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There are some good books about Oman by Western historians, but there has been nothing at all in English written from an Arab perspective. Hussein Ghubash has started to put this deficit right. While *Oman – The Islamic Democratic Tradition* is firmly rooted in Western scholarship, Ghubash casts a refreshing light on his subject, reflecting that he himself is genuinely local to the Lower Gulf.

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Ghubash further identifies how the principles of consultation and free elections for leaders – which would be akin to consensus and contract in contemporary traditions – are practices of democracy, positing that the Ibadhi Imamate – may be held to be the longest democratic experience in the history of mankind (p. 6).

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According to Gardet (1967), the Sultanate of Oman is the inheritor of a unique political tradition, the imama (imamate) (democracy system), and this unique political tradition has a special place...

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Prince Harry (pictured, left and right).³⁶, was spotted volunteering for a non-profit foundation providing COVID-19 support for veterans and their families, and at-risk communities in Compton last ...

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The current political shape of Oman must accordingly be understood as the inheritor of a tradition harking back to the imama - a consultative, elective political system more than 1,200 years old. Hussein Ghubash's well-researched book delves into the forces that have shaped Oman's formation from an ancient tribal settlement to a modern polity. Ghubash takes the reader on a historical voyage through the region, from the sixteenth century to the present day. Oman long had ties with East Africa as well as Europe; the first contact between Oman and European imperialist powers took place at the dawn of the 1500s with the arrival of the Portuguese, eventually followed in the Gulf by the Dutch, French and British. Persuasive, thorough and drawing on Western as well as Islamic political theory, Ghubash analyses the different historical roles, at times even burdens, placed on Oman and presents modern Oman as a state seeking a balance between past and present to best serve as a force for stability and peace in the Gulf.

The leaders of the oil-rich rentier states of the Middle East, and in particular in the Gulf, have hitherto often predicated their legitimacy on a tacit social contract with their (much

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poorer) populations. This social contract consists of little or no direct taxation, with some sort of subsidised living. But the casualty of this tacit agreement is often political participation, an issue which has come to the forefront in the Middle East following the 'Arab Spring' of 2011. Here, Sulaiman Al-Farsi looks at the impact the rentier nature of the Gulf States has on political participation, focusing on the nexus between tribe, religion and a new generation of young, highly educated citizens that is present in Oman. Specifically exploring the concept of shura (consultation), and how nascent concepts of democracy in the practice of shura have impacted and shaped the process of democratisation, Al-Farsi's book is vital in the examination of the political discourse surrounding democratisation across one of the most strategically important, but little understood states in the Middle East.

Looking at the social, political and legal changes in Oman since 1970, this book challenges the Islamic and tribal traditional cultural norms relating to marriage, divorce and women's rights which guide social and legal practice in the modern Omani state. The book argues that despite the establishment of legal instruments guaranteeing equality for all citizens, the fact that the state depends upon Islamic and tribal elites for its legitimacy invalidates these guarantees in practice. Two particular features of the legal and cultural regulation of marriage and marital rights are focused on - the perceived requirement for kafa'ah or equality in marriage between so called high and low socio-economic status peoples is examined, and the institution of talaq, which grants greater rights to men than to women in appeals for divorce. This book addresses highly complex subjects with great rigor, in terms of empirical research and engagement with theory, sociological and political as well as theological and legal. It is an interesting investigation of the divisions of authority

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between the state, Islam and tribal norms, highlighting barriers to reform in both Oman and wider Islamic society, and advocating the removal of such obstacles.

The ideal introduction to the history of modern Oman from the eighteenth century to the present, this book combines the most recent scholarship on Omani history with insights drawn from a close analysis of the politics and international relations of contemporary Oman. Jeremy Jones and Nicholas Ridout offer a distinctive new approach to Omani history, building on postcolonial thought and integrating the study of politics and culture. The book addresses key topics including Oman's historical cosmopolitanism, the distinctive role of Omani Islam in the country's social and political life, Oman's role in the global economy of the nineteenth century, insurrection and revolution in the twentieth century, the role of Sultan Qaboos in the era of oil and Oman's unique regional and diplomatic perspective on contemporary issues.

In the depths of the Cold War and in the wake of Britain's announcement of its intention to withdraw 'East of Suez' by the end of 1971, Britain was faced with the stark reality of a Marxist rebellion in the Dhofar province of Oman. This rebellion, whose explicit aim was to 'liberate' the oil-rich Gulf region, confronted the British with the challenge of securing a political order in Oman conducive to protecting Britain's remaining interests in the midst of its military withdrawal from the region. 'State Building and Counter Insurgency in Oman' offers a nuanced picture of Britain's response to the challenges posed by this withdrawal, through an examination the complex Anglo-Omani relationship at this vital juncture in Middle East and Imperial History. James Worrall offers an

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examination of how officials in London and the Gulf defined British interests in Oman, and the debates that raged throughout Whitehall, under the successive governments led by Wilson and Heath, about how to best tackle the growing insurgency in Oman. The means by which this challenge was to be met (including the extent of both overt and covert support for the Sultan) in the post-Suez era, posed a number of challenges for decision-makers in Whitehall. The military, economic and diplomatic assistance given to the Omani government to re-establish Sultanate control and crush the rebellion in Dhofar is thus analysed within the context of a complex balancing act, as British politicians and officials tried to reconcile their attempts to create effective and centralised Omani administration and security bodies whilst maintaining the image of strategic withdrawal and the sovereign independence of Oman. Drawing extensively from newly released archival records and interviews with former officials and high-ranking officers, this book provides a systematic re-examination of the Anglo-Omani relationship during the critical years of Oman's transformation into a modern state. It will therefore provide vital information and analysis for students and researchers of Middle East History and Politics, the decline and end of empire and the policymaking processes at the heart of an imperial and military withdrawal.

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