
World Watch Research

Oman: Persecution Dynamics

January 2025



OpenDoors

Serving persecuted **Christians** worldwide

Open Doors International / World Watch Research

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World Watch List 2025 – Top 50

Rank	Country	Private life	Family life	Community life	National life	Church life	Violence	Total Score WWL 2025	Total Score WWL 2024	Total Score WWL 2023	Total Score WWL 2022	Total Score WWL 2021
1	North Korea	16.7	16.7	16.7	16.7	16.7	14.4	98	96	98	96	94
2	Somalia	16.5	16.7	16.6	16.6	16.7	11.1	94	93	92	91	92
3	Yemen	16.7	16.7	16.7	16.7	16.7	10.6	94	89	89	88	87
4	Libya	16.0	16.2	15.9	16.2	16.4	10.6	91	91	88	91	92
5	Sudan	14.1	14.2	15.5	14.9	15.3	16.1	90	87	83	79	79
6	Eritrea	14.6	14.9	15.5	15.9	15.9	12.2	89	89	89	88	88
7	Nigeria	13.5	13.9	14.6	14.9	14.5	16.7	88	88	88	87	85
8	Pakistan	13.6	13.9	15.0	15.0	12.9	16.7	87	87	86	87	88
9	Iran	15.0	14.6	13.5	15.9	16.5	10.9	86	86	86	85	86
10	Afghanistan	15.6	15.9	15.9	16.4	16.7	5.0	85	84	84	98	94
11	India	12.2	12.9	13.3	14.9	13.9	16.5	84	83	82	82	83
12	Saudi Arabia	15.2	15.3	14.8	15.8	16.6	3.3	81	81	80	81	78
13	Myanmar	12.6	11.1	13.5	14.1	12.9	16.5	81	79	80	79	74
14	Mali	11.1	10.1	14.7	13.0	15.2	15.6	80	79	76	70	67
15	China	13.2	10.1	12.8	14.6	16.1	11.1	78	78	77	76	74
16	Maldives	15.6	15.3	13.7	15.8	16.5	0.7	78	78	77	77	77
17	Iraq	14.2	14.4	14.3	14.8	13.9	6.1	78	79	76	78	82
18	Syria	13.5	14.4	13.9	14.4	14.3	7.0	78	81	80	78	81
19	Algeria	14.7	14.3	11.5	14.7	16.0	6.3	77	79	73	71	70
20	Burkina Faso	11.7	9.7	13.2	11.5	14.0	15.6	76	75	71	68	67
21	Morocco	13.2	13.8	11.6	12.9	14.3	8.3	74	71	69	69	67
22	Laos	11.8	10.7	13.5	14.1	13.9	9.8	74	75	68	69	71
23	Mauritania	14.6	14.2	13.8	14.2	14.2	2.8	74	72	72	70	71
24	Bangladesh	12.4	10.6	12.7	11.3	10.4	16.1	74	71	69	68	67
25	Uzbekistan	14.6	12.7	13.5	12.4	15.5	4.4	73	71	71	71	71
26	Cuba	13.2	8.5	13.9	13.3	15.1	9.1	73	73	70	66	62
27	CAR	10.3	8.6	13.9	9.6	14.0	15.6	72	70	70	68	66
28	Niger	9.4	9.6	14.5	7.7	14.6	15.7	72	70	70	68	62

Rank	Country	Private life	Family life	Community life	National life	Church life	Violence	Total Score WWL 2025	Total Score WWL 2024	Total Score WWL 2023	Total Score WWL 2022	Total Score WWL 2021
29	Turkmenistan	14.3	12.3	13.6	13.9	15.3	1.5	71	70	70	69	70
30	Nicaragua	12.4	7.6	13.7	13.3	14.1	9.6	71	70	65	56	51
31	Mexico	11.7	9.0	12.5	11.8	11.0	14.6	71	68	67	65	64
32	Oman	14.5	14.1	10.9	13.8	14.1	3.0	70	69	65	66	63
33	Ethiopia	9.9	9.7	12.6	10.4	12.1	15.6	70	69	66	66	65
34	Tunisia	12.4	13.2	10.1	12.6	13.8	8.1	70	69	67	66	67
35	DRC	8.0	7.9	12.6	10.8	14.5	16.1	70	67	67	66	64
36	Bhutan	13.2	13.2	12.3	14.1	14.2	2.2	69	68	66	67	64
37	Mozambique	9.3	8.5	13.9	8.4	12.5	15.9	68	68	68	65	63
38	Kazakhstan	13.3	11.6	12.2	12.8	14.2	4.3	68	65	65	64	64
39	Tajikistan	14.1	12.7	12.7	13.2	13.7	1.9	68	66	66	65	66
40	Egypt	12.7	13.7	12.1	12.4	10.9	6.3	68	68	68	71	75
41	Qatar	14.2	14.2	10.5	13.2	14.4	0.7	67	67	68	74	67
42	Comoros	12.7	14.0	11.2	12.4	14.2	2.6	67	66	66	63	62
43	Cameroon	8.8	7.6	12.6	8.4	13.1	16.1	67	66	65	65	64
44	Vietnam	10.8	9.5	12.2	14.1	14.1	5.9	67	68	70	71	72
45	Turkey	13.0	11.7	11.7	13.2	11.5	5.4	67	64	66	65	69
46	Colombia	11.0	7.9	12.7	11.5	10.5	12.6	66	68	71	68	67
47	Kyrgyzstan	13.5	10.3	11.7	11.4	12.4	6.9	66	59	59	58	58
48	Brunei	14.8	14.8	10.8	10.8	14.0	0.6	66	66	65	64	64
49	Chad	11.0	8.2	10.2	9.9	10.3	15.9	65	61	58	55	53
50	Jordan	12.9	14.3	10.4	12.2	12.8	2.4	65	65	65	66	64

