

SECOND MUHAMMAD ALAGIL ARABIA ASIA CONFERENCE

SILK ROADS, MUSLIM PASSAGES

THE ISLAM QUESTION IN CHINA'S EXPANSION

29-30 JULY 2015

ORGANISED BY THE MUHAMMAD ALAGIL CHAIR IN ARABIA ASIA STUDIES
AT ASIA RESEARCH INSTITUTE, NATIONAL UNIVERSITY OF SINGAPORE



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The Islamic world sits athwart China's expansion westwards. In Central Asia, West Asia/the Middle East and the Indian Ocean, this has been the central concourse of world trade. Here, Mongol horsemen, Muslim armies and British navies had their moment. In the past, Europeans subjugated it on their way to China. In the Middle East today, American globalization is ending in tears. Will the Chinese do it differently in the coming decades? China's New Silk Route Initiative proposes infrastructure investments to build shared routes and develop partner states' resources. Based on a notion of historical relations and future rewards, this is a plan for joint action in the present. It is a skeletal image to be fleshed out in multiple dimensions in the coming years: energy, finance, transportation, security, law, education, culture, religion.

Much of the route passes through Muslim lands and islands, and these are partners China seeks. Some of these regions have been consumed by the war on terror, sectarian divisions and strategic rivalries. The intensive politicization of Islam here means that political viability of the state has become inseparable from disputes over the nature of Islam as a religion. Yet other regions continue to thrive, developing new opportunities along old Muslim passages. Instead of Westphalian boxes of state-and-religion, the Islamic world can also be thought of spatially as networks of commercial, legal, familial and religious diasporas and relations; that can extend, contract, reconnect; passing through routes, hubs, hinterlands and termini. This presents a view of Muslim passages that can articulate with silk roads in a range of ways. These are modalities of interaction that are more flexible and resilient than the hard bodies of regimes, states, and blocs; that have to be overthrown, constitutionally reformed, suppressed; or alternately cajoled, praised and partnered with. Historically, the networks rather than the states have been the norm and primary vectors of interaction across the long distance routes we call the Silk Road. What is their status today and tomorrow, in a state-centric international order? Do they have roles to play as that order is being reshaped from the East? What happens when human beings meet infrastructure?

As China's New Silk Road Initiative engages the Islamic world, how can a view of Islam as networks that are partial and mobile, in addition to states that are full-bodied and sedentary, inform that engagement?

This conference seeks contemporary and historical answers to this question through panels on transport infrastructure, port cities and security, nodal cities, energy hubs, finance, traders and brokers, and geostrategic rivalry.

WEDNESDAY, 29 JULY 2015

09:45 – 10:15 REGISTRATION & MORNING TEA

10:15 – 10:30 CONFERENCE OPENING

Prof Prasenjit Duara, *National University of Singapore*

Mr Muhammad Alagil, *Jarir Investment, Saudi Arabia*

Prof Ho Engseong, *National University of Singapore, and Duke University, USA*

10:30 – 12:15 ROUNDTABLE ON INFRASTRUCTURE AND GEOSTRATEGY

CHAIRPERSON | **Prof Ho Engseong**, *National University of Singapore*

Prof Wang Gungwu, *National University of Singapore*

Prof Bai Gao, *Duke University, USA*

Assoc Prof Wu Bingbing, *Peking University, China*

Prof Khong Yuen Foong, *Oxford University, UK, & National University of Singapore*

Ambassador Umej Bhatia, *Singapore Ambassador to UAE*

Prof Prasenjit Duara, *National University of Singapore*

12:15 – 12:30 WELCOME REMARKS BY NUS PRESIDENT, PROF TAN CHORH CHUAN

12:30 – 14:00 LUNCH

14:00 – 15:30 PANEL 1 | CHINESE-MUSLIM HUBS AND NETWORKS I: CHINA – SOUTHEAST ASIA

CHAIRPERSON | **Assoc Prof Teresita Cruz-Del Rosario**, *National University of Singapore*

14:00 Kish and Hormuz Merchants' Trade between China and Indian Ocean under the Mongol Hegemony

Prof Yasuhiro Yokkaichi, *Waseda University, Japan*

14:20 Changing Narratives of Muslim Descent across the South China Sea

Dr Oded Abt, *The Hebrew University of Jerusalem, Israel*

14:40 The Pattani Pirates: Chinese Conversion to Islam in the 16th Century and the Rise of the Cult of Lin Guniang

Prof Kenneth Dean, *National University of Singapore*

15:00 Discussions

15:30 – 16:00 AFTERNOON TEA

WEDNESDAY, 29 JULY 2015

16:00 – 18:00 PANEL 2 | CHINESE-MUSLIM HUBS AND NETWORKS II: CHINA – SOUTHEAST ASIA – ARABIA

CHAIRPERSON | **Dr Nurfadzilah Yahaya**, *National University of Singapore*

16:00 **Between Shanghai and Mecca: Re-Makings of Space and Community by Chinese-Muslim (Hui) Sojourners in the Twentieth Century**

Ms Janice Hyeju Jeong, *Duke University, USA*

16:20 **The Street Boys of Mecca: Spiritual Happenings, Logistical Marvels and a Brokerage**

Dr Dadi Darmadi, *State Islamic University Jakarta, Indonesia, and Harvard University, USA*

16:40 **Methodological Impediments facing the Study of Asian Communities of Mecca**

Dr Muhammad Sbitli, *King Faisal Centre for Research & Islamic Studies*

17:00 **Lessons and Inspirations: The Suez Canal and the Chinese Railway at the Turn of the Twentieth Century**

Dr Wen Shuang, *National University of Singapore*

17:20 Discussions

18:00 – 18:30 A CONVERSATION WITH MR SYED ALWI AIDID ON TRADING BETWEEN ASIA AND ARABIA

18:30 END OF DAY ONE

18:35 BUS TRANSFER TO DINNER VENUE

19:00 CONFERENCE DINNER (FOR SPEAKERS, CHAIRPERSONS, AND INVITED GUESTS ONLY)

THURSDAY, 30 JULY 2015

09:30 – 11:00 PANEL 3 | CONTINENTAL SILK ROUTE TRADERS, OLD AND NEW

CHAIRPERSON | **Prof Kenneth Dean**, *National University of Singapore*

09:30 **Between Gwadar and Beijing: The Historical Context of Trans-Karakorum Trade**

Dr Rian Thum, *Loyola University New Orleans, USA*

09:50 **The Muslim Networks and Chinese Empire: Transnational Politics of Jade Smuggling in Qing Central Asia, 1759-1799**

Dr Kim Kwangmin, *University of Colorado Boulder, USA*

10:10 **Bordered Connectivity, Orderly Movement: Can Turkey's Muslims Solve China's Uyghur Problem?**

Mr Serkan Yolacan, *Duke University, USA*

10:30 Discussions

11:00 – 11:30 MORNING TEA

11:30 – 13:00 PANEL 4 | MARITIME REGULATION AND COMMERCE

CHAIRPERSON | **Prof Peter Sluglett**, *National University of Singapore*

11:30 **The Case of Musabbah's *Waraqqa*: Law and the Genres of Credit Economy in the Western Indian Ocean**

Dr Fahad Ahmad Bishara, *The College of William and Mary, USA, and Harvard University, USA*

11:50 **Smoke on the Water: Hashish, Opium and the Hidden Connections between China and the Middle East**

Dr Johan Mathew, *University of Massachusetts Amherst, USA*

12:10 **Itinerant States, Roving Networks: Dubai's Global Economy as Asian Bazaar in the Nineties**

