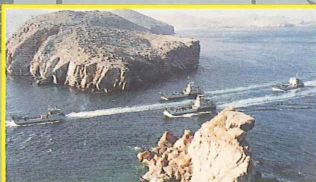
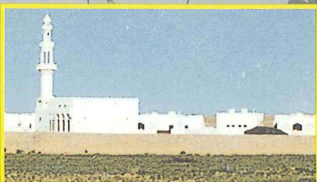
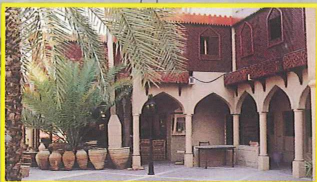
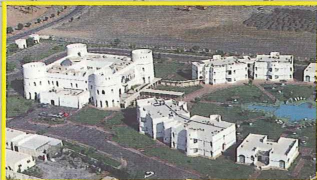
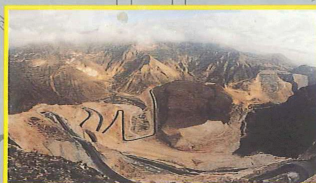
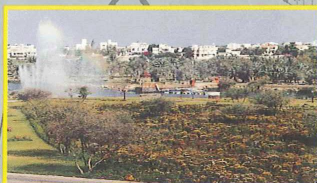
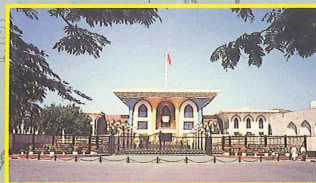


Sultanate
of Oman

Years of Endeavour and Achievement



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Years of Endeavour and Achievement



Musandam



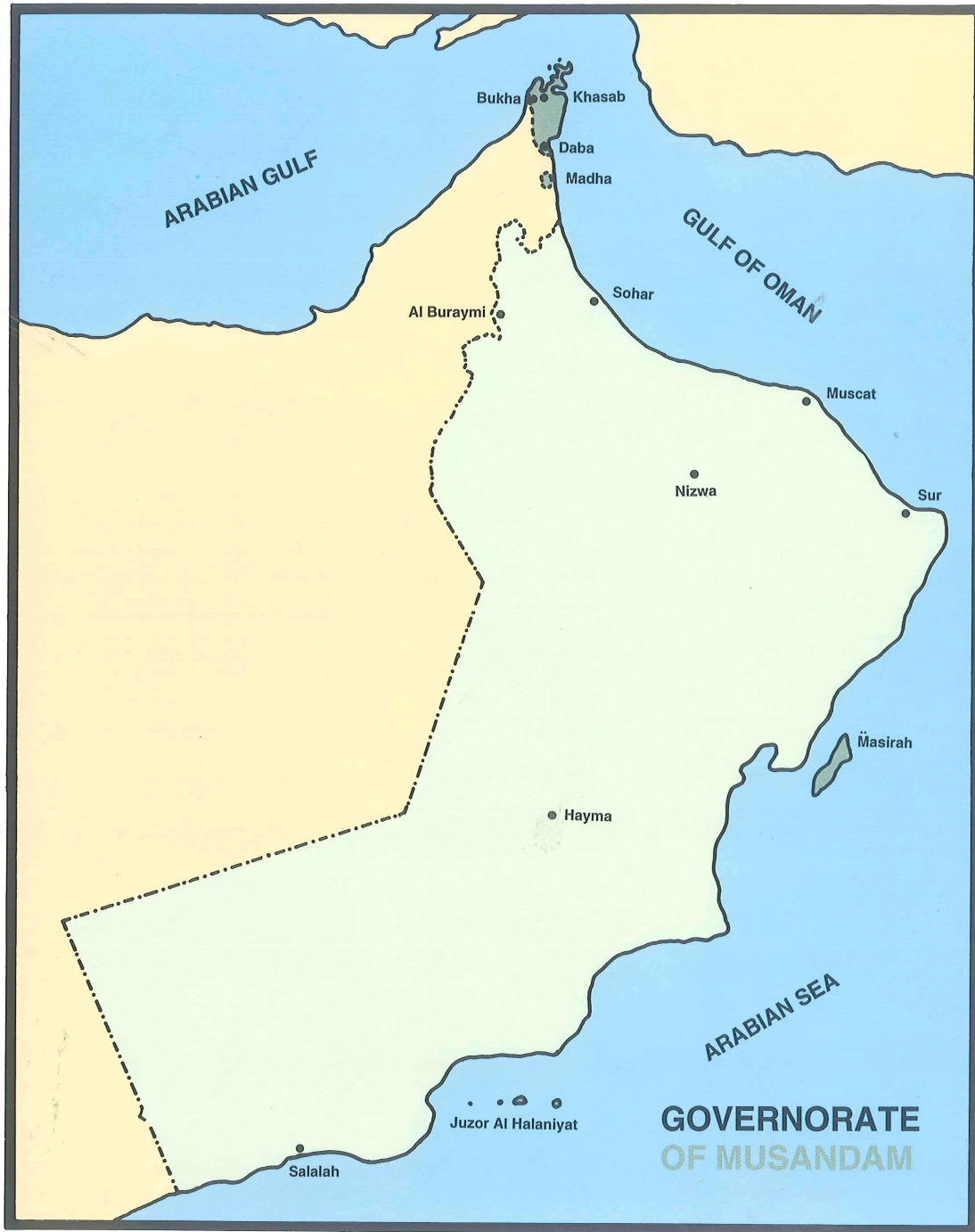
PROLOGUE

In an age when miracles have ceased, Oman has been privileged to witness its own miraculous transformation. The phenomenal successes of the past quarter of a century must be seen by any standards as constituting a remarkable period in history, certainly one with no parallel in modern times.

To assess the scale of what has been accomplished during the course of the Renaissance inspired and led by His Majesty Sultan Qaboos bin Said, we must look beyond the physical landmarks, beyond even the time in which it was achieved, and view the human and cultural dimensions of the transformation. There we find the dedication and strength of purpose and also the pride in their country which has ever characterised the Omani people. The twenty five years which followed the new dawn which came on 23 July 1970 have been the formative years of a regenerated Oman, years which saw the successful struggle to regain the glories of the past and build the foundations of a future full of promise. In this review of the past 25 years, the Ministry of

Information has pleasure in presenting this set of ten volumes, "Years of Endeavour and Achievement" which recount the major episodes of Oman's history and its arduous path to its modern reconstruction, which include a brief resume of the geography and special features of each of the provinces.

These modest volumes do not aspire to contain more than the highlights of Oman's long and illustrious history and the successes of the Renaissance which has conferred such proud achievements on the land and people of Oman. "Years of Endeavour and Achievement" continues, and with it, it is confidently hoped, will come increasing prosperity, and the continued blessing of peace and stability. Today, as Oman advances towards the horizons of the 21st century, every Omani can take courage and faith from the leadership and solicitude for their future of their beloved leader, His Majesty Sultan Qaboos bin Said.





Years of Endeavour and Achievement

His Majesty Sultan Qaboos has been determined from the moment of his accession to improve the standard of living of his people and to provide coming generations with a full, fruitful and happy life. This achievement - the salvation of his country from its years of stagnation - has required a dedication and unity of effort by His Majesty and his people almost unparalleled in history.

The circumstances in which the country found itself in 1970 demanded what amounted to a declaration of a state of emergency. The situation was such that the desperate need for education and health care overrode any question of cost.



Today the success of those efforts can be seen in every aspect of the Sultanate's life - health care, education, housing, roads and communications, a variety of social services geared towards raising the standard of living of the Omani people, are all in place. It can be said that no fundamental need exists which has not been met in the Renaissance launched, led and stimulated by the Sultan's example.

Thus all of the needs for a healthy, literate and culturally satisfying life are today available to all Omanis, from the Shams mountains in the interior and the Qamar mountains in the remote south western corner of Dhofar; to the citizens of the stark rocky peaks of Musandam in the far north east. The fruits of development now belong in equal measure to the tiniest island of the Arabian Sea, to Thamrait and Muqshin and the settlements and towns of the western desert which challenge the harsh sands of the Rub' Al Khali or Empty Quarter. This is the tangible reality which is today part of the experience of every Omani citizen, irrespective of his origins or domicile, a mere 25 years from the accession of His Majesty Sultan Qaboos.

All this, of course, could not have been achieved without the massive injection of capital investment. Now the time has come when the responsibility for development must be shared as a collective obligation by all. Provision must be made for the increasing and youthful population to have the opportunities to play their full part in Omani's future in the knowledge that the fate of their country rests largely with their efforts, and careful measures must be taken to ensure that economic factors are taken fully into account.

The coming five-year Plan which will take effect

in January 1996, will pursue this road to balanced development, particularly now that the members of the Majlis Ash'Shura - representing the various regions and provinces - have contributed to its preparation, and in the process have expressed the opinions of their constituents.

It is important that the meaning of the term 'balanced development' be clarified in this context. It does not mean that development projects must be equally spread in the same number and type in every region, all of them enjoying permanent immunity against cutbacks. Development must be applied selectively for the benefit of the whole nation in those areas and in those forms when this can best be achieved.

Balanced development in the true sense cannot be achieved without the discipline of economic planning. The first consideration in assessing a region for investment must be to take account of its population; for a region populated by three thousand people cannot reasonably expect to obtain State investment of the same order of magnitude as a region with a population of fifty thousand. There has to be a sense of proportion in the allocation of funds.