World Watch List 2025 – Ranks 51-78

Rank	Country	Private life	Family life	Community life	National life	Church life	Violence	Total Score WWL 2025	Total Score WWL 2024	Total Score WWL 2023	Total Score WWL 2022	Total Score WWL 2021
51	Malaysia	12.8	13.7	11.7	12.4	11.2	3.0	65	64	66	63	63
52	Azerbaijan	13.3	10.2	9.6	12.2	13.7	5.6	65	60	59	60	56
53	Kenya	10.3	9.2	11.4	8.0	11.5	13.9	64	63	64	63	62
54	Nepal	12.2	10.6	9.5	12.6	12.3	5.9	63	62	61	64	66
55	Tanzania	9.3	10.8	10.3	8.6	8.7	15.4	63	62	63	61	58
56	Russian Federation	12.7	7.9	10.7	13.1	14.1	4.4	63	58	57	56	57
57	Djibouti	12.3	12.6	12.7	10.1	12.1	1.7	61	61	60	59	56
58	Kuwait	13.1	13.6	9.4	12.0	12.2	0.9	61	61	64	64	63
59	Indonesia	10.9	11.9	10.9	11.6	10.2	5.7	61	66	68	68	63
60	UAE	13.3	13.4	9.5	11.3	12.8	0.6	61	61	62	62	62
61	Sri Lanka	12.7	8.7	11.5	11.5	8.5	7.6	60	60	57	63	62
62	Palestinian Territories	13.1	13.3	10.3	10.7	12.1	0.2	60	60	60	59	58
63	Burundi	7.6	7.8	9.4	9.8	9.7	14.6	59	57	55	52	48
64	Rwanda	9.4	7.7	9.0	10.4	12.1	9.4	58	58	57	50	42
65	Honduras	7.9	4.7	11.7	7.3	9.9	13.1	55	55	53	48	46
66	Togo	9.2	6.7	10.4	7.1	11.5	9.3	54	52	49	44	43
67	Bahrain	12.0	13.2	8.6	11.3	8.5	0.6	54	55	55	57	56
68	Guinea	10.3	7.5	8.3	8.3	10.5	8.9	54	52	48	43	47
69	Ukraine	6.8	5.0	7.8	12.5	13.5	7.2	53	44	37	37	34
70	Angola	6.8	6.7	8.1	11.5	11.4	8.3	53	52	52	51	46
71	Venezuela	6.3	4.4	11.1	10.0	10.8	9.6	52	53	56	51	39
72	Uganda	8.1	5.0	7.4	6.7	8.8	16.1	52	52	51	48	47
73	Ivory Coast	12.0	6.5	8.7	5.9	8.0	9.6	51	44	44	42	42
74	Lebanon	11.5	10.1	7.0	6.2	6.7	7.2	49	48	40	35	34
75	Gambia	8.3	8.2	8.9	8.8	8.9	4.4	48	47	44	44	43
76	South Sudan	5.7	4.4	7.0	6.3	8.1	15.6	47	46	46	43	43

Rank	Country	Private life	Family life	Community life	National life	Church life	Violence	Total Score WWL 2025	Total Score WWL 2024	Total Score WWL 2023	Total Score WWL 2022	Total Score WWL 2021
77	Belarus	9.9	3.7	5.0	10.8	14.1	3.1	47	46	43	33	30
78	Philippines	9.2	6.6	6.6	6.1	5.7	8.5	43	40	32	34	26

Copyright, sources and definitions

World Watch Research has divided up the previously named Full Country Dossier into two separate documents:

- [Background country information](#) (published annually in summer)
- Persecution dynamics (published annually in January).

These documents are the property of World Watch Research (WWR), the research department of Open Doors International. They include data and analysis based around Open Doors World Watch List (WWL) and statistical information on world religions, Christian denominations and people groups prepared by the World Christian Database (WCD). Highlighted links in the text can be found written out in full at the end of each document under the heading “External links”. These documents may be used and distributed free of charge, but please always acknowledge the source as: © Open Doors International.

