, and arrived at 3 p.m. In Kakori, we saw some parts of Sufi ceremony of the Tariqa. Tariqa Karandariya Kadiriya is a religious community headed by Sajjada Nashin. He told us that in Kakori, women are permitted to visit—although Sufi spiritual communities typically consist of only men and few activities are joined by women. While we listened to Sajjada Nashin, many people came to be hugged, kissed, and blessed by him. People attending the ceremony were so eager to drink the sacred water that had washed a hair of the Prophet Muhammad cherished at the establishment.





We then visited mausoleums in the convent's precincts. It was clear that those memorials and the flow of time were really cherished there. We had dinner on our way to the hotel, and during that time, each of us shared what had most impressed us about Lucknow thus far.

4th day (2016/12/13)

Free day

In the morning, we visited banks and a currency exchanger (the rate there was 61 Rp = 1 \$, though officially, 67 Rp = 1 \$; thankfully, Dr. Miyamoto negotiated 62 Rp = 1 \$). The visit to Shia's Jamia Nazmiya School was postponed to the following day. As the plan changed, we now had a free day.

A group with Morimoto-sensei separated from us to look for bookstores in Aminabad. At the old bookstore, they found some books written in Persian, in addition to those in Urdu. It was impressive that they kept such traditional books. The other group stopped by a shopping mall—the Sahara Mall—and bought some daily necessities and souvenirs and had lunch. We encountered some Lucknow University students at the store who recommended some tour spots, so the eight of us decided to visit the following locations.

First, we visited Bara Imambara, which was said to be the grandest building in Lucknow and is a Shi'a religious facility. It was built in the late 18th century. Passages inside the building were complex, like a labyrinth. Furthermore, the landscape from its roof was incredibly beautiful. After going through Rumi Gate, a large and astounding construction that was built in 1784, we visited Hussainabad Imambara. Inside of the Imambara, many glass decorations were glittering.

Clock Tower, erected in 1881, was decorated in a Victorian architectural style, conveying memories of the colonial era. There were many boys playing cricket around the tower. Next to the tower was a picture gallery in which life-sized portraits of the Nawabs were displayed.



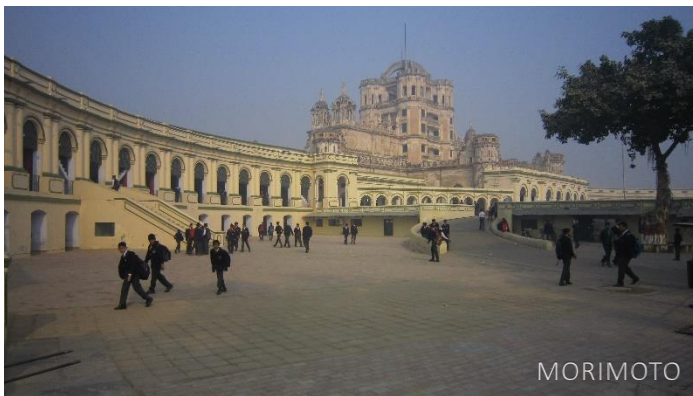
Self-introduction Party

After getting back to the hotel, we held a self-introduction party with dinner and snacks. We shared our majors and enjoyed the discussion. This event deepened our friendship greatly.

5th day (2016/12/14)

Visit to La Martiniere College

This school was established in 1845. Though it is a Christian institution, students from any religion are accepted. The social status of the students seemed to be middle-to-upper class. We separated into two groups, with two of the college's students guiding each group. The main building was the library, which included a church, a guesthouse, the tomb of the founder (Claude Martin), a display hall of portraits of successive people in important positions, and so on. The founder was French, but during the event in India in 1857, he came to serve in the British military. His schools are also in Calcutta and Lyon. We also visited dormitories, an army plane on display, the cricket field, and more. Some students were marching outside, preparing for the Hashman Memorial Shield event that was held on the next day.



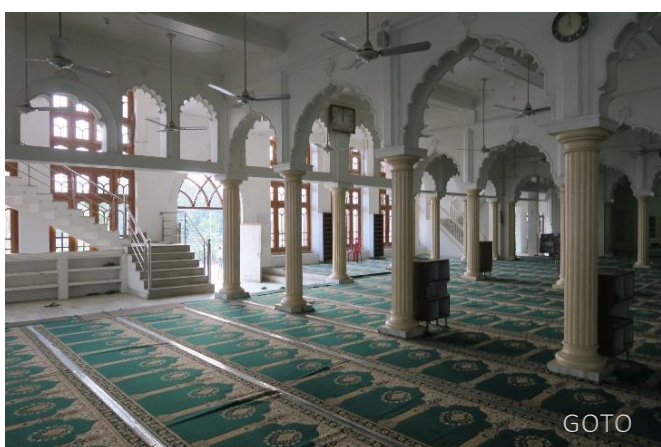
Visit to Shi'i Jamia Nazmiya College

This school was established in 1890, eight years earlier than Darul Uloom Nadwatul Ulama, which we visited later. Ayatullah Sayyid Hamid al-Hasan—the principal of the school—welcomed us to his guesthouse and explained the significance of the institution. The school was the first Islamic educational facility in Lucknow. The school served grades from kindergarten to master's-level college courses. Several students were from Sudan or nearby (except for Pakistan, of course). After the principal's explanation, we visited the classroom and the meeting room.