Secondly, it would not be rational or fair to propose that equivalent quotas of State funding be allocated to regions of arid desert, coastal plain and rough mountain terrain. Every region demands an individual response to its specific development requirements, in line with the characteristics of the region and with a view to achieving a balance between satisfying as far as possible the needs of the regions and the needs and interests of the nation as a whole.

Thirdly, balanced development, with its projects



and priorities, and as it is anticipated that it will be effected in the Sultanate, will be preceded and supported by scientific studies to assess its economic viability and, in recognition of the two points outlined above, the relative natural advantages of each region will be examined and exploited.

Finally, and this is of the greatest importance, we cannot escape from the reality that resources, irrespective of the rate at which they might be expected to grow, will remain limited in the face of rising needs, a factor which makes it imperative that we are careful to choose the most appropriate plan. We have a difficult balance to strike between the two sides of the development equation: the resources available on the one hand and escalating needs on the other.

Over and above these controls, Oman is today faced by a challenge it shares with many other countries. It is being forced to review the schedule of its priorities and to tighten the reins on expenditure to more closely reflect available resources, while paying due respect to the needs and requirements of the coming stage of development. The challenge is presented by the instability of world oil prices and the fact that the future of these is no longer easily predictable as a consequence of a variety of international and regional factors.

Here in Oman, it has become necessary to acknowledge the sometimes unpalatable truth that it is no longer possible to achieve a result by taking short cuts or departing from the path of scientific development, with its specific programmes and precise methods.

To an equal extent it has become necessary to

acknowledge the logic of cost controls and to understand that proper development will never be the reward of misguided planning.

Efficient development is directly related to and subject to the level of economic activity. To expect otherwise or to attempt to purchase it by going into debt would not only fail, but would lead to disaster.



Impressions from Beyond the Mountain Tops



Impressive mountains meet the waters of Oman



Musandam is a hub connecting the whole world. Through Omani territorial waters an artery of modern day life flows, carrying oil and trade which is of utmost importance for all. Here the March of Prosperity has accomplished much, helping to create a real Omani presence in the entire world which did not exist before 1970.



Both the history and geography of the Governorate of Musandam set it aside from the other regions of the Sultanate. This rugged mountain range traces its origin to the Cretaceous and Miocene ages, about 1,850 million years ago. Those who read about the birth of the wondrous mountains in Musandam will be amazed.

The story begins with vast changes in the topography of the world. Some areas separated from their original land mass and others collided, causing the formation of two of the most important mountain chains, the Alps in Europe, and the Zagros mountains to which the mountains of Oman belong.

In the following age the mountains of Oman separated from the Zagros mountain range, this occurred at the same time as most of the continents appeared and the volcanoes around the Pacific Ocean and the Red Sea became active.

The earthquakes which occurred explain how the mountains of Oman broke away from the Zagros, they also caused the earth's crust to fall away in the area of the present Strait of Hormuz. This in turn caused the rending of the Zagros mountain chain so that it divided into two mountain chains, one of them being the mountains of Oman.

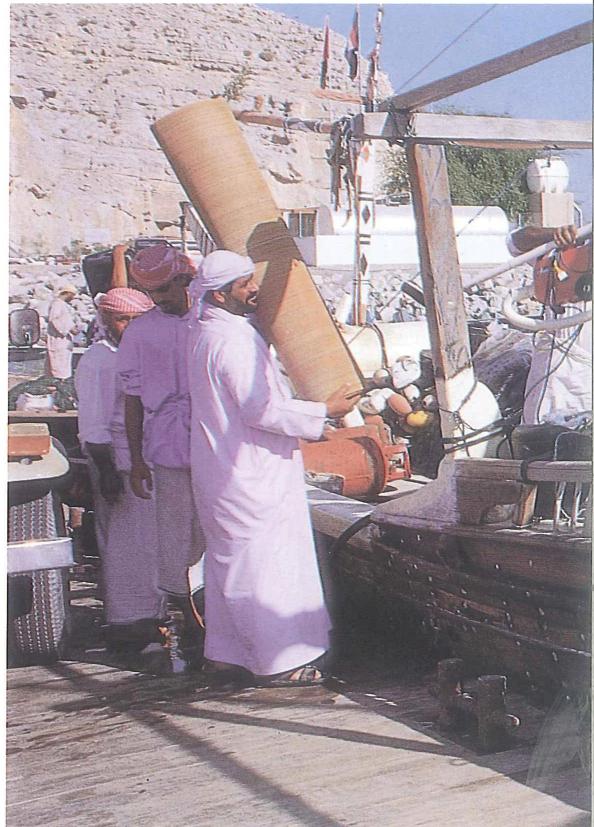
The mountains of Musandam stretch for a distance of 400 miles from Ras Musandam to Ras Al Had in the form of a large crescent going from the north east to the south west, the highest part is in the Jabal Al Akhdar region, in the centre of Oman, where the mountains reach 10,000 feet.

The extreme age of these great mountains of Musandam relate a story of rugged harshness as they tower mightily into the sky, perhaps that is why this area is known as "that which came after non-existence" i.e. the beginning of history.

The geographical remoteness of Musandam from the rest of the country has made it of utmost strategic importance, because it is through the Strait

of Hormuz that about 90% of all Gulf oil production flows. This oil, which is sold in the markets of the industrial world is vital for the economies of the Western world and explains international concern to guarantee freedom of navigation in this strategic Strait. The Strait of Hormuz links the waters of the Arabian Gulf and the waters of the Gulf of Oman. This freedom of passage is subject to the rules of maritime law, as laid down in the international treaty of the United Nations giving the right of passage to all ships and other types of transport through the various straits around the world.

This treaty does not violate the legal system of territorial waters, nor does it violate the rights of the jurisdiction of the sovereign states through which