The definition of persecution used in WWL analysis is: “Any hostility experienced as a result of one’s identification with Christ. This can include hostile attitudes, words and actions towards Christians”. This broad definition includes (but is not limited to) restrictions, pressure, discrimination, opposition, disinformation, injustice, intimidation, mistreatment, marginalization, oppression, intolerance, infringement, violation, ostracism, hostilities, harassment, abuse, violence, ethnic cleansing and genocide.

The latest update of WWL Methodology can be found on the research pages of the Open Doors website: <https://www.opendoors.org/en-US/research-reports/wwl-documentation/>.

Reporting period

The WWL 2025 reporting period was 1 October 2023 - 30 September 2024.

Brief country details

Oman: Population (UN estimate for 2024)	Christians	Chr%
4,714,000	187,000	4.0

Zurlo G A and Johnson T M, eds., World Christian Database, Leiden/Boston: Brill, accessed May 2024

Oman: Religious context	Number of adherents	%
Christians	187,000	4.0
Muslim	4,180,000	88.7
Hindu	254,000	5.4
Buddhist	36,500	0.8
Ethnic religionist	530	0.0
Jewish	0	0.0
Bahai	16,700	0.4
Atheist	240	0.0
Agnostic	7,200	0.2
Other	31,570	0.7
<i>OTHER includes Chinese folk, New religionist, Sikh, Spiritist, Taoist, Confucianist, Jain, Shintoist, Zoroastrian.</i>		

Zurlo G A and Johnson T M, eds., World Christian Database, Leiden/Boston: Brill, accessed May 2024

Map of country



Dominant persecution engines and drivers

Oman: Main Persecution engines	Main drivers
Islamic oppression	Government officials, Ethnic group leaders, Non-Christian religious leaders, Citizens (people from the broader society), including mobs, One's own (extended) family
Dictatorial paranoia	Government officials
Clan oppression	One's own (extended) family, Citizens (people from the broader society), including mobs, Non-Christian religious leaders, Ethnic group leaders

Engines and Drivers are listed in order of strength. Only Very strong / Strong / Medium are shown here.

Brief description of the persecution situation

Omani citizens who convert to Christianity are put under pressure from the government, family and society to recant their faith. They can be expelled from the family home and from their jobs and face problems over child custody and inheritance. Expatriate Muslims converting to Christianity experience similar pressure as in their home countries, as they are often living within their own national or ethnic communities. Expatriate Christian communities are tolerated, but their facilities are restricted and Christian meetings are monitored to record any political statements and if any Omani nationals are attending. All religious organizations must be registered with the authorities.

Summary of international obligations and rights violations

Oman has committed to respect and protect fundamental rights in the following international treaties:

1. [International Covenant on Economic, Social and Cultural Rights](#) (ICESCR)
2. [Convention on the Elimination of All Forms of Discrimination against Women](#) (CEDAW)
3. [Convention on the Rights of the Child](#) (CRC)

Oman is not fulfilling its international obligations by regularly violating or failing to protect the following rights of Christians:

- Children of Christian converts are forced to receive Muslim religious education and to participate in religious ceremonies and festivals that are not in line with their religious beliefs (CRC Art. 14)
- Female converts to Christianity do not have the option of marrying a Christian spouse, as women registered as Muslims are legally restricted from marrying a non-Muslim (CEDAW Article 16)

Specific examples of violations of rights in the reporting period

Detailed information cannot be published due to security concerns.

- Christians in Oman, especially suspected converts from a Muslim background, are strictly monitored by the security services, forcing them into self-censorship.

- Most Omani converts from Islam to Christianity keep their new faith hidden and are forced to practice privately and individually. They are highly aware of the volatile consequences of breaking family norms and have seen and heard of the consequences for those converts in Oman and other Gulf countries who have revealed their new faith or attempted to gather with other Christians - severe physical, mental and emotional abuse by family members and local authorities.
- The expatriate Christian community remains monitored and is frequently obliged to self-censor.

Specific examples of positive developments

- In 2023, Oman and the Vatican established full diplomatic relations, with Archbishop Nicholas Thevenin being appointed as the first Vatican Ambassador to Oman ([Oman Observer, 5 July 2023](#)).
- In September 2019, a new Roman Catholic Church was inaugurated at the religious complex in Salalah, in the south of Oman. The religious complex is built on land donated by the Sultan.
- Oman continues to encourage interfaith dialogue, for example via the [al-Amana Center](#) (website last accessed 9 January 2025). Although very much intended to boost Omani diplomatic ties with the Western world (which in Omani eyes is seen as Christian), the center is helping to create a more tolerant attitude towards Christians in the country.

Christian communities and how they are affected

Communities of expatriate Christians: There are a number of expatriate communities in Oman, located mainly in the major urban areas of Muscat and Sohar in the north and Salalah in the south. These include Roman Catholic, Eastern Orthodox and Protestant congregations. All religious organizations must register and Christian meetings are monitored. Foreign Christians are allowed to worship discreetly in private homes or work compounds. Their facilities are restricted in order not to offend nationals.