Dr Nisha Mathew, *National University of Singapore*

12:30 Discussions

13:00 – 14:00 LUNCH

14:00 – 16:00 PANEL 5 | PORTS AND SECURITY: THE LAND-SEA NEXUS

CHAIRPERSON | **Assoc Prof Huang Jianli**, *National University of Singapore*

14:00 **Zheng He's Ghosts: The Histories and Futures of Chinese Presence on the East African Coast**

Dr Jatin Dua, *University of Michigan, USA*

14:20 **Can Gwadar be China's Door into the Persian Gulf?**

Mr Ameer Lutfi, *Duke University, USA*

14:40 **The Silk Road and Shining South Asia: Chinese Expansion in Muslim Bangladesh and Impending Revolution**

Assoc Prof Manzurul Manan, *Independent University, Bangladesh*

15:00 **Urban Sainthood: The Riot, The Grave and Port Renewal in Post-Authoritarian Indonesia**

Mr Aryo Danusiri, *Harvard University, USA*

15:20 Discussions

16:00 – 16:30 AFTERNOON TEA

THURSDAY, 30 JULY 2015

16:30 – 18:30 PANEL 6 | ENERGY AND FINANCE HUBS

CHAIRPERSON | **Dr Brian Shegar**, *Emirates NBD*

16:30 Chinese Economic Investments and Silk Road Diplomacy in the Middle East

Ms I-Wei Jennifer Chang, *Embassy in Washington D.C., USA*

16:50 The New Silk Road – Connecting Asia and the GCC

Mr Tim Fox, *Emirates NBD*

17:10 Silk Roads or Gas Pipelines? The Imperatives of China's Energy Security

Mr Nazir Shah, *Blueflame Renewable Solutions*

17:30 Iran Re-connected

Mr Hooman Sabeti-Rahmati, *SDF Partners*

17:50 Discussions

18:30 – 19:15 CLOSING DISCUSSION

19:15 END OF CONFERENCE

19:30 CONFERENCE DINNER (FOR SPEAKERS, CHAIRPERSONS, AND INVITED GUESTS ONLY)

Kish and Hormuz Merchants' Trade between China and Indian Ocean under the Mongol Hegemony

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We can find the evidence of maritime trade expansion and arrival of “Age of Direct Trading” between China and Islamic countries in the late-thirteenth and early-fourteenth centuries when we open historical sources in Chinese, Persian, Arabic and others. The Muslim Diasporas across China consists of two patterns: One was the maritime diaspora between the Tang and Ming periods. In this case, Arabian, Persian and Central Asian Muslims formed their communities at the *jiangnan* coastal area and undertook the maritime trade.

After the Mongol Empire conquered the Abbasid and Khwarezmid Empires, many intellectuals — *ulamā*, merchants and elite officials of Central Asia and East Iran (in particular, Khwārazm and Khurāsān)— came into and contributed the Mongol regime. In the Mongol regimes, Muslim merchants and their families were recruited as high-officials and they promoted the economic and financial policies in China, Central Asia and Iran.

On the other hand, a great amount of silver was obtained when the Mongol Empire conquered North China and Central Asia and it was adopted as their base currency. Thus, the expansion of the Mongol empire made an impact on the silver circulation in whole Eurasia. The trading route of the western Indian Ocean includes two main routes: One is the Persian Gulf route leading from India up to Baghdad, and another one is the Red Sea route up to Cairo. According to one popular theory, the main route shifted from the Persian Gulf route to the Red Sea route after the decline of Baghdad in the eleventh century. However, the Persian route, according to the newly-found documents of the Rasulid Saltanate and some Persian narrative sources, comprised of the main trading route with China, India and Southeast Asia from eleventh century to fourteenth century.

YOKKAICHI Yasuhiro is Research Fellow for Waseda University, and Lecturer for Keio University, Showa Women's University, Japan. He has co-authored *Eurasian Odyssey 5: Mongol Empire*. Tokyo: Japan Broadcast Publishing Co., Ltd. (2004 in Japanese), and edited *History of Maritime Asia Viewed from Archaeological and Historical Materials: Interaction amongst Maritime Asia and Japan in the Song-Yuan Periods*. Fukuoka: Kyushu Daigaku Shuppankai. (2008 in Japanese).

Changing Narratives of Muslim Descent across the South China Sea

ODED ABT

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This paper examines the dynamics of assimilation and distinction among members of a Muslim-Chinese diasporic network extending from Southeast China across the South China Sea. It analyses family narratives reflecting different interpretations of assuming Chinese identity, among Muslims' descendants within different contexts of contemporary Asia. The paper focuses on traditions regarding the early ancestors of the Fujian Guo lineage of Muslim descent in China, Taiwan and the Philippines, over six centuries. Members of these lineages are not practicing Muslims but rather *descendants* of Song-Yuan era Muslim sojourners who, since the early Ming, assimilated into the local population. Today, their descendants resemble their Han neighbors almost completely, though many preserve traditions aimed at commemorating their forefathers' foreign origin. Existing scholarship approaches these traditions in ethnic terms, matching the ethnic discourse prevalent in the P.R.C. It focuses solely on groups residing on the mainland, overlooking variations found overseas. Hence scholars portray the changing narratives as reflecting a linear process: from past sinicization, returning to the present-day, more "historically authentic" Hui identity. The present analysis offers a broader socio-cultural overview. It studies how the pan-Asian Guo lineage re-imagines familial history across time and space by focusing on their narrative of forced assimilation, in which their early Ming ancestors falsely adopted Guo Ziyi (697-781), a Han-Chinese national hero, as their ancestor. The paper follows the continuous transformations of this narrative under different social, historical and political conditions, in China, Taiwan, and the Philippines, demonstrating the interplay between history, memory, and identity formation.

Oded ABT is a Post-Doctoral fellow of the Chiang Ching-kuo Foundation and of the Hebrew University's Truman Institute. He received his PhD from Tel Aviv University in 2012. Currently he is working on a book entitled *Muslim Memories and Chinese Identity along China's Maritime Silk Route*. The project is based on an anthropological and historical research into the ethnic and religious heritage of descendants of Muslims in Southeast China and Taiwan. He is presently teaching in the East Asian Studies Department of Tel Aviv University. His main field of research is the social and religious history and anthropology of late Imperial and modern Southeast China.

The Pattani Pirates: Chinese Conversion to Islam in the 16th century and the Rise of the Cult of Lin Guniang

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This paper explores the legends around the 16th century Chinese pirate Lin Daoqian and his sister, Lin Guniang, in the context of the development of the Chinese temple and trading network in Southeast Asia. The paper argues that Chinese pirate-merchants made essential contributions to the expansion of these networks. The case of Lin Daoqian raises the issue of Chinese conversion to Islam and the transfer of military technology within the unofficial development of the "Silk Road of the Sea". The recent expansion of the cult of the goddess Lin Guniang in the conflict prone region of Pattani is related to a rising force of Chinese cultural identification amongst Chinese overseas communities across Southeast Asia. This too may have unexpected consequences in light of recent Chinese governmental attempts to re-invent the Silk Road of the Sea.