Trading is very active

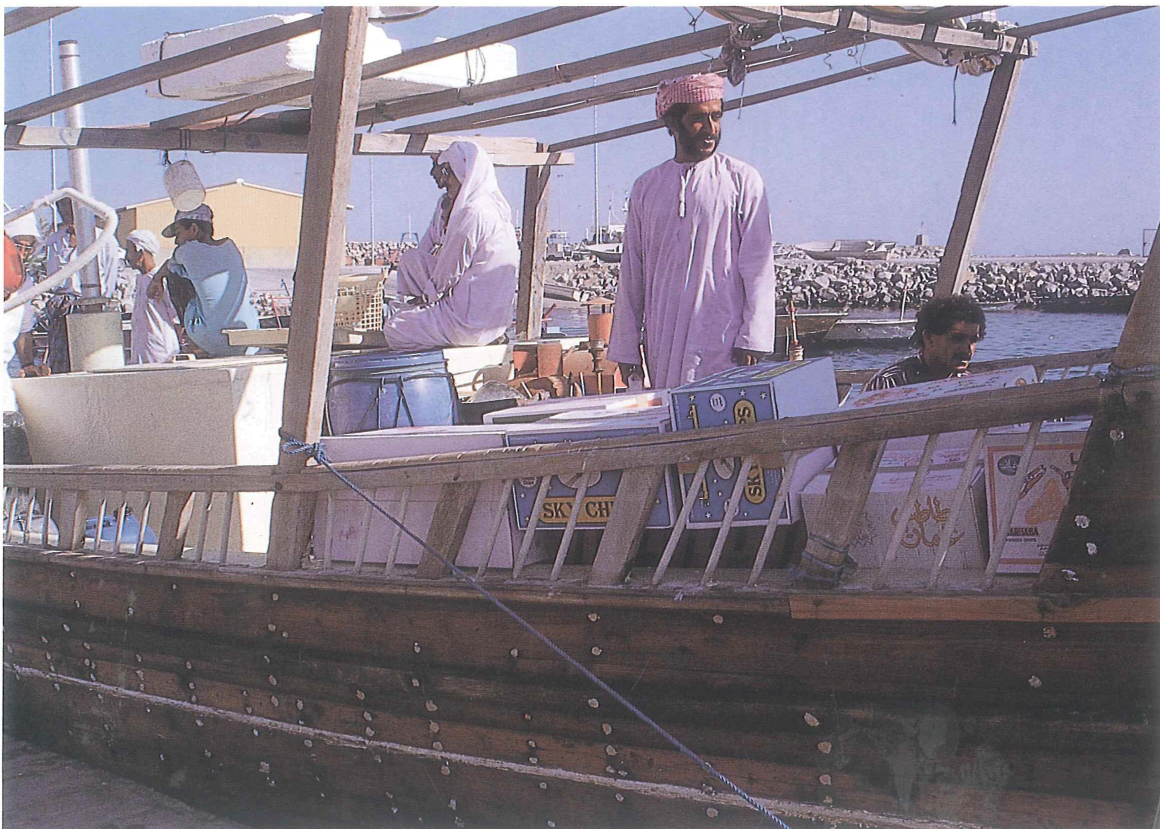


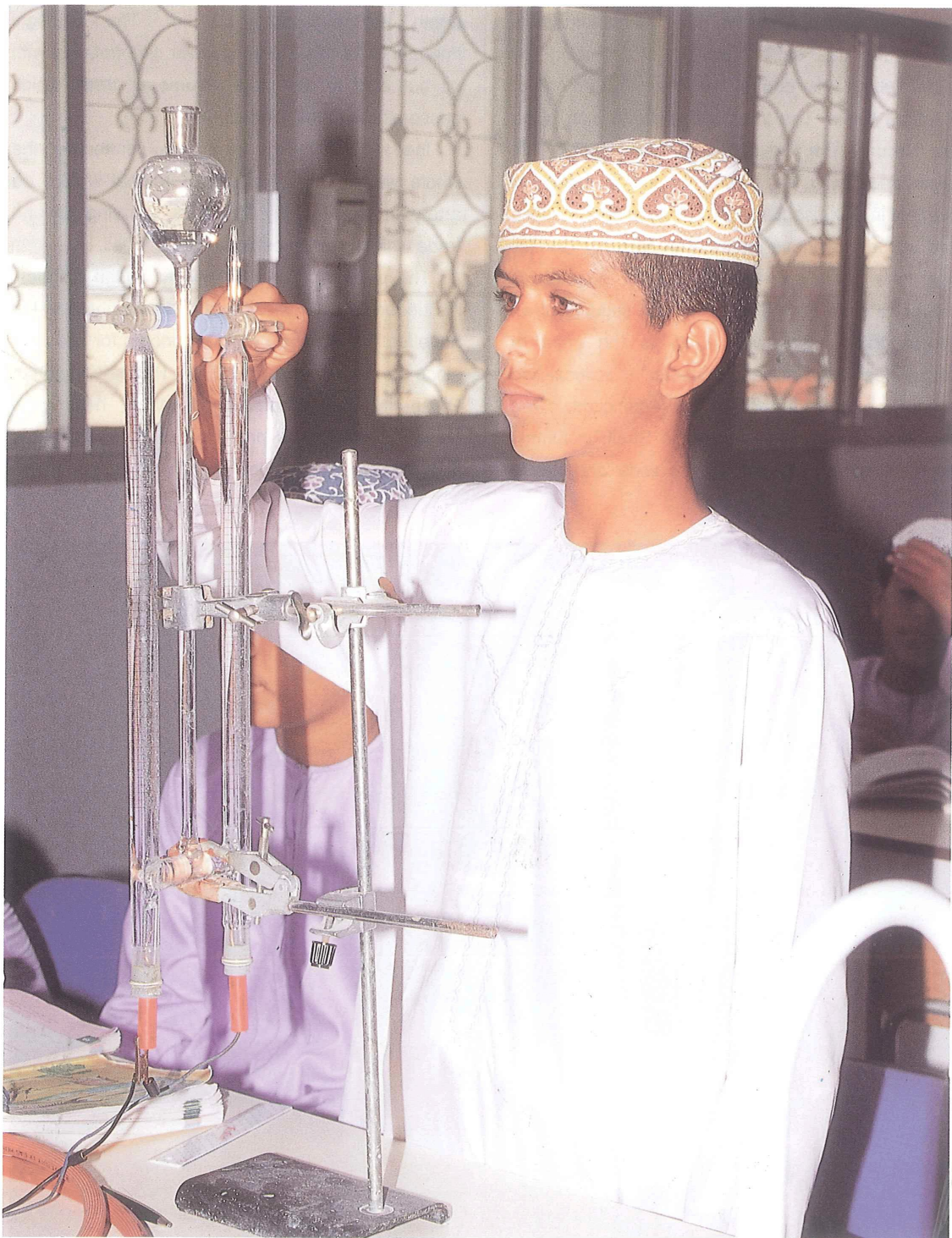
these waters flow. However, these states undertake to ensure the safe passage of shipping by guaranteeing the control and free movement of maritime traffic. The international treaty has given the Security Council of the United Nations - in accordance with its Charter - the authority to mediate in any dispute or conflict violating the peace and security of these states. The Security Council can take whatever steps it deems suitable to prevent a state from threatening the security of an international passageway, even to the point of taking steps "of a military character" if political and economic sanctions are not sufficient. The navigable stretch of this strategic Strait, in Omani territorial waters, is only 60 km wide and has a

depth not exceeding 60 km. The strategic importance of this Strait, however, lies not only with oil but also in the huge volume of trade which passes through the Arabian Gulf.

Indeed Musandam is a hub connecting the whole world. Through Omani territorial waters an artery of modern day life flows, carrying oil and trade which is of utmost importance for all.

The perception of His Majesty Sultan Qaboos, his understanding, wisdom and clear-sighted vision have led him to show special concern for this area since the beginning of the 1970's. Here the March of Prosperity has accomplished much, helping to create a real Omani presence in the entire world which did not exist before 1970.





Science is taught in the schools



The achievements not only include education, health, social and economic services but also an airport and other facilities appropriate to the strategic importance of this vital area in the furthest north of Oman, despite the difficulties involved because of the ruggedness of the area. The lives of the citizens living in the four Wilayats of the Governorate - Khasab, Dibba, Bukha and Mudha - have greatly improved due to the services offered by the three hospitals which have 89 beds and four centres which provide the citizens with modern health care. The average use of beds in the hospitals does not exceed 42% which reflects the fulfillment of these needs with ample scope for any future increase. An estimated 217 beds will be available when the new hospital in the Wilayat of Dibba and the health centre in Mudha are completed. Mother and baby care have also been specially provided. The annual average of inoculations of children under the age of one in Musandam, against diseases which afflict children such as measles and polio, is about 4000. The annual average of inoculations for pregnant women against tetanus is about 692. There was no health care in 1970.

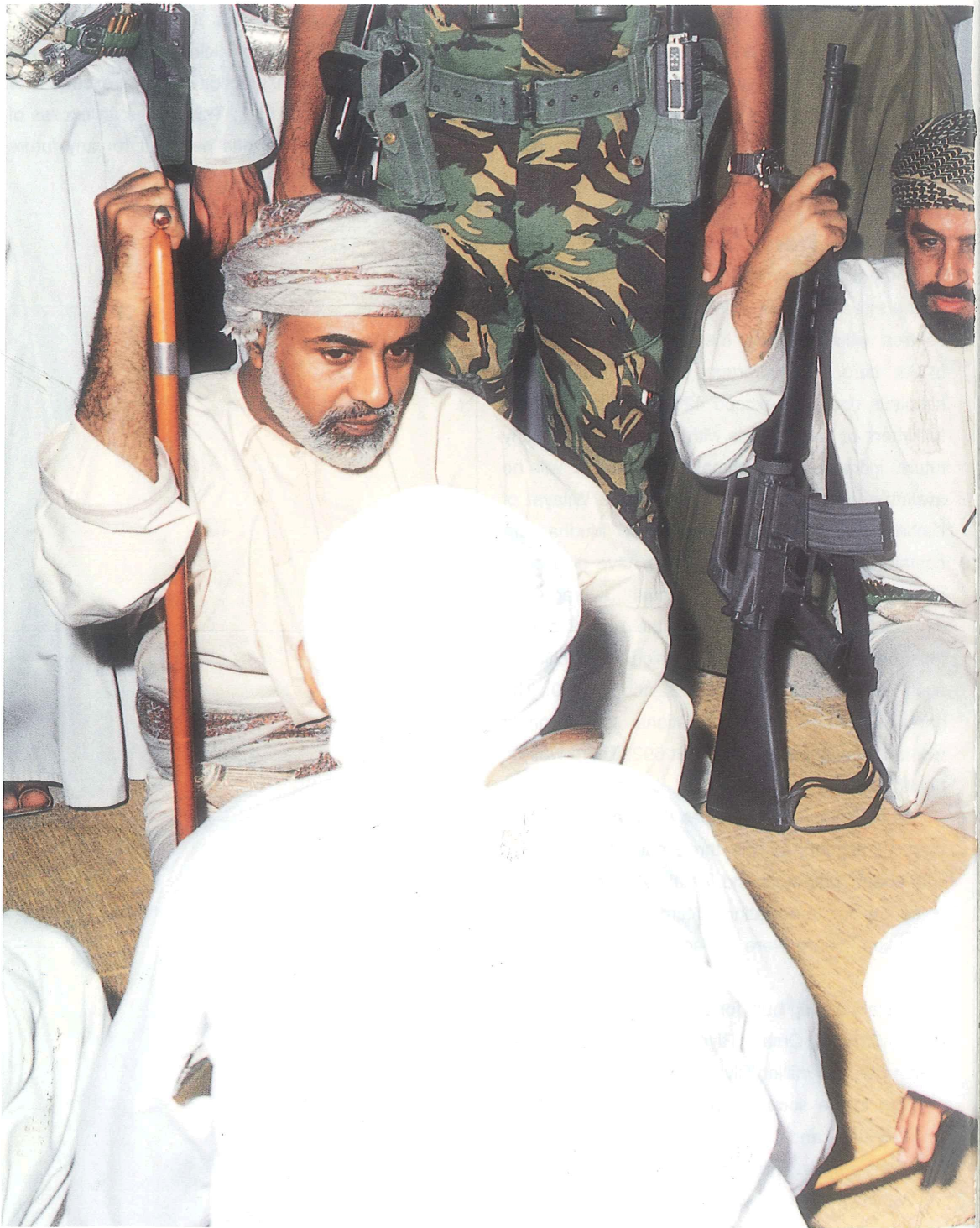
As for educational services there are now more than 16 schools for the three educational stages with about 7000 male and female students, besides a centre for eradicating illiteracy and for adult education. There were no educational facilities in 1970.

Social housing built for those of limited incomes cost 3,563,200 Omani Riyals - the total cost for Oman was 113 million Riyals.

Also in the social services for the citizens are housing loans and social security for those of limited and low incomes. There was none of this in 1970.

Within the framework of basic services for modern life, it is necessary to mention that the citizens benefit from electricity produced by the

government power stations in the Governorate of Musandam. 81.4 million kilowatts per hour are produced, whilst consumption does not exceed 71.4 million kilowatts per hour. This leaves an excess of about 6.2 million kilowatts per hour for any future increase in demand.