Historical Christian communities: There are no historical Christian communities (other than expatriate ones covered in the first category above).

Converts to Christianity: All known converts from Islam to Christianity face persecution from family and society, including physical and mental abuse, to force them to renounce their faith. Converts can also lose their family, as the law prohibits a father who leaves Islam from retaining paternal rights over his children.

Non-traditional Christian communities: There are no non-traditional Christian communities in the country (other than expatriate ones covered in the first category above).

Areas where Christians face most difficulties

Omani society remains tribal with an outspoken Islamic character and levels of pressure on Christians tend to be high throughout the country. Pressure from the government has been increasing in recent years, affecting all of the country.

Position on the World Watch List

Oman: World Watch List	Points	WWL Rank
WWL 2025	70	32
WWL 2024	69	31
WWL 2023	65	47
WWL 2022	66	36
WWL 2021	63	44

The rise of 1 point in WWL 2025 was mainly due to increases in the pressure score, above all in the *Community* and *National spheres*. This was caused by several incidents involving the community of converts from Islam to Christianity. Average pressure remained at a very high level for Christians, especially for converts from Islam to Christianity. All Christians continue to be closely monitored by the government, with government pressure increasingly limiting the Freedom of Religion and Belief.

Persecution engines

Oman: Persecution engines	Abbreviation	Level of influence
Islamic oppression	IO	Strong
Religious nationalism	RN	Not at all
Ethno-religious hostility	ERH	Not at all
Clan oppression	CO	Strong
Christian denominational protectionism	CDP	Not at all
Communist and post-Communist oppression	CPCO	Not at all
Secular intolerance	SI	Not at all
Dictatorial paranoia	DPA	Strong
Organized corruption and crime	OCC	Not at all

The scale for the level of influence of Persecution engines in society is: Not at all / Very weak / Weak / Medium / Strong / Very strong. For more information see WWL Methodology.

Islamic oppression (Strong)

Islam is the state religion and legislation is based mainly on Islamic law. All state school curricula include instruction in Islam. Apostasy is not a criminal offense, but it is not respected by the legal system either, which assumes that all citizens are Muslims. A convert from Islam to Christianity faces problems under the Personal Status and Family Code, which, for example, prohibits a father from having custody over his children if he leaves Islam.

Levels of persecution vary for converts from Islam to Christianity. Those from an Omani background face highest levels of pressure. For converts from Islam with other backgrounds, such as those originating from Pakistan or the Levant (i.e., Jordan, Lebanon, the Palestinian Territories and Syria, among other countries), much depends on the response within their surrounding community in Oman. As long as they do not create unrest, they have less to fear from the Omani government, although their Omani employers can fire them, which would result in deportation if they could not find another job. Within those expatriate communities, the consequences for converts depend more on the cultural norms from their home countries, than on the cultural practices of Oman. For expatriates, conversion to Christianity is sometimes easier than in their home country, because family and relatives are often far away and social pressure is less stringent.

Clan oppression (Strong)

Tribal values, in which family honor plays a very important role, are blended with Islamic values. To be Omani is to be Muslim. There is great pride in being Omani, and often the celebration of tradition is held in higher regard than the meaning behind the tradition. To break with tradition or to question the reasons behind it are unimaginable for the general population. Society shuns those who leave Islam, even though violence is not encouraged.

Dictatorial paranoia (Strong)

Oman has been ruled by a dynasty that does not respect the will of the people. There is discontent among Omanis who generally believe that the government is authoritarian, even though they accept that recent economic reforms have been beneficial. Freedom House rates the country as "not free" in its [Freedom in the World 2024](#) report for Oman and states: "The regime restricts virtually all political rights and civil liberties, imposing criminal penalties for criticism and dissent." The media also faces harassment and intimidation. Pressure on Christians in this regard has further increased under the new Sultan (who took over leadership in January 2020), with most Christians applying strict self-censorship to avoid accusations of proselytization or of criticizing the government.

Drivers of persecution

Oman: Drivers of Persecution	IO	RN	ERH	CO	CDP	CPCO	SI	DPA	OCC
	STRONG			STRONG			STRONG		
Government officials	Strong						Strong		
Ethnic group leaders	Strong			Strong					
Non-Christian religious leaders	Strong			Strong					
Citizens (people from the broader society), including mobs	Strong			Strong					
One's own (extended) family	Strong			Strong					

The scale for the level of influence of Drivers of persecution in society is: Not at all / Very weak / Weak / Medium / Strong / Very strong. For more information see WWL Methodology.