Visit to Darul Uloom Nadwatul Ulama

This school was established in 1898, featuring the biggest mosque in Lucknow, which can hold 5,000 people. The school has 6,000 students and 200 teachers. Though all teachers were from India, international students were from seven other countries (excluding Pakistan). On the day that we visited, we could not see students because it was the holiday term after the final examinations. A university graduate student who graduated from this school and a man from Shoulder to Shoulder guided us. Though there are many Arabic and Islamic classes, English and science classes are available optionally. Outsiders come to the Nadwa mainly for Islamic studies. This school seemed somewhat more rigidly “Islamic” compared to the prior two schools we visited.



Watching the Indian Movie *Bombay*

After coming back to our hotel, we watched an Indian movie. The film combined the depiction of the destruction of a mosque at Bombay, a real event, and a love story between an interfaith couple. The movie described the conflict between religions and noted that love transcends religion.

6th day (2016/12/15)

Firangi Mahal

We had some free time in the morning and met at noon. One of our members was not feeling well, so he rested at the hotel. First, we went to the Idrees Biryani restaurant to buy lunch. We then went to Firangi Mahal.

Firangi Mahal had a gate, which we entered through. Inside, the owner told us about the Mahal. “Firangi” originally meant “Frank,” and British people came here. The house was gifted by Aurangzeb, the emperor of the Mughal dynasty. This building is for Sufism and the owner, syed, who is also a Sufi. There were many letters and documents on the wall that showed the interaction between the ancestors and the many important figures in India, including a certificate of “Ulama of Firangi Mahal” written by Professor Robinson.

Residency

We ate the lunch that we brought from Idrees Biryani together in the Residency. Claude Martin designed many of those buildings there. This was the location of “the first war of independence” in 1857. There are still scars on the wall from the shells that struck the buildings, reminding people today of the misery of that war. Now that Lucknow is a peaceful city, Residency is a place of rest for many people. Actually, there were many couples in the park.

The small museum inside the park had some pictures, including some of important figures and landscapes in the area. The museum was also a replica of the main building. The main building used to have three floors, but most of it collapsed during the war.



Hazrat Abbas

The shrine is dedicated to Abbas (the half-brother of Husain) and was built in 1798. The shrine commemorates when Abbas brought water to the people in Karbala in Iraq, even though Abbas himself died there. People were crying out in prayer there, touching a replica of the flag head of Husain's (and hence Abbas') army. In the sanctuary, people also received *baraka* from a person in charge before going to the back. After looking at the shrine, we did some shopping in the front of the building.



Khazimain (Replica of the Kazimayin near Baghdad)

This is a replica shrine of the one in Baghdad, which is dedicated to the 7th and 9th Imams. As it is dedicated to those two Imams, the shrine has two tower-like parts at its center. The mosque and mausoleum are combined. Mosques are usually larger, but the mausoleums of Shi'a are often much larger than the mosques. Inside the shrine, there was an invitation letter to a wedding behind the imprint of the hand and foot of (a) saintly figure(s) we could not identify.



7th day (2016/12/16)

Mahmudabad

We checked out of the hotel in the morning and left for Mahmudabad at 10 a.m. Mahmudabad was a 1.5-hour drive outside of Lucknow. Prof. Ali Khan's ancestors came to this region in the 13th century. They ruled about 800 villages before the fight against the British in 1857, but they lost almost half of their villages after that. They are no longer "ruling" any villages now but "owning" landed properties in Lucknow, Mahmudabad, and the rural area around them. The police controlled the castle for two years in the 1960s and took many valuables from the building.

Prof. Ali Khan stayed in the UK since he was 11, went to a boarding school, studied at Cambridge, and obtained his doctorate from there. He said that there are few people who have a religious background and a Western education like him. Indeed, his Western education is useful when he talks to people who studied religion, like Ulama, even though he could not rival the Ulama in religious knowledge per se. Furthermore, he understands traditional and modern ways of thinking about marriage and thinks that it is hard to balance them. Although his mother is Hindu, interfaith marriages between Hindus and Muslims are still rare, he also said.

Prof. Ali Khan then guided us around the house. The library had many old books, some of them are quite valuable, though needed to be repaired. We also saw a documentary film of Muharram at Mahmudabad. From the rooftop, we could see a beautiful, starry sky. In the hall for religious practices (Husainiye), there was a part of a Kiswa of the Ka'ba.



Visit to Shrines

Prof. Ali Khan then guided us to some different shrines dedicated to Hazrat Abbas, Ali, and Husain (and to Prof. Ali Khan's ancestors). There was also a shrine with Hindu architecture which contained Sikh's holy book. The interesting point of the shrine was that the guardians and visitors of those shrines are not only Shi'a people, but also Sunnis, Hindus, and even Buddhists. We had an Indian feast for lunch, including morgh-e mosallam—a local specialty. Following a 2-hour naptime, dinner was served (Irish stew and noodles).



Qawwali

After dinner, we gathered in a room and listened to *qawwali* for around 3 hours. We listened to songs about Husain and some important figures and events. The Raja invited the band, who performed for him. Thus, our tipping was done through the Raja, which also shows respect to and the blessings of the Raja. The Raja sometimes ordered songs or a new way of singing. He corrected the songs too. The audience (and especially the Raja) cried during the performance



* This official report was written by H. Kamiya, K. Maeda, and N. Takeda in collaboration with others).