H. M. The Sultan confers with his people in Musandam





The Wilayats



The march of prosperity



Musandam is a wondrous land of rugged mountains with steep slopes and towering heights, and vast intractable desert areas. All this, however, has not prevented the "March of Prosperity" from reaching there ---- right to the mountain tops.



Wilayat Khasab



Fishing is a traditional occupation



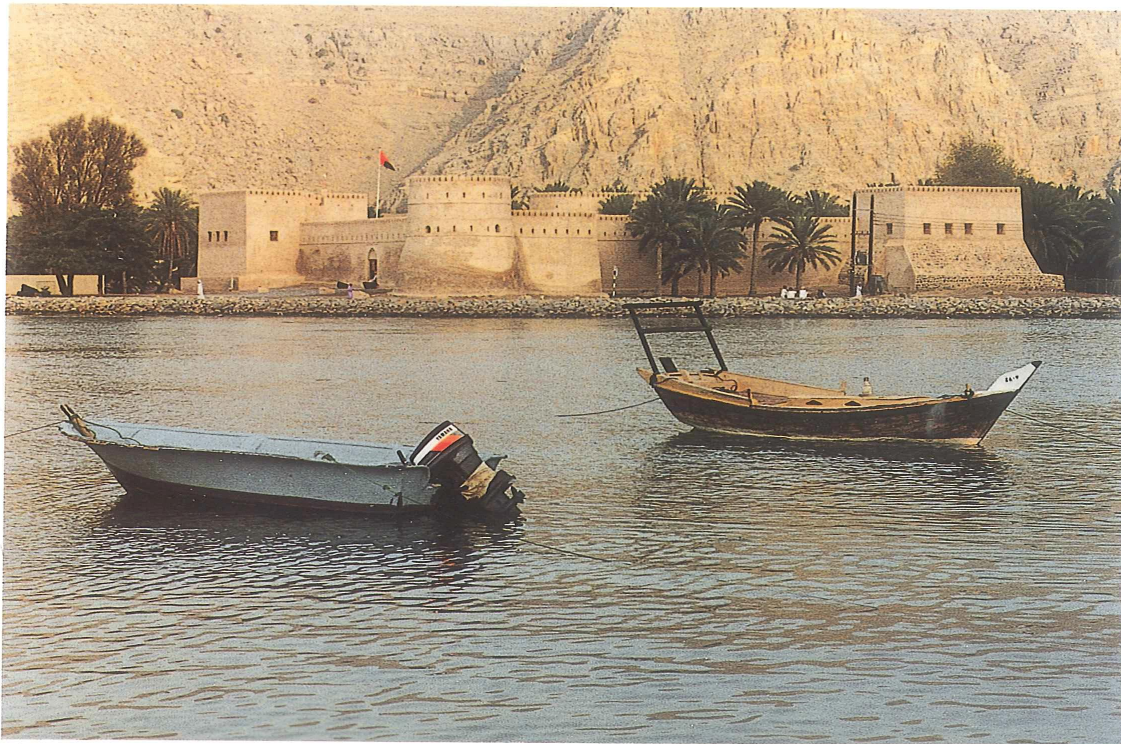
The number of inhabitants of the Governorate of Musandam is 28,727, which is 78% of the total population.

The Wilayat of Khasab has 16,393 inhabitants.

The Wilayat of Bukha has a population of 3,857.

The Wilayat of Dibba has 5,876 inhabitants.

The Wilayat of Mudha has a population of 2,601.



The impressive Khasab fort stands by the sea

The Wilayat of Khasab is located in the furthest north of the Governorate of Musandam. It lies between the two Wilayats of Dibba and Bukha, overlooking the Gulf of Oman in the east and the Arabian Sea in the north west. It also overlooks the Straits of Hormuz, the strategic waterway through which 90% of the oil production of the Gulf region passes to the international consumers. This area of the Gulf has a tortuous fjord-like coastline.

Approximately 16,393 people live in this Wilayat in about 136 villages on the coasts and in the mountains. Its name is attributed to the fertility (khasab) of its rich land with its fresh subterranean water, which flows down through the great wadis when rain falls.

There are a number of castles, forts and towers. The castle of Khasab dates back to the beginning of

the era of Al Busaid. It was renovated at the beginning of 1990 by the Ministry of National Heritage and Culture.

The exact date of construction of Khasab Al Kamazara is not known, it is located in the village of Al Kamazara. There are also three towers, Al Siba which is located in the place of the same name, the tower of Kabas Al Qasr - of which only ruins remain, and the tower of Said Bin Ahmad Bin Sulaiman Aal Malik, which is located in Bani Sanad. It is all that remains of a huge fort which, with the passing of time, has fallen into oblivion.

There are also old mosques, such as Al Siba which is called 'the western mosque' it was restored in 1980. The two mosques of 'Al Suq and Al Kamazara were also restored during the era of His Majesty Sultan Qaboos.



Roads reach every where



Dolphins enjoy the peaceful waters

At the end of 1994 there were 2000 private post boxes in the governorate and four post offices and agencies to distribute mail. There were 983 telephone lines. In 1970 there were no communication services.



Khasab port



Administrative services for the people





There are many tourist attractions in Al Rouda and Al Khalidiya, in addition to Wadi Khan, Masifah, Hiyut and Khur Najd. There are also a number of bays and gulfs and islands. The most important are Khalij Khasab, Khalij Kamzar, Khalij Shisa, Khur Sham, Khur Al Need, Khur Hablain, Khur Qabl. Khur Ghab and Khur Qadi. The most important islands are Al Ghanam, Musandam, Um Al Tair, Salama and its girls, Um Al Fayarin, Al Khail, Makhbook, Abu Makhalif, Sawik (Al Suda).

There are a number of occupations, industries and traditional songs. The principal occupation is fishing followed by animal husbandry, and agriculture - the production of dates, lemons, fruit, vegetables and animal fodder.

The traditional industries are making fishing nets, weapons (known as Jarz), pottery, weaving palm leaves, ship building and weaving. The most important songs are Al Nadba, Al Rawah, Al Sarih, Al Sadir, Al Sari, Al Zara, Al Shillat, Zajara, Al Mawlid Al Nabawi, Al Sahba, Al 'Aazi, Al M'alaiya and Al Razha.

The Wilayat of Khasab has benefited from modern services over the last 25 years of the March of Prosperity led by His Majesty Sultan Qaboos. There are modern schools for the three stages of education - primary, preparatory and secondary, as well as health services. Khasab Hospital is equipped with the most modern technical equipment. There are also various offices and government departments to ensure the provision of these services to the citizens where ever they are, whether on the islands or the mountain tops. There is a Department for Health Services, Post and Telephone, Social Affairs, Electricity and Water, Housing, the Municipality, the Office of the Ministry of Information, the Office of Meteorology, Khasab Port, the Roads Centre, a Centre for Development



Modern construction



Leisure facilities for all



Health care



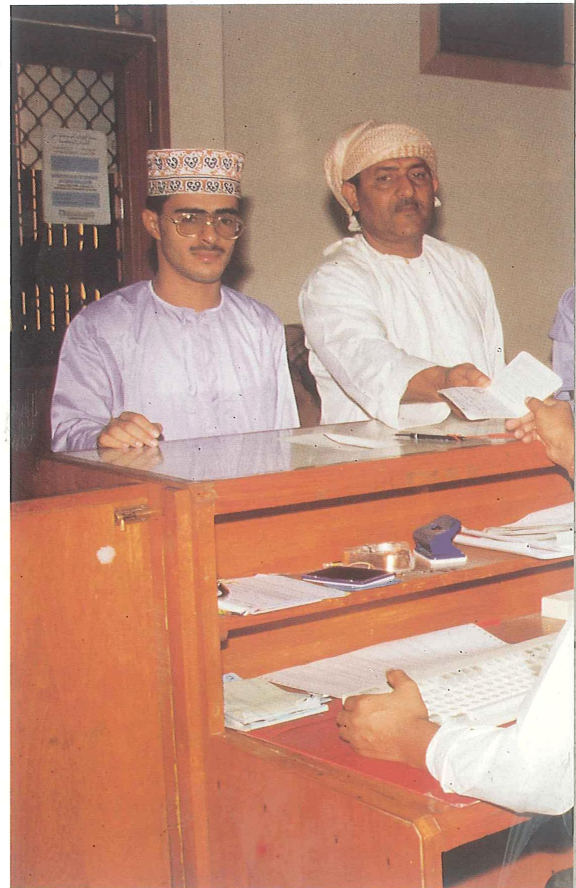


of Fishery Resources, Administration of Trade and Industry, the Sultan Qaboos Institute for Islamic Studies, Oman Aviation, Youth Organizations, Awqaf and Islamic Affairs, Royal Oman Police, the Sharia Law Court and the Wali's Office.