Drivers of Islamic oppression

- **Extended family (Strong):** Although clearly mixed with issues of family honor, strongly held Islamic convictions are a significant reason for families to target family members who convert to Christianity. Conversion from Islam to Christianity is socially unacceptable in Oman. Families will most certainly expel converts from their home, as they see conversion not merely as being an attack on Islam, but also on the family honor.
- **Government officials (Strong):** Although there is no official criminal penalty for conversion, it is socially unacceptable and a change of faith (away from Islam) is not officially recognized. Omani Christians (mostly converts from Islam to Christianity) have been interrogated by government officials, commanded to stop meeting, and have faced threats of losing their jobs, homes and citizenship. Conversion is likely to lead to legal problems in personal status matters. For example, fathers who leave Islam are likely to lose custody of their children. Foreign Christians have to practice their faith carefully as the government will act against any Christian found promoting their faith to Muslims; proselytizing is illegal and punishable under the law. Christian expatriate workers have been interrogated and instructed not to share their faith if they wish to keep their visas. No Christians have been officially prosecuted for proselytizing, but some have been expelled from the country without due process in recent years.
- **Non-Christian religious leaders (Strong):** The fear of hostile pronouncements or actions by Islamic leaders contributes to the high degree of caution converts feel compelled to exercise.
- **Citizens (people from the broader society) (Strong):** Omani society is conservative and proud to be Islamic. Society will put pressure on both the government and family members to uphold Islamic religious norms.

- **Ethnic group leaders (Strong):** Family and tribal heads will make sure that Islam is respected within their tribe or extended family. They will influence family members to pressurize converts into recanting their faith.

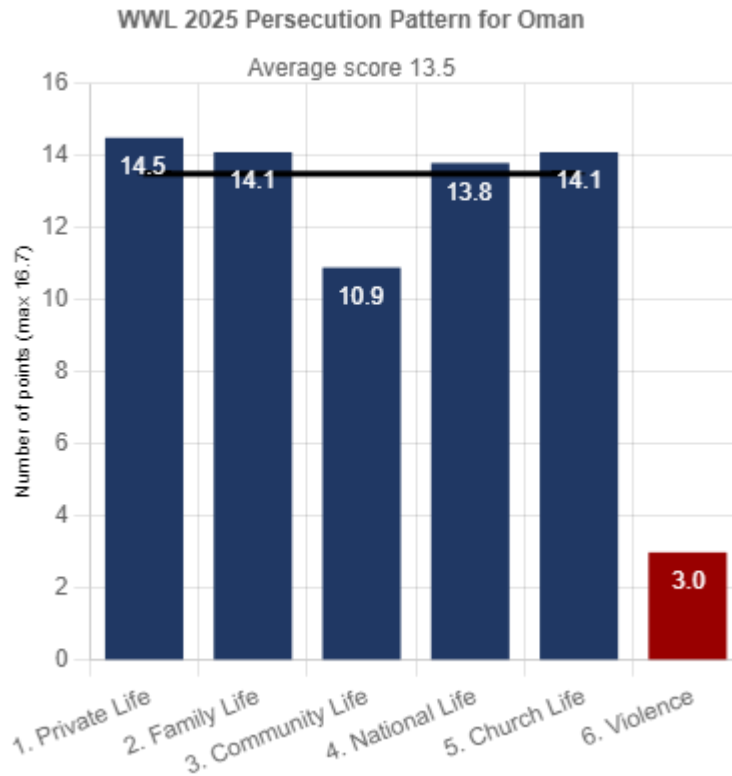
Drivers of Clan oppression

- **Extended family (Strong):** Although it is clear that the Islamic punishment for apostasy - capital punishment - is a key element in the reasons for persecuting a convert family member, this cannot be viewed separately from the concept of 'family honor'. Age old norms (such as protecting family honor) are still intact. Conversion from Islam to Christianity is the betrayal of everything a conservative Muslim family stands for and a shame to the name of the family. Converts face the risk of being ostracized by their families for shaming them.
- **Ethnic group leaders (Strong):** Tribal and family heads will make sure that the honor of their group is not defiled by a member converting to Christianity, which is regarded as a great insult. For Omanis, being Omani is their nationality, but their tribe is their real identity. As a communal society, a convert to Christianity brings great shame upon the entire tribe. The leaders of the tribe and of the family then bear the burden of restoring honor to the tribe. This can only be done if the person returns to Islam, leaves the community or dies. The persecution most often seen is the unwavering pressure on a convert to return to Islam, or the complete abandonment of the individual by their community.
- **Citizens (people from broader society) (Strong):** Tribalism still has a widespread influence within Omani society and the social standing of tribe and family is very important to Omanis. Thus, there is social pressure to keep up societal norms in order not to shame the good name of the tribe and family.
- **Non-Christian religious leaders (Strong):** Local imams will encourage the upholding of the cultural norms, which are intertwined with Islamic principles.

Drivers of Dictatorial paranoia

- **Government officials (Strong):** The new Sultan has followed his predecessor's example and has kept hold of all decision-making powers. The Omani government does not allow any criticism of state affairs, including their managing of religious affairs. Expatriates speaking out against the government will likely face deportation. While many Christians fear the monitoring of their phones and social media, most often this technology is focused on Omanis and is used to suppress any hint of dissent or criticism of the government.