Kenneth DEAN is Head of the Department of Chinese Studies, National University of Singapore (NUS), and Professor in the Asia Research Institute's Religion and Globalisation Cluster. He received his PhD and MA in Chinese from Stanford University, USA. He is Lee Chair and James McGill Professor Emeritus of McGill University, Canada. Prof Dean is the author of several books on Daoism and Chinese popular religion, including *Ritual Alliances of the Putian Plains: Vol. 1: Historical Introduction to the Return of the Gods, Vol. 2: A survey of village temples and ritual activities*, Leiden: Brill, 2010 (with Zheng Zhenman); *Epigraphical Materials on the History of Religion in Fujian: The Quanzhou region*, 3 vols., Fuzhou: 2004 (with Zheng Zhenman); *Lord of the Three in One: The spread of a cult in Southeast China*, Princeton: 1998; *Epigraphical Materials on the History of Religion in Fujian: The Xinghua region*; Fuzhou 1995 (with Zheng Zhenman); *Taoist Ritual and Popular Cults of Southeast China*, Princeton 1993; and *First and Last Emperors: The Absolute State and the Body of the Despot* (with Brian Massumi), Autonomedia, New York. 1992. He directed *Bored in Heaven: a film about ritual sensation* (Dean 2010), an 80 minute documentary film on ritual celebrations around Chinese New Year in Putian, Fujian, China. His current research concerns transnational trust and temple networks linking Singapore Chinese temples to Southeast China and Southeast Asia. As part of this project, he is conducting a survey of 800 Chinese temples in Singapore. He plans to publish on a collection of stone inscriptions from these temples with NUS Press next year, entitled *Chinese Epigraphy of Singapore: 1819-1911* (with Dr Hue Guan Thye).

Between Shanghai and Mecca: Re-Makings of Space and Community by Chinese-Muslim (Hui) Sojourners in the Twentieth Century

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Histories of Chinese-Muslim (Hui) communities extend back to the seventh to fifteenth centuries, a period oftentimes characterized as the peak of Sino-Muslim exchanges. How have faraway Muslim lands in the “west” figured in the minds and lives of their populations? While routes of direct travel between coastal China and Arabia may have faded post sixteenth century, imagined ties with the birthplace of Islam – Mecca and Medina – continued to inform the organization and preservation of dispersed Chinese-Muslim communities, who were now deeply entrenched in their local societies. Communal leaders in eastern China combined “myths,” endowments, official endorsements, and imperial allegiances to erect and remodel mosques, transmit core beliefs and rituals, and reinforce memories narrating the pasts of Muslims in China, and of Islam in Mecca and Medina. Against this backdrop, the paper demonstrates how a versatile cohort of Chinese-Muslims of the late nineteenth and twentieth centuries materialized Mecca and the associated Muslim lands into physical places of travel, migration, commerce, education, and political competition. In doing so, they reformulated transmitted historiographies; partnered with multiple states; strengthened interpersonal ties with religio-political figures in and outside China; and intermediated China’s formalized inter-state relations with Islamic countries, thereby forging interdependent relations between themselves and the state(s). While their networks were far-fetched, this paper centers particularly on Chinese-Muslim sojourners and residents in twentieth-century Shanghai and Mecca, where variegated Sino-Muslim passages have consistently converged.

Janice Hyeju JEONG is a third-year PhD student in history at Duke University, USA. Her dissertation research focuses on Chinese-Muslim (Hui) religio-political leaders of the twentieth century who used Islamic associations, interpersonal relations, global politics, and social institutions to build dispersed yet tightly connected networks within and beyond China, accumulating social capital at multiple sites and re-producing narratives about the self. Her broad interests include Muslim diasporas and networks, history and anthropology, and transnational/trans-regional history. After graduating from Ewha Foreign Language High School in Seoul, South Korea with a major in Chinese, she received her BA at Duke University with a double major in History and Asian and Middle Eastern Studies (2012).

The Street Boys of Mecca: Spiritual Happenings, Logistical Marvels and a Brokerage

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and Harvard University, USA

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In recent years, as Mecca is facing a radical makeover, Muslim pilgrimages to the Islamic holiest city have posed logistical and planning challenges. While the Saudi government has gone hi-tech in managing the 3 million pilgrims annually, how do they actually manage this Muslim mass gathering?

In this presentation, I will examine the role of a contemporary group of middlemen who mediate and become intermediary, mediator, liaison, agents and brokers among Indonesian pilgrims, bureaucracy and the pilgrimage fields in Saudi Arabia. The removal of the Shayk Hajj system in the late 1970s has paved the way for the Saudi government to begin its campaign in modernizing the Hajj facilities and its systems. While the state control extends, it has also opened up space and opportunities for others such as pilgrim agents and operators, transforming the traditional Hajj guide system into modern industry and services.

This paper shows how these self-governing groups of Hajj and Umra operators, of multi-ethnic and nationalities, in Saudi have endured the logistical and planning challenges in working with more than half a million of Indonesian pilgrims (200,000 hajj and approximately 300,000 Umra pilgrims) annually to provide their transport, accommodation, food and water. These self-governing hajj brokerage and informal networks are often not big transport companies and mega logistic corporations. But, with simple, traditional and yet efficient infrastructure, they often work with both national and international companies, crisscrossing modern bureaucracy and Hajj administrations and becoming one of the most vibrant, modernizing forces in the hajj and pilgrimage industry today.

Dadi DARMADI is a Senior Researcher at the Center for the Study of Islam and Society (PPIM), State Islamic University (UIN) Jakarta. Completing primary and secondary education in Qur'anic Studies in Cicalengka, Bandung and Tebuireng Boarding School in Jombang, East Java, he studied Comparative Religion at IAIN Jakarta (1988-1993) and Religious Studies at the University of Colorado at Boulder (1996-1998). He has conducted a dissertation research project on pilgrimage, mobility, and bureaucracy in Saudi Arabia and Indonesia at the Department of Anthropology, Harvard University, USA.

الصعوبات المنهجية في دراسة المجتمعات الآسيوية في مكة

Methodological Impediments Facing the Study of Asian Communities of Mecca

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تعرض دراسة المجتمعات الآسيوية الموجودة في مكة منذ نهاية القرن 19 عدّة صعوبات منهجية، منها المتعلّق بالمصادر المكتوبة سواء منها كتب التاريخ، أو كتب الطبقات، أو كتب السير والمذكرات، واخرى مرتبطة بالمصادر الشفوية. وذلك يعود الى استراتيجيات الاندماج الذاتي التي اتبعتها أو تبنتها الجماعات الآسيوية الوافدة في إطار المجتمع المحلي. استراتيجيات تختلف من مجموعة اثنية الى اخرى، وكذلك من حقبة زمنية الى أخرى نظرا للتقلبات السياسية والاقتصادية والاجتماعية والثقافية في البلد الأم، وكذلك في بلد الملجأ. كما أن ارتباط الديني بالدنيوي في مسارات الأفراد والجماعات، وتعدد أوجه الأنشطة والفعاليات المهنية، وبالتالي المكانة المجتمعية المرتبطة بكل ذلك زاد من التعقيدات امام البحث في تاريخ وواقع هذه الجماعات التي تنحدر من أغلب الأقطار الآسيوية، وتتكلّم لغات متنوعة، لكنها تجمعت وتعايشت، واسست لنفسها موقعا متميّزا في مجتمع جديد، بل شكلت في بعض مراحلها اغليته بالمقارنة مع السكان الأصليين. وبذلك تكون قد شكلت قاعدة تبادل ثقافي وتجاري مميّز على طريق الحرير. هذه الورقة تحلّل الصعوبات المنهجية المشار إليها، وكيفية التعامل معها في دراسة المجتمعات الآسيوية بمكة ومنطقة غرب المملكة العربية السعودية بصفة عامة.

The study of Asian communities in Mecca, existing since the end of the 19th century, faces several methodological hurdles related to the following aspects.