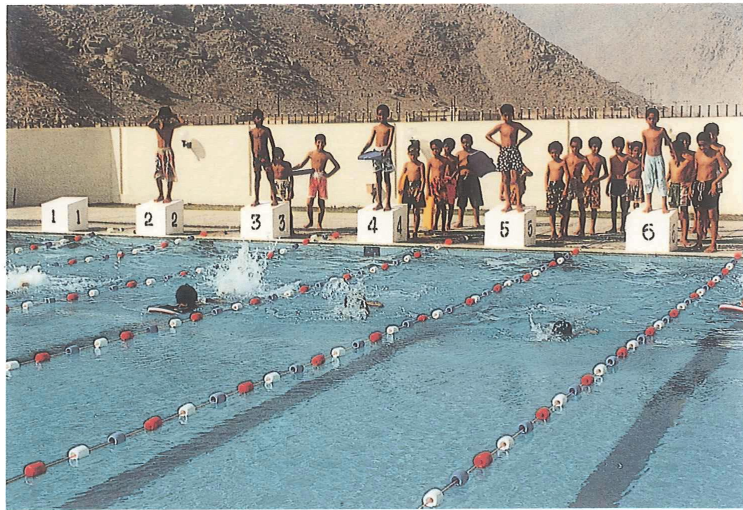
At the end of 1994 there were 265 social housing units, costing about 3,563,000 Omani Riyals. During 1994 50 housing loans were given, amounting to 684,844 Riyals, this is a frequent annual average.

1,004 people benefited from social security, frequently costing 544,700 Omani Riyals annually.

These services were not offered in 1970.



Modern facilities and services for the citizen



Swimming is popular





Wilayat Bukha



The past meets the present in the Wilayat of Bukha



At the end of 1994 there were 411 establishments registered in the trade register of Musandam with a capital of less than 5,000 Omani Riyals, 75 with a capital of between five and 10,000, 101 with a capital of between 10 and 25,000, 34 with a capital of between 25 and 50,000, 24 with a capital of between 50 and 100,000, 12 with a capital of between 100 and 250,000, two with a capital of between 250,000 and 500,000.

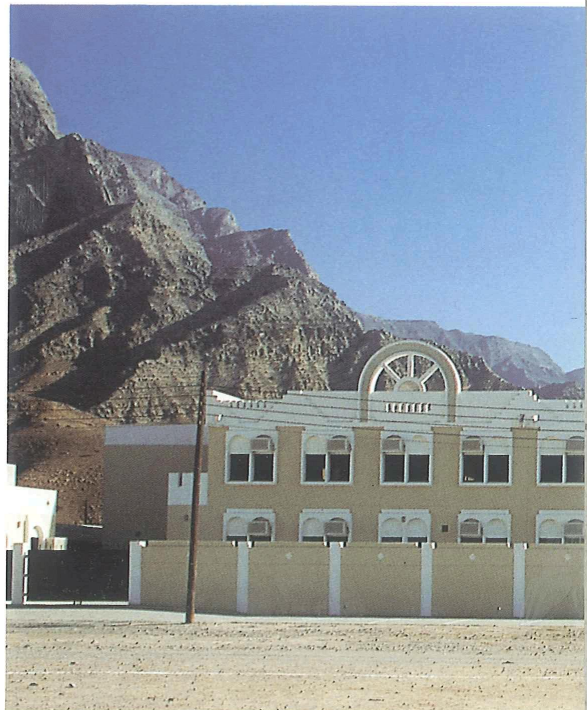


Roads have been constructed in the heart of the mountains

Located on the coast of the Arabian Gulf, on the west side of the Wilayat of Khasab it neighbours the Emirate of Ras Al Khaima in the west. There are about 3,857 inhabitants living in approximately 86 villages.

There are a number of touristic attractions. The fort of Al Bilad, in the centre of the Wilayat was built in 1250 AH. There is also the fort of Al Qala'a, located on a mountain top which can be clearly seen from all over the Wilayat; also a ruined mosque in the west of the Wilayat, together with two castles and a spring in the village of Al Jadi. There are also many caves in the mountains.

There are a number of occupations, industries and traditional songs. The most important occupations are blacksmithery and agriculture,



Education is provided in modern buildings



At the end of 1994 the total output of water from the plant in Musandam was 443.8 million gallons and consumption 436.8 million gallons. This shows that there was an excess estimated at about 70 million gallons a year. In 1970 there was nothing.



Children today are healthy

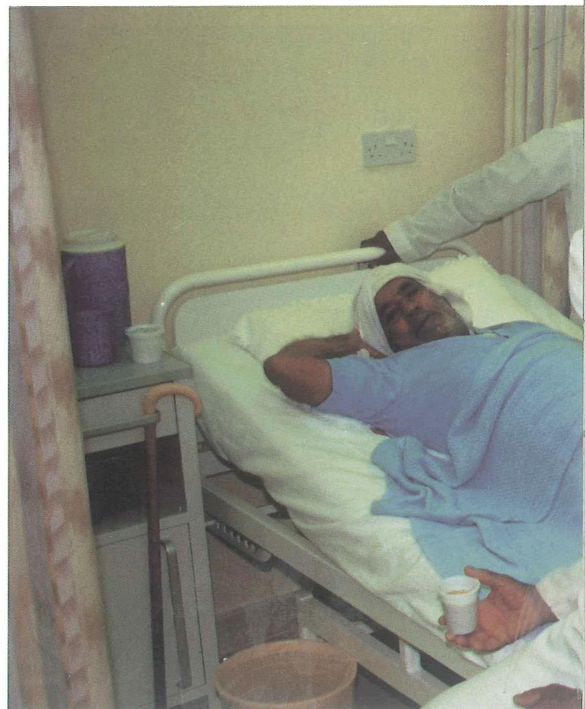




Bukha Hospital

producing dates, citrus fruit and fruit. The traditional industries are making small fishing boats, fishing nets and handicrafts from palm leaves. The most important songs are Al Razha, Al Sahba, Al Ruwah, Al Liqa and Al Nadba.

This Wilayat like others now has many modern services due to the Renaissance. There are now three schools for the three stages of education - primary, preparatory and secondary. Bukha Hospital equipped with modern equipment takes care of all the health needs of the citizens there. In addition government offices facilitate the provision of these services to the citizens, where ever they are in the Wilayat. The most important are the Department of Education and Training, the Municipality of Bukha,

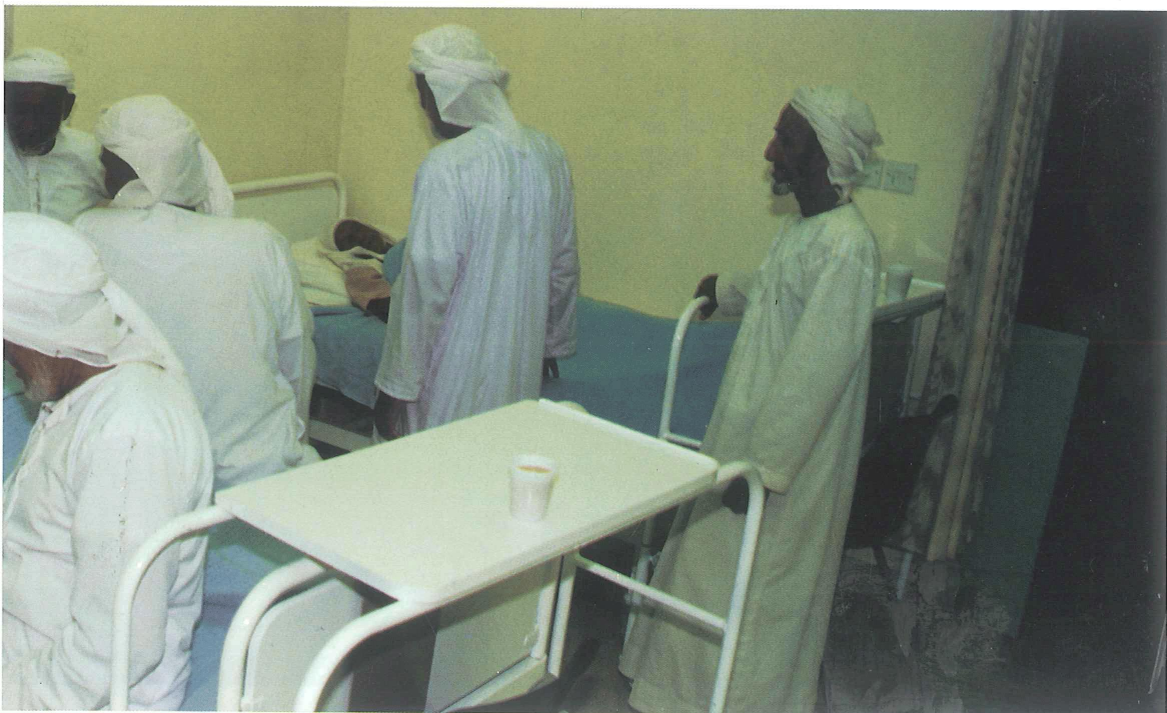


Visiting patients



the Post Office, Housing Office, Office for Development of Agriculture, the Water and Electricity Office, Police Station, Headquarters of the Security Forces of Musandam, the Sharia' Law Court and the Wali's Office.

At the end of 1994, there were three government hospitals in Musandam, with 89 beds, in addition to 3 health centres with 4 beds and 1 centre with no beds. In 1970 there was nothing.





Wilayat Dibba



Traditional and modern fishing boats in Wilayat Dibba



At the end of 1994 there were 11,420 vehicles on the road. These figures reflect the development in the area, whether as regards the rise in levels of personal income or in trade. The number of vehicles in 1970 was minimal.



School girls are keen to study

It is located in the south east of the governorate, to the north and west are mountain ranges linking it to the other parts of the region, in the east is the Gulf of Oman, and in the south the U.A.E. There are 5,876 inhabitants living in about 114 villages.

Al Asma'i says that it was one of the Arab markets in Oman. The Muslims conquered it in the era of the Caliph Abu Bakr Al Sadiq in the 11th year of the Hijra. Ka'ab Bin Suar Bin Bakr is one of the region's famous men, a leader and a scholar, he became Judge of Basra during the era of the Caliph Omar Bin Al Khatab, and Al Muhallab Bin Abi Sufra, was a leader of the Muslim armies at the time of the Umayyad State.