The Persecution pattern



The WWL 2025 Persecution pattern for Oman shows:

- The average pressure on Christians is at a very high level (13.5 points), increasing from 13.2 in WWL 2024.
- The *Family, Private, National and Church spheres of life* have reached extreme levels of pressure. This reflects, on the one hand, the difficult situation for Christian converts who face intense pressure from their (extended) family; on the other hand, church life is difficult for both convert and expatriate Christians, as proselytizing and integrating converts from a Muslim background are socially unacceptable.

The score for violence decreased very slightly from 3.1 points in WWL 2024 to 3.0 points in WWL 2025. For the second year, a significant number of incidents involving both Omani converts and expatriate Christians were reported.

Pressure in the 5 spheres of life

In each of the five spheres of life discussed below, four questions have been selected from the WWL 2025 questionnaire for brief commentary and explanation. The selection usually (but not always) reflects the highest scoring elements. In some cases, an additional paragraph per sphere is included to give further information deemed important. To see how individual questions are scored on a scale of 0-4 points, please see the “WWL Scoring example” in the WWL Methodology, available at: <https://www.opendoors.org/en-US/research-reports/wwl-documentation/>.

Pressure in Block 1 / Private sphere

Block 1.4: It has been risky for Christians to reveal their faith in written forms of personal expression (including expressions in blogs and Facebook etc.). (3.75 points)

If Omani converts to Christianity publicly posted content on social media about their faith, that would bring great shame to the (wider) family and serious backlash. Omani converts would also face immense social hostility. If a convert posts something deemed insulting to Islam, the police are likely to make an arrest. A female Omani convert to Christianity living in the USA made [a](#) telling statement; after receiving severe backlash for revealing her new faith, she wrote on Twitter: "if I were in Oman, they would kill me or imprison me as soon as I criticized or left Islam" (Al-Bawaba, 16 January 2020).

Block 1.8: It has been risky for Christians to speak about their faith with those other than immediate family (extended family, others). (3.75 points)

Risks are highest for Omani converts; for non-Omani converts, the level of risk depends on the norms of their own community. Expatriate Christians who publicly talk about Christian faith, can be accused of proselytism which can lead to deportation.

Block 1.1: Conversion has been opposed, forbidden, or punishable, including conversion from one type of Christianity to another. (3.50 points)

Oman is one of the few countries where Islam is state religion, but where conversion is not a crime as long as it is not done publicly. Yet there are consequences, especially on issues related to family matters; converts in particular face persecution in their private life. Conversion from Islam to Christianity is viewed extremely negatively within the wider Muslim community, which explains why a convert will be ostracized by his family. Given the tribal culture, ostracization means that a convert will lose all social securities normally provided by the family.

Block 1.2: It has been risky for Christians to conduct acts of Christian worship by themselves (e.g. prayer, Bible reading, etc.). (3.50 points)

Not only Omani converts from Islam to Christianity face difficulties if they want to pray or read the Bible by themselves, with pressure mostly coming from their family members. It has also been reported that domestic workers and migrant workers in labor camps also struggle to do so, as private acts of worship are discouraged by both their employers and co-workers within their living quarters. With Omani society structured around ethnicity, this mostly concerns low-paid Christians from Asia and Sub-Saharan Africa.

Block 1 - Additional information

Expatriate Christians are generally able to read their Bibles and pray in private, although some migrant workers are hindered by other non-Christian migrant workers with whom they share accommodation. This is especially the case for Christian migrant workers from a Muslim background. For Omani Christians from a Muslim background private worship is often very difficult or only possible when taking precautions. Most Omani converts do not possess a physical copy of a Bible or other Christian material out of fear of possible discovery of their new faith. The Internet offers many Omani Christians a way to learn more or even be disciplined by other Christians, but this also has to be done secretly due to the high levels of social control. Because of that same control, meeting other Omani or expatriate Christians face to face has often been difficult. Female Omani converts, in particular, are at risk of house-arrest and other forms of isolation imposed by their families, if their faith becomes known.

Pressure in Block 2 / Family sphere

Block 2.8: Christian children have been pressured into attending anti-Christian or majority religion teaching at any level of education. (3.75 points)

This is especially true for converts from Islam to Christianity. Islamic instruction is compulsory within state schools, and as there is zero recognition of their new faith, their children cannot be exempted. Private schools can offer alternative religious courses; however, these schools are very expensive and hence inaccessible for most expatriate Christians. Even if non-Muslim expatriate Christian children are exempted from Islamic instruction, the whole education system and curriculum anyway revolves around Islamic values and norms.

Block 2.2: Registering the birth, wedding, death, etc. of Christians has been hindered or made impossible. (3.50 points)

There is no recognition of conversion, hence it is impossible for converts to register a Christian marriage (having celebrated a church marriage), nor can their children be registered as Christians or have Christian names officially recorded.