Written sources whether historical compendiums, classified biographies (Tabaquat), biographies or autobiographies as well as others related to oral sources. These difficulties are related to voluntary integration strategies followed by the different ethnic groups in different epochs due to political, economic, social and cultural fluctuations in their native homelands and their newly adopted refuge. Moreover, the correlation between the religious and the mundane in the life course of individuals and groups and the variation in the activities and professional occupations and subsequently their connected social standing, contributed to the complexities encountered by research conducted on the history of these groups who hail mostly from Asian countries with different languages and formed coexisting communities that established for themselves a distinctive status in a new society; they constituted the majority at some stages in relation to the original population and consequently formed a foundation for a distinguished cultural and commercial exchange along the silk road.

This paper is an attempt to analyze the above-mentioned intricate methodological hurdles and as well as suggestions how to deal with them in studying Asian communities of Mecca in particular and the western region of Saudi Arabia in general.

Mohamed Sbitli is a Researcher at the King Faisal Centre for Research and Islamic Studies in Riyadh, where he is also Deputy Editor of the Journal of Islam and the Contemporary World. He was previously Professor of Modern and Contemporary History at Sana`a University, Yemen, and Head of the Department of Social Studies, College of Education, Sana`a University. He has also served as Researcher in the French Center for Archeology and Social Sciences in Sana`a. He has authored numerous articles and books in Arabic and French on modern and contemporary Arab history, and translated 3 books from French into Arabic. He received his PhD in Contemporary History from the University of Paris VII, France.

Lessons and Inspirations: The Suez Canal and the Chinese Railway at the Turn of the Twentieth Century

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What did the Suez Canal and the Chinese Railway have in common? How could a large-scale infrastructure project in Egypt exert an impact on another one in China in the late nineteenth and early twentieth centuries? This paper investigates the interesting parallels of these two seemingly unrelated construction projects within the context of global imperialism at the turn of the twentieth century.

During the Self-Strengthening Movement, Chinese elites recognized the importance of railways in transporting goods and people. They regarded building railways as an integral part of the Qing Empire's modernization effort. In order to realize this goal, however, China was in desperate need of money. When Chinese intellectuals debated on whether China should borrow foreign fund to build the railways, they constantly referred to the Suez Canal project in Egypt as a point of reference. As a fellow semi-colonized society, China was in a similar position in the world order as Egypt. Accordingly, Chinese intellectual often regarded Egyptians as their distant but comparable "other."

More than a century later, when China proposed the new Silk Road Initiative, the state is actively engaging Egypt rather than gazing it from a distance. What remains unchanged is the importance of infrastructure building projects. Instead of regarding the Suez Canal as an inspirational or cautionary tale, China is investing in building a China-Egypt Suez Economic Cooperation Zone to further develop the canal in order to facilitate China's export.

In China-Egypt interactions, both indirect and direct engagements at the turn of the twentieth and twenty-first centuries, the topic of infrastructure building features prominently. This paper, therefore, seeks to open a new avenue of discussions about China's engagement with the Islamic world today by separating the question of Islam as a religious institution from the Chinese government's geo-strategic needs to take advantage of the business opportunities in the Islamic world.

WEN Shuang is a Postdoctoral Research Fellow at the Middle East Institute of National University of Singapore. Her doctoral dissertation is entitled "Mediated Imaginations: Chinese-Arab Connections in the Late Nineteenth and Early Twentieth Centuries," which investigates the mediating role of western and Japanese powers in the intellectual, commercial, and interpersonal connections between Chinese and Arab societies during the high tide of global imperialism. Research for this project has taken her to China, Egypt, Syria, Taiwan, the United Kingdom, and the United States.

Between Gwadar and Beijing: The Historical Context of trans-Karakorum Trade

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Silk Road exchange, despite its popular association with merchants, has always been driven by the interaction of empires. This is reflected even in the most common Silk Road origin story, which attributes Han dynasty connections to the imperial search for allies and blood-sweating horses. Merchants certainly played an important role, too, but it was local. The great Eurasian exchanges that inspired the Silk Road concept were created when small-scale, merchant-driven routes were linked up by imperial ambitions. The People's Republic of China's new "One Belt One Road" initiative aims to repeat this history, linking its colony of Xinjiang to the Arabian Sea through the development of the Gwadar deep-water port in Pakistan.

The challenges of incorporating this port into China's economic system lie not on Pakistan's coast, but across the stretch of land between the Punjab and interior China, most notably the Karakorum mountains. This paper begins to sketch a history of this route as a linkage between China and the Islamic world, with particular attention to the imperial projects that have continually reshaped it, and to the interaction of those imperial efforts with local contexts. This history suggests that as trade capillaries are once again reimagined as arteries, the trans-Karakorum route will remain unusually beholden to local conditions, as the British and the Chinese have discovered in the past.

Rian THUM is Assistant Professor of History and director of Asian Studies at Loyola University New Orleans, USA. His book, *The Sacred Routes of Uyghur History*, was published in 2014 by Harvard University Press. He is currently working on a book about the Tarim Basin as a point of articulation between China and South Asia since the arrival of Islam.

The Muslim Networks and Chinese Empire: Transnational Politics of Jade Smuggling in Qing Central Asia, 1759-1799

KIM KWANGMIN

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How did the expansion of Qing Empire (1644-1911) in the eighteenth century change the Muslim network of trade and production that had been backbone of the trans-Eurasian global trade since the rise of Islam? This paper challenges the view that Muslim network of transnational trade was disintegrated during the era of Chinese and Russian expansion since the eighteenth century. It explores how the Chinese expansion gave rise to the reconfiguration, rather than the disintegration, of the transnational Muslim network; how new group of entrepreneurial Muslims knitted a new transnational network of production and circulation reaching as far as India, Middle East, and China, often conflicting and collaborating with the Chinese empire at the same time. In examining this issue, this paper examines the trade of jade, arguably the most important commercial item coming out of the Chinese Central Asia in the international market during the period. This paper's examination of the political tensions and social conflicts surrounding the issue of contraband trade of the jade under the Qing rule illuminates the intricate dynamic of the reconfiguration of the Muslim network during the period.

KIM Kwangmin specializes in early modern China and East Asia. He received his PhD from the University of California at Berkeley, and currently teaches Chinese and global history at the University of Colorado at Boulder. His research focuses on the history of empire, borderlands, and transnational relations. His recent publications include "Profit and Protection: Emin Khwaja and the Qing Conquest of Central Asia, 1759–1777," *The Journal of Asian Studies* 71, no. 03 (2012): 603-626, and "Korean Migration in Nineteenth-Century Manchuria: A Global Theme in Modern Asian History," in *Mobile Subjects: Boundaries and Identities in Modern Korean Diaspora*, ed. Wen-hsin Yeh (Berkeley: Institute of East Asian Studies, 2013), 17-37. He is currently preparing for the publication of his first book titled *Borderland Capitalism: Muslim Notables and the Qing Empire in Chinese Central Asia, 1759-1864*.

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Bordered Connectivity, Orderly Movement: Can Turkey's Muslims Solve China's Uyghur Problem?