In the modern era Sheikh Salih Bin Mohammed Al Kamzari Al Shahi is famous, and was mentioned in the book "Dangers of Exploration in the Arabian



Modern landscaping



Modern communication services

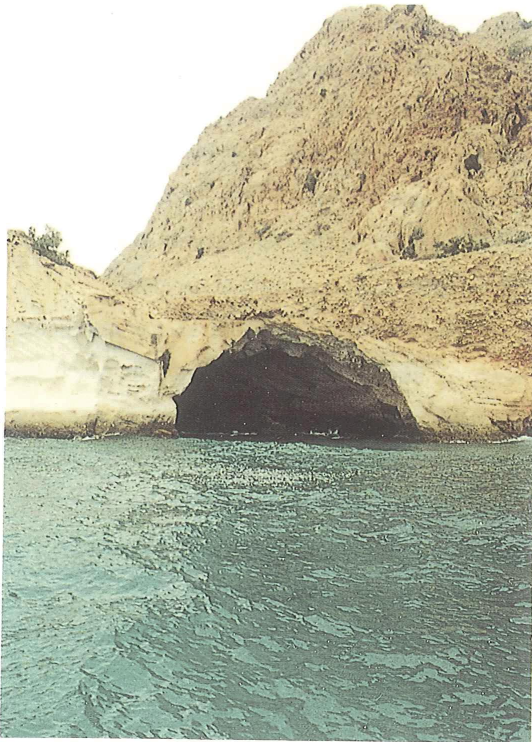
Peninsula" by William Thomas.

One of the historical features of the Wilayat of Dibba is the castle called 'Al Siba' which was restored in the age of His Majesty Sultan Qaboos. There is also the castle of 'Sabtaan' and the cemetery known as the Cemetery of Amin Al Jaish which is attributed to the wars of apostasy.

Another of its tourist features are the vast 'fjords' known as the Gulf of Al 'Gabaiyain in which the fishermen take refuge during storms at sea. The most important of these 'fjords' are Khur Ma'ali and Almin. There is also a spring called 'Al Saqata' as well as a number of vast caves in the mountains.

There are a number of occupations, industries and traditional songs. The principal occupation is



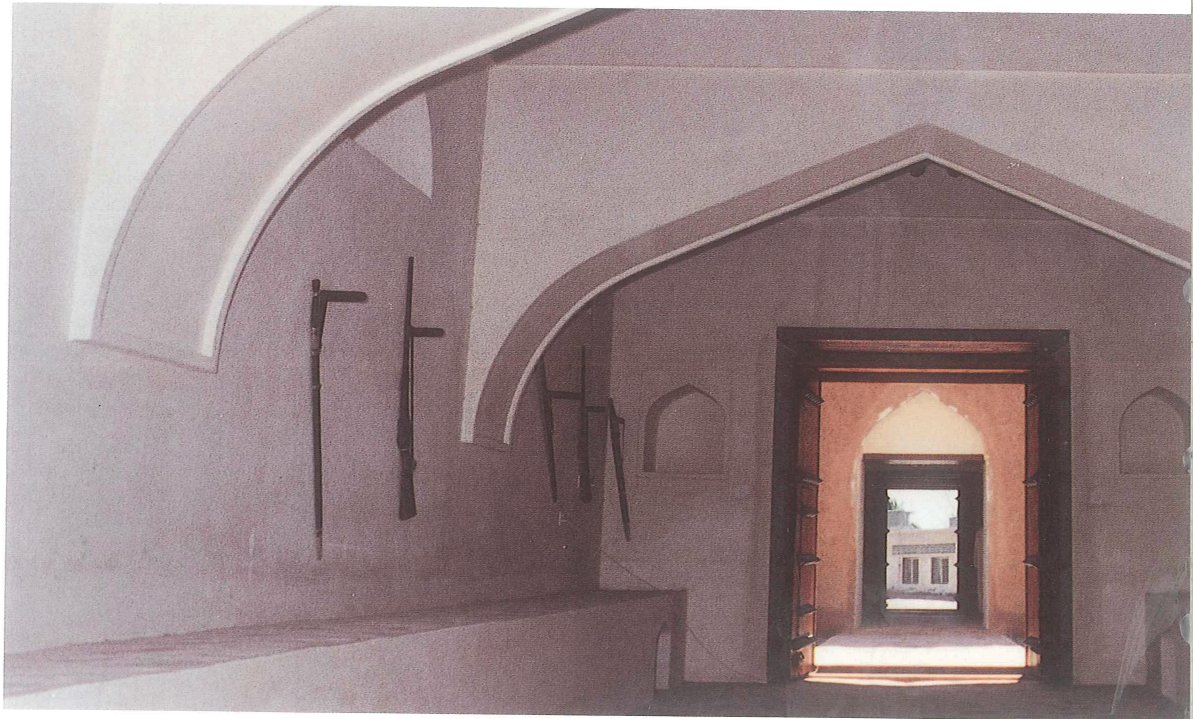


The beautiful sea

fishing then agriculture - growing dates, citrus fruit and fruit, in addition to practicing animal husbandry. The most important traditional industries are small ship building, iron working, weaving palm leaves and weaving.

The most popular songs are the Al Nadba, various types of the Al Ruwah, the Al Razif, Al Dan and Al Shillat.

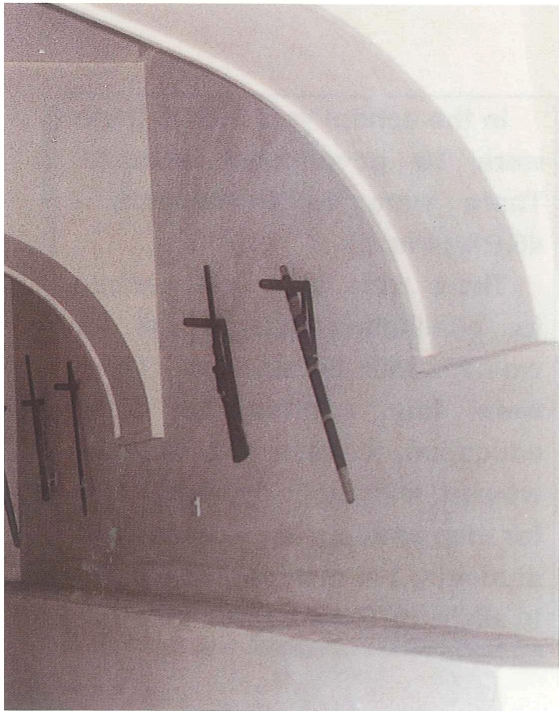
The Willayat of Dibba has seen many achievements in the field of services for its citizens during the past 25 years. There are now a number of schools: primary, preparatory and secondary. In the field of health care, Dibba Hospital is equipped and has specialist staff. All internal roads are now asphalted and there is a domestic airport. There are also offices and government departments which ensure the provision of these services. The most



Restoration of an old building



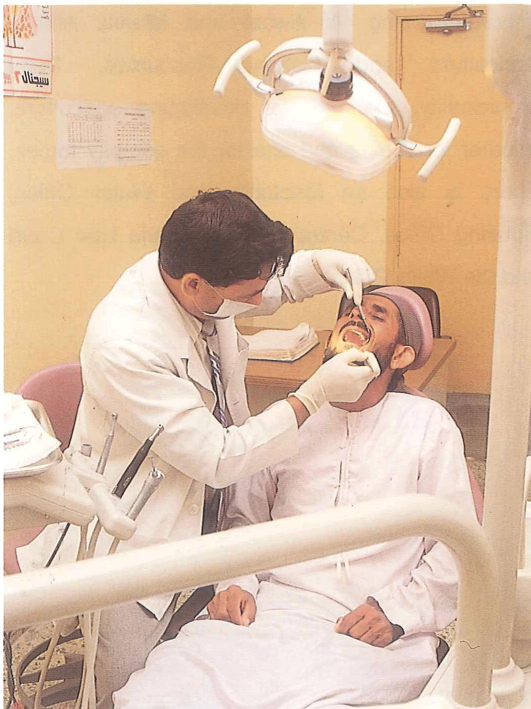
A fort is flood lit on special occasions



important being, Al Awqaf and Islamic Affairs, Agriculture and Fishery Resources, Daba Municipality, a centre for developing agriculture, another for fishing and one for the security forces. There is also an Electricity and Water Office, Housing Office, Central Market, Sharia Law Court and the Wali's Office.