Block 2.4: Christian baptisms have been hindered. (3.50 points)

Baptizing both Omani converts and expatriate converts from Islam to Christianity is a very sensitive matter, as this is considered to be a confirmation of both conversion as well as proselytism. Hence, expatriate churches are often very cautious about baptizing converts. For the converts themselves, baptism brings significant risks: If their baptism becomes known, it is something almost unexplainable in Omani society.

Block 2.7: Parents have been hindered in raising their children according to their Christian beliefs. (3.50 points)

While expatriate Christians face difficulties raising their children in a Christian way in an Islamic society, establishing Christian family life is almost impossible for both Omani and expatriate converts. Even if they are able to marry or are married to a Christian spouse, their faith needs to remain a secret for the wider family and community, creating an additional layer of complexity in raising their children.

Block 2 - Additional information

Converts are legally considered to be Muslim and can only marry under Islamic rites. Having a Christian wedding or funeral is difficult for expatriate converts and virtually impossible for Omani converts. In addition, spouses will be pressurized into divorcing a convert, while Omani men by law lose the custody over their children after their conversion. Bringing immense shame on the family with their conversion, Omani converts are very likely to be disinherited.

Pressure in Block 3 / Community sphere

Block 3.2: Christians have been monitored by their local communities or by private groups (this includes reporting to police, being shadowed, telephone lines listened to, emails read/censored, etc.). (4.00 points)

Christians are in general monitored not only by the government but also by society, who will inform the security services if they are aware of any 'suspicious circumstances'. Especially local Omanis and expatriates suspected of evangelism will be placed under tight surveillance by the security services.

Block 3.13: Christians have been interrogated or compelled to report to the local vigilante/police for faith-related reasons. (3.75 points)

In addition to the monitoring, Christians who are suspected of evangelism (both expatriates and nationals), are regularly interrogated by the police. Interrogation usually takes place without the use of physical violence but it keeps the pressure on the Church high.

Block 3.5: Christians have been put under pressure to take part in non-Christian religious ceremonies or community events. (3.50 points)

Omani converts often have to take part in Islamic ceremonies to avoid discovery of their new faith or to make sure they do not shame their family by their absence.

Block 3.10: Christians have been discriminated against in public or private employment for faith-related reasons. (3.25 points)

In a tribal society like Oman, employment is often obtained via (family) relationships. Known Omani converts will be ostracized and hence not be able to find a job anymore. It is an accepted fact that Christian expatriate workers are likely to experience discrimination on the work-floor. Their Christian faith is an extra vulnerability in this regard, although racism often plays a negative role as well.

Block 3 - Additional information

In their local communities it is especially converts who are likely to face discrimination, harassment and bullying. Arranged marriage remains the cultural norm in Oman, so especially female indigenous converts fear to have to marry a Muslim spouse. In general, there is also growing pressure on women to conform to local dress standards. Fasting is strictly observed during Ramadan, with little room for converts not to participate in religious ceremonies.

Pressure in Block 4 / National sphere

Block 4.12: Christians, churches or Christian organizations have been hindered in publicly displaying religious symbols. (4.00 points)

Churches at the designated compounds do not display crosses or other Christian symbols that might be visible to the public outside those compounds. Any Christians meeting up outside the official compounds, and especially Christians from a Muslim background, recognize the even greater need for restraint to avoid provocation.

Block 4.1: The Constitution (or comparable national or state law) limits freedom of religion as formulated in Article 18 of the Universal Declaration of Human Rights. (3.75 points)

In Oman, Islam is the state religion and Sharia law is the basis for legislation (2011 Constitution, Article 2). The Constitution (Article 28) only guarantees the "freedom to practice religious rites" under the condition that they "do not ... contradict morals". Hence, there is no freedom to convert from Islam to Christianity, for example.

Block 4.8: Christians have been hindered in expressing their views or opinions in public. (3.75 points)

All Christians will try to keep a low profile in order to avoid provoking a hostile reaction. Criticizing both the Omani government or Islam would probably lead to deportation for expatriate migrants. Hence, speaking about social justice in Oman from a Christian perspective, needs to be done sensitively.

Block 4.9: Christian civil society organizations or political parties have been hindered in their functioning or forbidden because of their Christian convictions. (3.50 points)

Only Christian organizations offering a clear benefit to Omani society (e.g., a hospital) will be welcomed. It is impossible to establish a Christian organization with the intention of proselytizing; organizations with a clear Christian profile will be suspected of proselytizing and opposed.

Block 4 - Additional information

Christians have to live under policies and laws that are enacted in accordance with Islam. The media are controlled by the state, making hate-speech against Christianity unlikely. However, it also means that any issues that could taint Oman's international image will be kept out, including reporting on Omani converts from Islam to Christianity. Opposition to conversion is viewed as a family issue and mistreatment of Omani converts by family members can happen with impunity. Like all citizens and residents in Oman, Christians are monitored by the Omani police and intelligence agencies.