SERKAN YOLACAN

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As infrastructure projects connect China to Europe through several westward routes, they also approximate Muslims in between, including those in China. As business ventures bring China deep into the Muslim world, those in Beijing need to find a way to integrate Uyghurs to this economic expansion while ensuring their political loyalty to the center. But how can China keep its internal hold over an externally connected Muslim population? This paper offers a model of Muslim connectivity that looks beyond the Middle Eastern context, where borders dissolve into frontiers, and states into sectarian or tribal networks. The model's appropriate setting is the Caspian Basin, where the post-Soviet autocratic states heavily invest in internal stability (for political power) and external connectivity (for higher shares in the export business). This double agenda generates connectivity across national borders even as it reifies those very borders giving each state a clearly demarcated zone of sovereign control. This type of bordered connectivity, I term the Caspian model. This paper then turns to two Muslim movements from Turkey that thrive in such settings. Their business connections outside and political quietism inside give these horizontal networks a vertical dimension in the autocratic regimes, where they begin to mediate between the government and the aspiring youth of humble backgrounds. I call these orderly movements the Turkish model. Together, these two models offer China a way of looking beyond the vertical to the horizontal. As Xingjian's economic integration to the Chinese expansion implicate Uyghurs in a bordered connectivity à la Caspian Basin, Beijing can manage this connectivity through the orderly movements of Muslim Turks, who can articulate Uyghurs into the Silk Road Economic Belt and to Beijing simultaneously.

Serkan YOLACAN is a PhD candidate in Cultural Anthropology at Duke University, USA. He works on Muslim Internationalism in Central Eurasia and the Middle East with a focus on Azerbaijan.

The Case of Musabbah's *Waraqqa*: Law and the Genres of Credit Economy in the Western Indian Ocean

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In the fall of 1866, on the island of Zanzibar, a freed slave named Musabbah contracted a debt from Kurji Ramdas, one of the island's most prominent Gujarati merchant-moneylenders. In the deed (*waraqqa*) they drew up between them, Musabbah agreed to deliver 700 pounds of ivory from the interior of East Africa in two years, pledging an empty plot of land he had come to own as security against the debt. Twenty-one years later, in 1887, that plot of land became the subject of a heated dispute in the British consular court between the Sultan of Zanzibar and Ramdas; Musabbah had never returned from the interior, and Ramdas claimed the land as his own, offering up the *waraqqa* as evidence. The Sultan and his *qadi*, however, offered a different interpretation: Musabbah's *waraqqa* did not transfer absolute title over the land, only temporary usufructory rights. Far from representing an isolated incident, the dispute over Musabbah's *waraqqa* reflected competing notions of the nature of commercial obligations in finance, and the ambiguous role of paper, within a commercial society that included African slaves, Arab traders, British Indian financiers, and an equally dazzling range of legal institutions.

This paper uses the case of Musabbah's *waraqqa* as a window into the culture of debt and finance that prevailed in the Western Indian Ocean during the second half of the nineteenth century. I take it as an entry point into exploring the different material artifacts through which actors made claims to the regulation of the economic sphere: the genres of the Indian Ocean credit economy that gave it its texture from the end of the eighteenth century to the middle of the twentieth. A range of different texts – *waraqas*, *fatwas*, legal treatises, consular registers, case files, and more – formed genres that actors spoke through and mobilized to make claims about the degree to which their transactions and others fell under the scope of the law. All of these appeared, either explicitly or in muted form, in the dispute surrounding Musabbah's *waraqqa*.

Rather than stack these genres in a hierarchy of authority, I use the case to illustrate how these genres existed alongside one another, each trying to claim an authoritative space within a commercial arena defined by multiple visions of legality. In the Indian Ocean, the domain of "law" wasn't restricted to legal manuals, treaties, legislation, and court rulings; it also included a range of different understandings of law and legality, articulated through a variety of texts and artifacts. How different economic and juridical actors used different genres of writing to "speak law," then, formed a critical dimension of how they competed with but also accommodated one another in the intertwined world of commerce and law. I argue that the ways in which actors "spoke law" through mundane forms of legal and commercial writing like the *waraqqa* formed the backbone of the legal cultures of the Western Indian Ocean.

Fahad Ahmad Bishara is an Assistant Professor of History at the College of William and Mary, and a Prize Fellow in Economics, History and Politics at Harvard University's Center for History and Economics. He specializes in the history of law and capitalism in the Indian Ocean and Islamic world. His current book, *A Sea of Debt: Law and Economic Life in the Western Indian Ocean, 1780-1940*, is a legal history of economic life in the Western Indian Ocean, told through the story of the Arab and Indian settlement and commercialization of East Africa during the nineteenth century, a period of emerging modern capitalism in the region, and the transformations in Islamic law that accompanied it. He is also working on a history of the dhow trade between the Gulf (specifically Kuwait and Sur) and the Indian Ocean. He received his PhD in History from Duke University in 2012 and holds an MA in Arab Gulf Studies from the University of Exeter. His research has been supported by the Social Science Research Council and the American Council of Learned Societies, and he is an alumnus of the Hurst Summer Institute in Legal History.

Smoke on the Water: Hashish, Opium and the Hidden Connections between China and the Middle East

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Since the Crusades, intoxicants have played a prominent role in European imaginations of the orient. Marco Polo depicted hashish-induced visions of paradise as central to the history of assassination and Muslim politics, and no image quite captures European imperialism in China like the opium den. Yet in the early 20th century, hashish and opium were as important in linking together China and the Middle East as they were in animating orientalist fantasies. By the turn of the century, Turkey, Iran and Afghanistan had become major producers of opium and by many accounts were exporting the finest quality opium arriving in China. Yet China also returned the favor by exporting hashish to the Middle East. Connoisseurs understood that the *cannabis sativa* grown by Uighurs in Yarkand produced the most concentrated resin and consequently the finest quality hashish. Despite international efforts to prohibit this hashish trade, the weak hold of the Republican Government over its western provinces allowed these contraband flows to continue. So this paper provides some preliminary steps towards recovering these hidden connections between China and the Middle East. It traces the production and consumption of these two intoxicants, and explores the key role of India in mediating and indeed erasing the connections between these two regions. As we move further into the "Asian Century," this history provides some avenues for understanding how regulation and state monopolies continue to shape the commercial relations between China and the Muslim World.

Johan MATHEW received his PhD in History from Harvard University in 2012. He is currently an Assistant Professor at the University of Massachusetts - Amherst, with a joint appointment in the departments of history and economics. His work focuses on the Indian Ocean World in the 19th and 20th centuries with a particular interest in illicit trade and the history of capitalism. His first book, entitled *Margins of the Market: Trafficking and Capitalism across the Arabian Sea*, will be published by the University of California Press in late 2016.

Itinerant States, Roving Networks: Dubai's Global Economy as Asian Bazaar in the Nineties

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The paper addresses a key historical juncture in the Dubai of the 1990s when oil was beginning to run its course in the emirate and gold smuggling to India, an already liberalizing economy, held no further prospects. Focusing on Dubai's shifting trade configurations and geographies in Central, South and East Asia during the times and the itineraries of the state machinery that catapulted them to success, the paper gestures towards a set of debates and analytical perspectives on questions of state-network relationships central to thinking China's New Silk Road Project. A significant aspect of these debates is regulation.

A fluid process, rather than a policy mechanism or transparent structure, regulation in the Dubai of the nineties is explored through the activities of shopper tourism, or the Russian shuttle trade as it was better known, air travel and the visa industry and its corresponding regime of *kafalat* or sponsorship, all of which fed into and overlapped with each other in significant ways. Dubai's ability to respond more quickly than other cities and states to global processes and changing markets—what I choose to call its bazaar urbanity—owes much to its politics of regulation, a legacy of its mercantile past as an Indian Ocean port. It is perhaps in the ways in which Dubai has translated its history of mercantilism into a project for a global urban future with investments in citizens and sponsors, tourists, retailers, hoteliers, travel agents, engineers, architects and workers that China can draw lessons from.