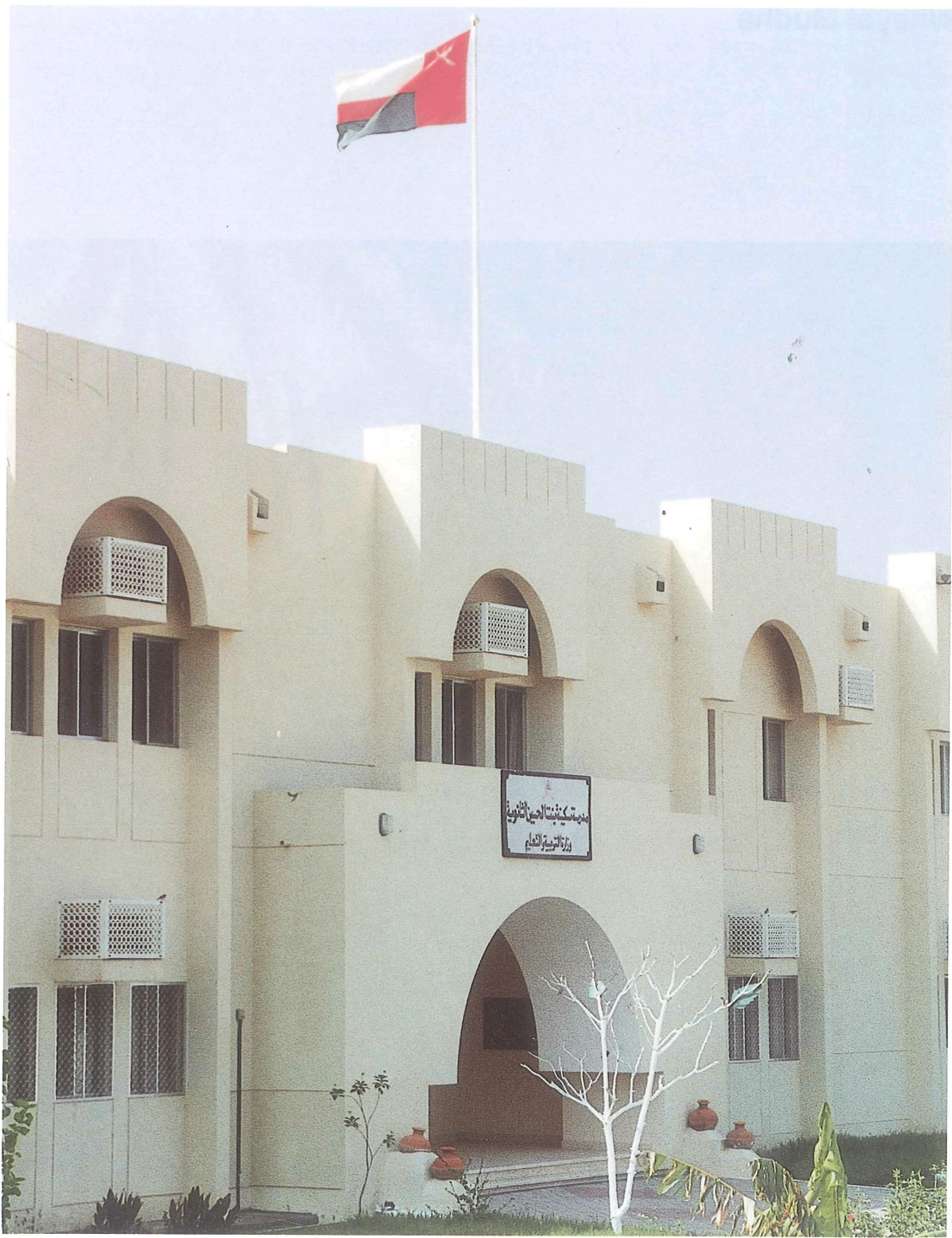
A school parade



Dental care

In the school year 1994/5 there were 16 government schools. There were 6,874 students - 45.6% girls.

There were also four centres for eliminating illiteracy all for women, with 80 students. There were four centres for adult education, for men and three for women, with eight courses - four for men and four for women - 172 students, 104 men and 68 women in all. In 1970 there was nothing!



A secondary school



Wilayat Mudha

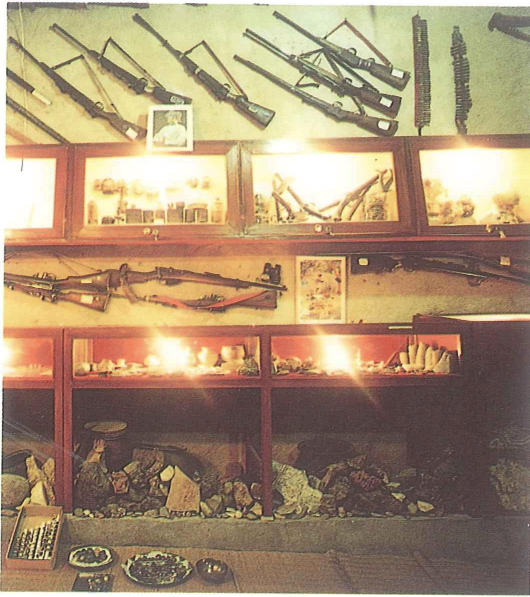


A tranquil scene in Wilayat Mudha



At the end of 1994 the total electricity output of the government stations in Musandam was 81.4 million kilowatts per hour. Consumption, meanwhile, did not exceed 75.2 million kilowatts.

This shows that there was an excess of electricity of about 6.2 million kilowatts per hour. The total number of electrical connections was 6,046. In 1970 there was no electricity.



Antiquities in a museum in Mudha

Located in the north of the Sultanate it neighbours the Emirate of Ras Al Khaima in the west, the Emirate of Sharjah in the north and the Emirate of Fujairah in the South. It has a population of over 2601 people living in about 10 villages. Human settlement there goes back more than 3,500 years. There are many ancient rock paintings, making it into a natural museum, with drawings which go back to before Islam. There are also paintings and writings which go back to the first centuries of the Hijra. In addition there are a number of ruins which date back to the Iron Age and the years between 1000 and 1500 years B.C.



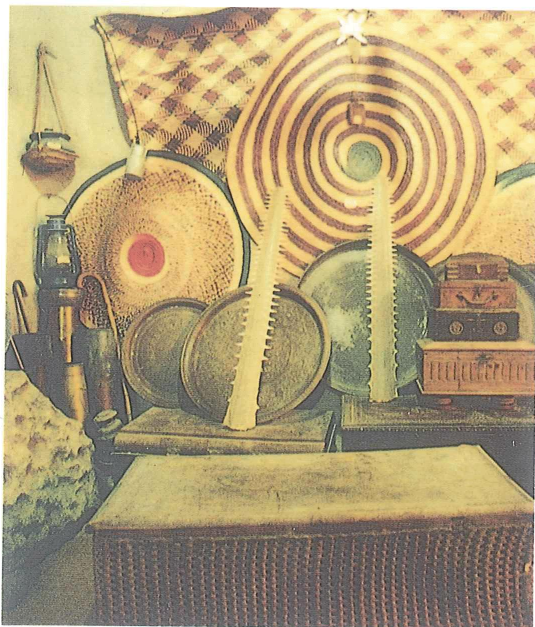
The (Al Rula) tree which is famous for its great size and age



Modern roads in the farm



The Wilayat is famous for a number of secret storage places, beneath the earth, which the people there call "Makhazan Al Jahal". In addition there is an abundance of graves, the most outstanding being the one of Hajar Bani Humaid which has paintings on its white marble tombstone together with the names of the dead. There are also a number of forts, castles and towers in Mudha, Al Ghuana and Hajar Bani Humaid scattered on the mountain tops.



The heritage of our forefathers

The Wilayat is distinguished geographically by its mountainous nature. It is one of the Omani Wilayats that is irrigated with afalaj and springs; the most outstanding of its falaj is called Al Sheikh Mohammed Bin Salim Al Madhani, its water is cold in the summer and warm in the winter. The afalaj of Al Dair, Al 'Aadad, Al Shariki, Al Muatarad, Al Qaba, Al Ruman, Al Suduq and Al Saruj are other important afalaj. The springs are Al Shariki, Lishmah, Hajar Bani Humaid and Al Samaai, which has sulfurous water - hot in winter and cold in summer. The people of the area use this spring to treat skin diseases.



Modern services



Water, the essence of life



There are also caves and mountain grottos and trees called "Al Rula" which are distinguished by their great size and age.

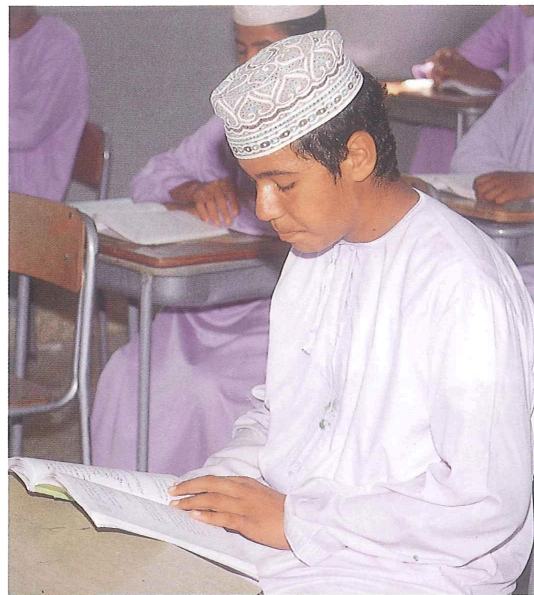
The Wilayat of Mudha has numerous occupations, industries and traditional songs. Agriculture is at the forefront of the occupations, the most important crops being dates, fruit, citrus fruit, vegetables and wheat, in addition to pasturage and animal husbandry. The most important of the traditional industries are rope making, mats made from palm leaves, sewing, and embroidery etc.

The Razha, Al 'Azi, Al Moulid and Al Sha'r are the traditional songs.

As with other Wilayats in the Sultanate the Wilayat of Mudha has seen many achievements in the past 25 years, in the field of educational services, health care, roads, modern communication services (telephone and post) etc.

Government offices in the Wilayat work to satisfy the needs of the Omani citizens living in the furthest part of the Sultanate beyond the northern mountains. The most important are the Telephone Department, Electricity Network, Water, Roads, Musandam Sports Club, the Post

Office, Municipality, Police Centre and Wali's Office.



