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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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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 ...

Oman is the inheritor of a unique political tradition, the imama (imamate), and has a special place in the Arab Islamic world. From the eighth century and for more than a thousand years, the story of Oman was essentially a story of an original, minority, movement: the Ibadî. This long period was marked by the search for a just imama through the Ibadî model of the Islamic State. Hussein Ghubash's well-researched book takes the reader on an historical voyage through geography, politics, and culture of the region, from the sixteenth century to the present day. Oman has long-standing 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 by the Dutch, French and British. Persuasive, thorough and drawing on Western as well as Islamic political theory, this book analyzes the different historical and geopolitical roles of this strategic country. Thanks to its millennial tradition, Oman enjoys a solid national culture and a stable socio-political situation. Today, it is moving steadily towards a democratic future.

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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 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.

This book traces the development of Oman's inclusive agreements and highlights their importance for international negotiations, dealing with issues most relevant to humanity's own survival today, nuclear weapons or climate change. In Oman, a historical seafaring nation on the south-eastern corner of the Arabian Peninsula, a culture of agreement that accommodates the interests of everyone has developed around the division of scarce water resources. Life in the arid inland of the Omani Hajar mountains would not have been possible without water. Irrigation channel (falaj) construction is extremely old and skilful therein. Local practices evolved around the division of water and land on the basis of fairness. The community would be best served by inclusion and the avoidance of conflict. A specific Islamic school called Ibadî arrived at Oman early on in the eighth century. Ibadî scholars conserved local practices. Consultation and mediation by sheikhs and the religious leader, Imam, became the law of the land. The Omanis were known as the People of Consultation, Ahl Al Shura. In time, the practice of inclusive agreements would extend far beyond the village level, affecting Oman ?s foreign policy under Sultan Qaboos. Oman ?s water diplomacy succeeded in uniling the contestants of the Middle East Peace Process in the 1990s to work together on common problems of water desalination.

This book is a cultural history, offering an historical account of the formation of a distinctive Omani culture; arguing that it is in this unique culture that a specific conception and practice of diplomacy has been developed.

This book explores how there is latitude for people to make their own choices and how the chances to assert independence change over time in a Muslim, Arab, tribal culture. The book first gives a brief overview of day-to-day life in the Dhofar region of southern Oman, then focuses on how the traits of self-control and self-respect are linked in the everyday actions of several groups of tribes who speak Gíbalí (Jíbbalí, also known as Shari??eret), a non-written, Modern South Arabian language. Although no work can express the totality of a culture, this text describes how Gíbalis are constantly shifting between preserving autonomy and signaling membership in family, tribal, and national communities. The work reflects observations and conclusions from over ten years of research into the history and culture of the Dhofar region along with longstanding, deep involvement with both men and women in the Gíbalí community.

The Historical Dictionary of Arab and Islamic Organizations focuses on international and regional organizations primarily in the Middle East and North Africa (MENA) region. With more than 300 cross-referenced entries, this volume includes both major and minor organizations. While the emphasis is on intergovernmental institutions, it also covers non-governmental organizations, key countries, movements, and prominent figures in the Arab and Islamic world. Like other dictionaries of this type, it includes an introductory essay, chronology of major events, and a select bibliography for further reading. It provides a solid starting point for students, researchers, and anyone wanting to know more about the subject.

Topics such as the compatibility of Islam and democracy, and the question of whether democracy can be encouraged in the Middle East are looked at carefully. Contributors evaluate the circumstances under which democracy can be imposed by outside force, and ask what forces are driving the confrontation between the West and Islam, before looking at how this confrontation is likely to develop. --