Nisha MATHEW is Muhammad Alagil Postdoctoral Fellow in Arabia Asia Studies within the Asian Connections Metacluster at the Asia Research Institute, National University of Singapore. Dr Mathew received her PhD in History from Wits University, Johannesburg in 2014. Her dissertation, *Understanding Space, Politics and History in the Making of Dubai, A Global City*, is a commercial history of the city explored through the complex interface of commodity, capital and community across the Indian Ocean from the 19th to the 21st century. Her research interests include gold, money, mobility and the contours of the Indian Ocean after empire.

Zheng He's Ghosts: The Histories and Futures of Chinese Presence on the East African Coast

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In August 2014, Mainland China's largest government-owned infrastructure enterprise, the China Communications Construction Company (中国交通建设) signed a \$478.9 million deal to construct three berths at the Kenyan Indian Ocean port of Lamu. This construction project is part of a wider Lamu Port South Sudan Ethiopia Transport, or LAPSSET, corridor and at completion, will include a 32 berth port and railroad and oil infrastructure connecting inland East and Central Africa to the wider Indian Ocean, through the port of Lamu. Originally conceived in 1975, the idea for a container port in Lamu—one of the earliest coastal settlements on the coast of East Africa—was beset by delays and controversies from the outset and was shelved by the late 1970s. In the early 2000s, as the Kenyan government turned to the Indian Ocean as part of a wider eastward shift, the Lamu port was revived amidst interest from the Chinese government looking to establish a port-of-call on the East African coast. In the midst of negotiations to construct the port, the Chinese government sought to create a longer narrative of Chinese presence on the East African coast. Anchored in DNA testing and underwater archaeological expeditions, Lamu was established in this narrative as the locale of one of Zheng He's shipwrecks from the early 15th century. A Hui Muslim, Zheng He's voyages across the Indian Ocean have been central in establishing a vision of pre-modern China as a global power with sovereignty over the sea and creating a historical precedent for China's contemporary westward expansion through the New Silk Road and other infrastructural initiatives. In the Lamu archipelago, this claim to a long history of presence legitimized local narratives on Pate Island (an island 20 miles north of the proposed port) where members of the Shange and Famao clans claim descent from Chinese sailors who survived the shipwreck over 600 years ago.

This talk is both an investigation into the framing of Chinese investment in Lamu within a long history of presence (through Zheng He) and the "securitizing" of this investment through a familiar language of genealogy and oceanic exchange. As one of the oldest sites of coastal settlement in East Africa, Lamu has been shaped through centuries of trade and the moral, economic, and political claims made through belonging within this world of exchange. Genealogy and materiality are thus both central to Lamu's role within the Indian Ocean and China's claim to belonging in this transregional space. Based on ethnography conducted in the Lamu archipelago, I investigate these claims to genealogy and materiality and their manifold afterlives in creating a "Chinese doorway" (mlango wasini) into East and central Africa.

Jatin DUA is an Assistant Professor of Anthropology at the University of Michigan, Ann Arbor. His research focuses on maritime piracy and broader projects and processes of governance, law and economy along the East African coast. His current book project explores maritime piracy in the Western Indian Ocean within frameworks of protection, risk, and regulation by moving between the worlds of coastal communities in northern Somalia and Kenya, maritime insurance adjusters in London, and the global shipping industry. He has published in the *Journal of East African Studies*, *Middle East Report*, and the *Journal of International Criminal Justice* and contributes regularly to media outlets on issues of maritime piracy and governance in Somalia and Kenya.

Can Gwadar be China's Door into the Persian Gulf?

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It is through integration of maritime and land routes, across continental Eurasia and the Indian Ocean, that China hopes to emerge as an imperial power. China thus is investing heavily in trans-national projects for building ports, road, rails and pipelines. A few months ago \$46 billion were allocated for building such infrastructures around Gwadar (Pakistan), a port promising to connect Persian Gulf trade to the landlocked Central Asian markets. The success of such projects also demands alliances with communities already living across the land-sea divide to help inhabit the physical infrastructure. Infrastructural projects in Gwadar and the broader Balochistan have historically been a site of contestation between Baloch nationalist and Punjabis employed through the Pakistani state and military. China must hence chose one amongst the two as a close ally. However, decisions made in Gwadar will influence Chinese position in the Persian Gulf where it is sure to find Baloch and Punjabi's competing both for private and state jobs, particularly in the militaries. Within Pakistan, Punjabis make for strategic partners given their stronghold of the Pakistani military and bureaucracy. Across the sea, however, Baloch have maintained an upper hand within the foreign-labor oriented Persian Gulf militaries.

How have Baloch maintained their numerical strength within Persian Gulf militaries? Does this success make a case for obtaining patronage over Punjabis, from a Chinese state hoping to establish its footing within the pro-American Gulf States?

For answers the paper turns to Bahraini police reform debates instigated by the murder of a Punjabi drill instructor by a Baloch subordinate in 1924. These reform debates, with a murder investigation in the background, offer a rare insight into the multi-tiered social relationships built around the Bahraini police; and between a Colonial empire, the chosen Punjabi 'martial race', a protected Bahraini Sunni elite, and Baloch families. It allows us to investigate how the webs of relationships woven across the sea by Baloch allow them to hang on to police jobs even during periods of intense restructuring. On the basis of this understanding, the paper hypothesizes about how a possible relationship between Baloch and Chinese in Gwadar can shift the political scenario in the Persian Gulf states known to outsource the protection of their sovereignty to both South Asian military labor but also growing empires.

Ameem LUTFI is a PhD candidate in the Cultural Anthropology Department at Duke University, USA. His current research brings together Anthropology and History to study the many afterlives of medieval military-labor markets in South Asia and beyond.

The Silk Road and Shining South Asia: Chinese Expansion in Muslim Bangladesh and Impending Revolution

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All south Asian countries are experiencing phenomenal growth and transformation, due in large part to the role of Chindia (China and India) and their crucial support of a new connectivity through Asian highways, a trans-Asian railway, and the construction of deep-sea ports. Bangladesh is strategically located for the new infrastructure of connectivity, which rises along the old trails of the Silk Road between China, India, and Myanmar. Thus has one of the most significant contributions to civilization, the Silk Road, been newly invigorated to conceptualize the new developments. The Silk Road now stands in Chinese policy as “One belt, one road.”

The spectacular pace of transformation has, however, polarized South Asia into the “Shining South” and “Suffering South.” The connectivity of new infrastructure will enable Chindia to explore and exploit natural resources, such as oil, gas, underground and river water, as an imperative to sustain the resource-hungry, energy-based modernization projects envisioned by its backers in South Asia, China, and South East Asia. The myopic view of an idealized future of a “Shining South,” based entirely on economic and material measures, risks blowback from millions of people, who are being discounted in this vision. As China and India vie aggressively to invest in colossal infrastructure activities, a “Suffering South” composed of displaced ethnic groups and peasants, cut off from natural resources and traditional homes and culture, are making alliances (e.g., between Marxists, Islamists and ethnic separatists) in opposition to the modernization efforts. Specifically, I examine the political and anthropological implications of the expansion of China into Muslim Bangladesh to determine how the Shining Asia project fuels the sometimes radical resistance of those suffering the consequences. The question that looms large is whether the new connectivity will eventually suppress the subaltern resistance or whether the resistance will transform into new form of regional resistance power against the states and connectivity projects.