Education is available to all



Modern housing



Health care





Folk Arts



Al Ruwah song



In the same way that the Governorate of Musandam is distinguished from other areas in the Sultanate in geography and history, so it is unique in its types of songs.



Al Shillat

This is a popular marching song. It is like the "Hubbut" from the Governorate of Dhofar and the "Hambal" of the northern areas of the Sultanate, in form and aim.

Besides being performed on national occasions it is also carried out when the groom goes to bathe in the sea before his wedding.

A number of men perform the Shillat march, they carry swords and shields and stage a fight as they go. They shake their swords and jump in the air. They are followed by the men beating drums - the Rahmani and Kasir drums - and after them come a large group of men who sing during the march.

Al Ramsa or Al Ramasia

One of the sword songs of the Governorate of Musandam, it is usually performed with two rows of men facing each other, carrying sticks in their right hands. In the area between the two rows the drummer goes from one row to another. The drums used in the Ramasiya are the Rahmani, Kasir and Ranna. This type of song is characterized by a contest of swords between the two rows, displaying their skill in the fencing contest and making a number of consecutive jumps high in the air. The participants in the two rows sing songs of glory, ardour, self-esteem, heroism, war and victories. They brandish the sticks they hold in their right hands, to the right, to the left and up and down. They dance in a fast movement.

Al Nadba

This is a song of glory and is known only in Musandam. The Nadba is performed in groups where each tribe stands in an uneven set with the

"Nadib" standing in the middle of his tribe. He raises his right hand high in the air and shakes it from time to time whilst he places his left hand on his face or forehead, and utters stirring cries.

The rest of the individuals of the tribe reply to him with short cries - incomprehensible except for the word " huwa huwa huwa"(hehe he) The "Nadib" begins with the pride and glory of his tribe and then praises the tribe which his tribe has invited.

Al Ruwah

This is a song peculiar to the Bedouins who live in the mountains of Musandam. The men stand in a straight-ish row with their drums. The drummers, usually about 8 - 10 with the Kasir, Rahmani and Ranna type of drums, move forwards and backwards and then in a circle.

The Rawah has different verses which are performed according to the time of day when it is performed, morning, noon, afternoon and evening. The first is the Sirah or Sarah which is performed in the early morning. The second, the Saadar or Sadari is performed in the forenoon. The third, Rawah is performed at noon, and the fourth Siria or Sari is performed in the evening. The Rawah is performed, generally, at weddings, Eid Al Fitr, Eid Al Adha, on national occasions and on various official days.



Women perform Al Ruwah song



Al Sahba

This type of song is found in the Wilayats of Khasab, Bukha and Dibba, but, it is not found in the Wilayat of Mudha which is an area different in nature from the other three Wilayats.

The Sahba is a song in which both men and women can participate. The men stand in a straight line and the women in another row, parallel to and opposite the row of men. The men and women perform the song and the women sway back and forth during the dance in a graceful movement. In the middle, between the two rows stand the drummers. They move first towards the row of women and then towards the row of men. The drums are the Rahmani, Ranna and Kasir.

Al Jelwih or Jelwa

This is another of the songs that characterize the Governorate of Musandam. There are two rows, one of them of women and the other of drummers, sometimes as many as eight with Rahmani, Kasir and Ranna drums. They carry out the singing with the women who stand in a row opposite. They also dance and utter shrill cries during the singing. The verse of Jelwih consists of two words repeated by the men and women, which are "Haliyah Jelwih Haliyah Jelwih".

Al Dan

In this song the participants stand in two parallel rows opposite each other. Each of the participants puts his hand on the shoulder of the other, and they all sing and dance in a light graceful movement swaying back and forth as they clap. There are a number of drummers who approach one of the rows then return and approach the other row and so on.



Al Dan song and dance

From time to time a dancer comes out from one of the rows to perform the dance in the area between the two rows. The drummers beat their drums chasing him during the dance until he returns to his row again, then another dancer from the opposite row goes out.

A stipulation for the participants in the Dan is that the group are barefoot, if any of them wear their sandals they are punished with a fine.



Al Malaiya

One of the songs of the youth in the governorate in which men and women participate. The participants perform it sitting on the ground in a circle. Two of the men perform the dance in the middle of this circle and then it is the turn of the women. The Kasir and Rahmani drums are used in this song. At the end of the dance the formation changes so that the participants form two parallel rows opposite each other, one for men and the other for women, the row for men opposite that of

the women. They all sing and the drummers beat the drums in the space between the two rows. This song is performed at weddings, parties and on national holidays.



Al Tawmin or Awmin

This is performed at celebrations when a boy or girl completes the learning of the Quran by heart. The children gather together in the same school where they have learnt the Quran and the "Mutawwa" (religious scholar) sits in front of them and reads a Qasida. They reply with the word "Awmin" and so on until the end of the Qasida. When the Mutawwa is happy with the first Qasida, he then reads another one. On the day of the celebration of the Tawmina the children wear their most beautiful clothes.

Al Mawlid

This is a song of celebration on the birthday of the Prophet and is performed on the anniversary of this religious occasion, at weddings, at the curing of the sick, on moving to a new house or on other happy occasions.

The Mawlid has a "Khalifa" (leader) a "Shawwush" (second in command) and a "Qara" (a reciter), besides the participants who shout out "Al Haima". The succession (to be leader) of the Mawlid is hereditary, it goes from generation to generation in one family, or the experts in this type of song in the area choose someone. The "Qara" (reciter) of the Mawlid is a man of science or scholar in the stories of the noble Prophet and a memorizer of eulogies.

The celebration of Mawlid is carried out with the aid of a famous book, kept by the people who perform this type of song. It is called "Mawlid Sharaf Al Anam" but is commonly known as "Al Barzanji". There are three editions, one is Syrian and contains "tawasih" - a post - classical form of Arab poetry arranged in stanzas -, the second is Pakistani and is very pure in its language, and the third is Indian, which is the most common and widespread.



Al Mawlid sung on the birthday of the Prophet

The Mawlid is divided into 2 parts, in the first "Al Ruwiya" (the tale/story) the participants stand when the story reaches the moment of the birth of the Prophet. The second, "Al Huwama" is performed in two lines opposite each other reciting verses of songs intersecting in melody and rhythm.



The account of the birth of the Prophet occurs in the 18th story if the sequence is recited without the rest of the divisions of Mawlid, especially on the anniversary of the birth of the Prophet.

On Monday night each week, when the celebration occurs, the part of the "AlBarzanji"

called "Al Mawlid wa laisa Al Mawlid" is read. When the Mawlid is performed at weddings tambourines are used with the songs in the procession for the bathing of the groom in the sea.



Al 'Azi

This is a song of glory and praise and is poetic recitation without any chanting or singing. It is performed by an individual outstanding poet or story teller.

The poet of 'Azi comes out from his group, grasping his sword and his shield. As he walks slowly he recites poetry of glory and praise. He shakes his sword to show all those present at the meeting and this shaking makes the blade tremble.

Behind the poet the group of men participate. They turn in the square between the two rows of "Razha", who gather to form a circle around the poet and his followers. They reply with a number of short cries in the traditional manner, like the short loud shouts of the word "Wasalamat", which in olden times was accompanied by the shooting of a bullet from a rifle.

The participants still cock their rifles with a penetrating sound, which can be heard at the same time as these shouts which usually follow the first scanned verse which the poet recites. In some regions of the Sultanate, such as the Dakhaliya, the poet ends the poetic verse with glory and praise of his family and friends and their tribes with the expression "Sabiyan Yakaba Al Shim".

In some regions the 'Azi is performed with the participants in one long display row with the poet standing in the middle to recite his poetry. The men reply to him with the traditional replies of 'Azi and this is what is called "Al 'Azi Al Waqif" (The Standing 'Azi).

There are three kinds of 'Azi poetry.

The first - the "Al Alifiya" where each verse begins with a letter of the alphabet, beginning with the letter "Alif" (A), from which the name is derived. The verses continue until the letter "Al Yay" (Z) The number of letters used in the "Alifiya" differs according to whether the poet can use them all.

The second type is the "Al 'Adadiya". Here the

first three verses, at least, begin with a numerical formula. The poet says the first, then there is a poetic verse, then he says the second, another verse follows, and so on. Some poets can continue with a fourth, fifth etc. according to their ability and the length of their repertoire.

The third kind is the "Al Mutlaqa". Here the poetry is not linked to an order of letters or numbers, rather its verses depend on the quality of the poet and his creativity.

The "Qasida Al 'Azi" begins, usually, with "In the name of God" and ends with a prayer and peace on the Prophet of God.

There precedes the 'Azi (or follows it) what is called the "Al Ta'iyuta" or "Al Ta'eeyeta" (especially in some Wilayats of the Dakhaliya, Dhahira and Batinah) which is a picture of glory with men and women shouting the word "Sud". "Al M'aeet" (the shouter) shouts the name of the person who he wants to praise. Then he talks about his Wilayat and his country and its great Sultan. The participants in "Al Ta'iyuta" reply, and with one resounding voice shout the word "Sud", "Al M'aeet" then repeats the names of those who he intends to praise or who they are proud of.

The "Al Ta'eeyuta" ends with the saying "Al M'aeet" (the shouter) and the expression "Al Muslimeen Takbir" and the participants reply "Allah Akbar".

One of the important aims of the 'Azi poetry, now, is to praise His Majesty Sultan Qaboos, and the merits of his era.



The mountains reach the sea - An impressive view in the Musandam governorate





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