Manzurul MANNAN is Associate Professor of Anthropology and Development at the Independent University, Bangladesh. Dr Mannan’s postgraduate training in both Political Science and Social Anthropology, and also years of research experience in NGOs and development agencies enabled him to develop diverse interests in areas of project design and planning, NGOs and development, politics, culture, religion, etc. His current research interest involves how modernization process is generating conflict between Sufi (heterodox) and Wahabi (orthodox) Muslims that in turn is shaping the idea of Islam in Bangladesh and South Asia, the transformative politics of NGOs and its implication on gender, religion and culture, and also Asian Connectivity and its human loss and gain through anthropological lens. His book *BRAC, Global Policy Language, and Women in Bangladesh. Transformation and Manipulation* will be published from SUNY Press in October, 2015.

Urban Sainthood: The Riot, The Grave and Port Renewal in Post-Authoritarian Indonesia

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In post-Authoritarian Indonesia, urban area has become pivotal space for staging the diverging trajectories of economy liberalization and public democratization. This process can be seen in the making of Habib Ahmad Alhaddad as an urban saint whose grave is located in The Tanjung Priok harbor in North Jakarta. The saint's complex grave (sized 5.4-hectare) sits in a 34-hectare area legally owned by Jakarta International Container Terminal (JICT), a joint venture between Hong Kong based company Hutchinson Port Holdings (HPH) and PT. Pelabuhan Indonesia II. The government has been planning to establish "The New Priok" which will bring the port on par with other world-class ports and in line with that Hutchinson's scheme is to implement \$100 million development for expanding the capacity of container terminal. This paper focuses on a riot that occurred in this area over the city government's forced attempt to displace the saintly grave by involving hundreds of public order officers and polices on April 14, 2010. Spectacularized by national TV live streaming, the riot claimed the lives of three public order officers and injured at least 190 people. The government decided to cancel the displacement and started to negotiate with the saint's family. The followers saw this as a sign of the saint's miracle and the grave visitors multiplied overnight. Four months after the event, the port operator company funded the Indonesian Muslim Scholars council to investigate the clash and the grave's history. They concluded that the grave was actually a fraud, and declared Habib Hasan not to be a saint. In my fieldwork, I also discovered that the saint did not singularly motivate the rioters, as some of them joined the riot as a form of revenge for previous violent gentrification by public order officers in the area. I argue that this case prompts us to rethink the juncture between the religious and the urban in on-going city planning. By framing this case as an urban making of religious authority, I show that it is sometimes helpful to understand urban transformation from the perspective of religious subjectivity. It proposes to delineate graves not merely as religious infrastructure but also as a mediated urban form of the "right to the city" for marginalized working class Muslims.

Aryo DANUSIRI is a video artist and PhD Candidate in Social Anthropology, with a secondary field in Critical Media Practices at Harvard University. At Harvard, he was an Indonesian Fulbright scholar (2007-2010) and also a Graduate Student Associate at Weatherhead Center for International Affairs. His ethnographic films, documentaries and short films about human rights and multicultural problems in Indonesia have been screened at various festivals. In 2011, Danusiri finished "*On Broadway*" / "*The Fold*", a video about a mosque in downtown manhattan and it has been selected to join several group exhibitions, including at HKW and NGBK (Berlin) as well as Etnographic Terminalia (Toronto). His article on Indonesia NGO Workes has been published in the edited volume "*Figures of Modernity in Southeast Asia*" (eds Barker, Harms, Lindquist, Hawaii Press, 2013).

Chinese Economic Investments and Silk Road Diplomacy in the Middle East

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This presentation will discuss the organizing principle of “One Road, One Belt” in Chinese foreign policy as well as its role in China’s regional approach to the Middle East. It will examine major Chinese infrastructure investments in energy and construction, and discuss the potential risks of an enhanced Chinese commercial presence in unstable and restive countries. It will also discuss Beijing’s diplomatic, political, and other initiatives to promote the Silk Road to Middle Eastern governments, and assess the challenges to the Chinese government’s ability to achieve its Silk Road visions with respect to the Middle East.

I-Wei Jennifer CHANG is a Research Assistant in international affairs and U.S. foreign policy at an embassy in Washington, USA. Previously, she conducted research for the U.S. Commission on International Religious Freedom. She is a specialist in Chinese foreign policy, East Asia, Sino-Middle Eastern relations, and ethnic and religious minorities in China. She is author of “Chinese Policies on the Arab Spring” in *The International Politics of the Arab Spring: Popular Unrest and Foreign Policy*, edited by Robert Mason (Palgrave Macmillan, 2014). She has written for The Jamestown Foundation’s China Brief, Middle East Research and Information Project, and Duke University’s ISLAMiCommentary. She is a graduate of Georgetown University’s School of Foreign Service and the University of Maryland.

The New Silk Road – Connecting Asia and the GCC

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With over 25 years of international experience in the financial markets, **Tim Fox** has been Chief Economist, and Head of Research at Emirates NBD since November 2008. In this capacity, he and his team support all the functions of the Bank. Tim is responsible for the development, coordination, and production of economic and financial analysis and reports, with a focus on global and regional economies and financial markets. Prior to joining Emirates NBD, Mr Fox served as Director of FX Strategy at Dresdner Kleinwort in London. He has previously held senior economics and strategy positions at a number of global financial institutions in London and New York, including Credit Suisse and Standard Chartered, where his focus ranged from G10 to emerging market economies and currencies. Mr Fox is a graduate of the London School of Economics and Political Science. He is a frequent commentator on global and regional business channels, and writes regular articles for a number of prominent newspapers and publications.

Silk Roads or Gas Pipelines? The Imperatives of China's Energy Security

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In this presentation, I will focus on the Liquid Natural Gas (LNG) trade to China. I will survey the existing sources of LNG, and examine future sources of supply. I will then move on to energy security and to the task of being proactive in securing the sources of supply. Potential threats to supply and some aspects of risk management are of concern here. Finally, I will touch on how the Asian Infrastructure and Investment Bank, and continental and maritime Silk Road Initiatives, tie in with the overwhelming imperative of energy security.

Nazir Shah has had extensive telecommunications experience working with companies such as savvis communications, British telecom and verizon. He has gained experience both in the Asia Pacific and the Americas in the areas of telecommunications investments. Nazir has spent the last 7 years in the commodities space in the Asia Pacific specialising in LNG in north Asia.

Iran Re-connected

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Iran is the world's largest isolated economy. It has been cut off from normal international commercial interaction since 1979 through an escalating series of sanctions culminating in its financial system being literally disconnected from the rest of the world's. Notwithstanding the isolation and sanctions, its economy is among the top 30 globally, and surprisingly diverse.

A confluence of factors has now created a new understanding that Iran will re-connect and re-engage with the world at large (or most of it), and once again participate in international trade and financial flows. As part of this new understanding, the major powers and Iran recently announced an agreement relating to Iran's nuclear program and the major powers' economic sanctions.

The magnitude of Iran's economy and natural resources, its location and its relative stability mean that it will naturally reckon in plans and calculations as the world's economic center of gravity shifts east - back towards where it was before the industrial revolution - and historic Asian and Indian Ocean trading patterns become relevant again.

Iran's isolation has created deep challenges, but it has also stimulated the development of surprising strengths. And while its economy has been isolated, its people are quite connected.

This presentation will consider what a re-connected and re-engaged Iran might look like, and what its interactions might be like. It will address the consequences of isolation, the internal dynamics of Iran, the challenges it will face as it re-connects and the strengths it can muster.

Hooman Sabeti-Rahmati is an international capital market practitioner and advisor. He was a partner of the law firm of Allen & Overy, working in Singapore, London and New York, where he advised various governments, global investment banks and large corporations on a range of cross-border financings in Asia, Europe and the US. He later served as general counsel at International Islamic Liquidity Management Corporation, a newly created supranational institution formed by various central banks to create and issue novel short-term securities. In the course of his legal career he was responsible for a wide range of complex and innovative financings in various markets and was noted as a leading capital market lawyer in a number of legal guides. He now advises regulators on capital markets matters, and is establishing the first internationally-oriented capital markets firm in Tehran. He previously taught law as an adjunct professor at Singapore Management University, and currently serves as co-chair of the Duke University Islamic Studies Center's advisory board.

ABOUT THE PANELLISTS, AND CHAIRPERSONS

Brian SHEGAR has 35 years of international and investment banking experience. He ran Midland Bank Group offices in Indonesia and Singapore (covering South East Asia). Worked in Australia running Samuel Montagu's (now known as HSBC Investment Banking, UK) project and export finance office. Established for Nedbank (Old Mutual Group) their Singapore Branch and was GM Singapore/ Head South & South East Asia. Did a stint as a Partner of a long/short equities Hedge Fund running the Singapore management company. Joined Emirates NBD to establish their Asia Pacific presence in Singapore in Nov 2006. Currently General Manager of Singapore Branch and Head of Asia Pacific for Emirates NBD. Dr Shegar holds a BSc [Hons] in Banking and International Finance, a MSc in Finance both from the Cass Business School, The City University, London; and a Doctorate in Business Administration from the University of Western Australia Business School. He has presented papers and spoken extensively in seminars, workshops and conferences.

HO Engseng is Professor of Anthropology and Professor of History at Duke University, USA. He is currently the Muhammad Alagil Distinguished Visiting Professor in Arabia Asia Studies at the Asia Research Institute, National University of Singapore. He was previously Professor of Anthropology at Harvard and Senior Scholar at the Harvard Academy for International and Area Studies. He is a specialist on Arab/Muslim diasporas across the Indian Ocean, and their relations with western empires, past and present. His writings include *The Graves of Tarim, Genealogy and Mobility across the Indian Ocean*, and "Empire through Diasporic Eyes: A View from the Other Boat," *Comparative Studies in Society and History* 46 (2), 2004.

HUANG Jianli is an Associate Professor with the History Department of the National University of Singapore. Within the university, he is concurrently the Deputy Director of Asia Research Institute and a Research Associate at the East Asian Institute. His first field of study is on the history of student political activism and local governance in Republican China from the 1910s to 1940s. His second research area is on the Chinese diaspora, especially the relationship between China and the Chinese community in Singapore. He has a monograph on *The Politics of Depoliticization in Republican China* (1996, Chinese edition 2010) and co-authored *The Scripting of a National History: Singapore and Its Past* (2008). He also has published papers in a range of internationally refereed journals.

KHONG Yuen Foong is currently Professor of International Relations in the Department of Politics and International Relations, and Professorial Fellow, Nuffield College, Oxford University. In August, he joins the Lee Kuan Yew of Public Policy, National University of Singapore, as Li Ka Shing Professor of Political Science. He has also taught at Harvard University (Department of Government, 1987-1994) and the Institute of Defense & Strategic Studies (IDSS), Nanyang Technological University. His research interests cover the international relations of the Asia Pacific, United States foreign policy, and psychological approaches to international relations. His publications include *Analogies at War* (Princeton 1992), with Charles Kupchan, et. al., *Power in Transition: The Peaceful Change of International Order* (United Nations University Press, 2001), a co-edited volume with David Malone on *Unilateralism and U.S. Foreign Policy: International Perspectives* (Lynn Rienner, 2003), and with Neil MacFarlane, *Human Security and the UN: A Critical History* (Indiana, 2006). Recent publications include "The American Tributary System" *The Chinese Journal of International Politics* (2013) and "The United States' Response to China's Rise" *International Security*, (2013/2014). He is currently working on two projects, *International Politics: The Rules of the Game* (under contract with Oxford University Press) and *The American Tributary System*.

Muhammad Alagil serves as the CEO of Jarir Investment and Chairman of Jarir Group, which comprises of Jarir Bookstore, Jarir Marketing, Jarir Furniture, Jarir Real Estate, Kite Arabia Ltd., Kids Kingdom and various other associate companies. Mr Alagil conceptualized and co-started Jarir Marketing and Jarir Bookstore chains, developing them into leading wholesalers and retailers in Saudi Arabia for stationery, school supplies, office machines, computer supplies, books, arts and engineering items. Since 1990 Mr Alagil has been focusing, through Jarir Investment which is a family office, on private investing both as a direct principal and with various known institutional partnerships. Jarir Investment have been investing worldwide in Hedge Funds, Private Equity, Real Estate and also guiding families second generation through family constitution, career planning and legal structuring.

Nurfadzilah Yahaya is Research Fellow at the Asia Research Institute (ARI), National University of Singapore. Before coming to ARI, she held the Mark Steinberg Weil Early Career Fellowship in Islamic Studies at Washington University in St. Louis. She received her PhD in History from Princeton University in November 2012. She is currently preparing her book manuscript on mobile Muslim merchants in the Indian Ocean. The book, tentatively titled *Fluid Jurisdictions*, explores how members of the Arab diaspora utilized Islamic law in British and Dutch colonial courts of Southeast Asia. Her article in *The Muslim World* explores Arab contribution to the laws of the Straits Settlements. Her next project looks at French, Dutch and British regulation of 'halal' (lawful) animal slaughter in the Islamic world. Her article on *British colonial* attempts to regulate the Muslim method of animal slaughter earned her the Young Scholar Prize from Indonesia and the Malay World Journal. Her article on legal pluralism in the *Straits of Malacca* will be published in *Law and History Review*.

Peter SLUGLETT is Director of the Middle East Institute of the National University of Singapore. He has a BA from Cambridge (1966) and a DPhil from Oxford (1972). He has taught Middle Eastern History at the University of Durham (1974-1994) and at the University of Utah, Salt Lake City (1994-2011), where he was Director of the University's Middle East Centre between 1994 and 2000. He has published widely on the modern history of Iraq, including *Iraq since 1958: from Revolution to Dictatorship*, 3rd edn., (2001, with Marion Farouk-Sluglett), and *Britain in Iraq: Contriving King and Country* (2007). He has also edited and contributed to *The Urban Social History of the Middle East 1750-1950* (2008), *Syria and Bilad al-Sham under Ottoman Rule: Essays in Honour of Abdul-Karim Rafeq*, (2010, with Stefan Weber), and *Writing the Modern History of Iraq: Historiographical and Political Challenges* (2012). He recently completed an *Atlas of Islamic History* (2014, with Andrew Currie).

Prasenjit DUARA is Raffles Professor of Humanities and Director of Asia Research Institute and of Humanities and Social Sciences Research at National University of Singapore. He is Emeritus Professor of History at the University of Chicago. Author of *Culture, Power and the State: Rural North China, 1900-1942*, winner of the Fairbank Prize of the AHA and the Levenson Prize of the AAS. Duara also wrote *Rescuing History from the Nation: Questioning Narratives of Modern China* (1995) and *Sovereignty and Authenticity: Manchukuo and the East Asian Modern* (2003). He has edited a volume on *Decolonization* (Routledge, 2004) as well as a selection of his writings, *The Global and Regional in China's Nation Formation* (Routledge, 2009). Duara has also contributed to volumes on historiography and historical thought. His work has been widely translated into Chinese, Korean and Japanese.

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