Pressure in Block 5 / Church sphere

Block 5.5: Churches have been hindered from organizing Christian activities outside church buildings. (4.00 points)

Since public Christian activities will often be interpreted as proselytism, churches will not be allowed to organize them. Most churches apply self-censorship in this regard in order to avoid any problems with the government or society.

Block 5.7: Churches have been hindered from openly integrating converts. (3.75 points)

Due to societal pressure, churches will be very careful about integrating converts. In addition, the government would most likely act against any church found actively integrating converts within their community.

Block 5.14: Openly selling or distributing Bibles (or other Christian materials) has been hindered. (3.75 points)

The publication, importing and distribution of religious materials are heavily regulated, as spreading physical copies of the Bible and other Christian materials are considered to be an act of proselytizing. Hence, they are only available (for sale) in the church compounds. Only limited quantities of Christian materials can be imported via a select number of channels.

Block 5.18: Churches have been hindered in establishing, managing, maintaining and conducting schools, or charitable, humanitarian, medical, social or cultural organizations, institutions and associations. (3.75 points)

Churches are mostly confined to their compounds and cannot establish any institution or organization that is clearly Christian. No Christians schools or NGOs with a Christian identity are allowed. This policy underlines the fact that the Omani government is willing to tolerate the presence of the Church, but does not want society to be influenced by it.

Block 5 - Additional information

There are many recognized congregations in Oman. Yet constructing and registering a church-building is difficult. The government must also approve any buildings rented by religious groups. The law prohibits public proselytizing by any non-Islamic religious group.

Violence

Violence is defined in WWL Methodology as the deprivation of physical freedom or as bodily harm to Christians or damage to their property. It includes severe threats (mental abuse). The table is based on reported cases as much as possible, but since many incidents go unreported, the numbers must be understood as being minimum figures. The following points should be considered when using the data provided in the Block 6 table:

1. Some incidents go unreported because the Christians involved choose not to speak about the hostility being faced.

Possible reasons for this may be:

- *Doing so would expose them to more attacks. For example, if a family member is killed because of his/her faith, the survivors might decide to keep silent about the circumstances of the killing to avoid provoking any further attacks.*
- *In some circumstances, the reticence to pass on information may be due to the danger of exposure caused by converts returning to their previous faith.*
- *If persecution is related to sexual violence - due to stigma, survivors often do not tell even their closest relatives.*
- *In some cultural settings, if your loved one is killed, you might be under the obligation to take revenge. Christians not wishing to do that, may decide to keep quiet about it.*

2. Other incidents go unreported for the following possible reasons:

- *Some incidents never reach the public consciousness, because no one really knows about it; or the incident is simply not considered worth reporting; or media coverage is deliberately blocked or distorted; or media coverage is not deliberately blocked, but the information somehow gets lost; or the incidents are deliberately not reported widely for security reasons (e.g. for the protection of local church leaders).*

- *In situations where Christians have been discriminated against for many years, armed conflict can make them additionally vulnerable. Christians killed in areas where fighting regularly takes place are unlikely to be reported separately. Examples in recent years have been Sudan, Syria and Myanmar.*
- *Christians who die through the deprivation of basic necessities such as clean water and medical care (due to long-term discrimination) are unlikely to be reported separately. Christians are not always killed directly; they can be so squeezed by regulations and other oppressive factors that they die – not at once, but in the course of years. This often includes the deprivation of basic necessities such as clean water and medical care, or exclusion from government assisted socio-economic development projects. These numbers could be immense.*

3. The use of symbolic numbers:

- In cases where it has been impossible to count exactly, a symbolic round figure (10*, 100* etc.) is given and indicated with an asterisk. A symbolic number of 10* could in reality even be 100 or more but the real number is uncertain. A symbolic number of 100* could go well over 1000 but the real number is uncertain. A symbolic number of 1,000* could go well over 10,000 but, again, the real number is uncertain. The same applies for symbolic numbers 10,000*, 100,000* and 1,000,000*: Each could indicate much higher numbers, but WWR chooses to be cautious because the real number is uncertain.

4. The symbol “x” in the table:

- This is used where numbers are withheld due to security concerns.

Oman: Violence scores per Block 6 question in questionnaire	WWL 2025	WWL 2024
6.1 How many Christians have been killed for faith-related reasons (including state sanctioned executions)?	x	x
6.2 How many churches or public Christian properties (schools, hospitals, cemeteries, etc.) have been attacked, damaged, bombed, looted, destroyed, burned down, closed or confiscated for faith-related reasons?	x	x
6.3 How many Christians have been detained for faith-related reasons?	x	x
6.4 How many Christians have been sentenced to jail, labor camp, sent to psychiatric hospital as punishment, or similar things for faith-related reasons?	x	x
6.5 How many Christians have been abducted for faith-related reasons (including Christians missing in a persecution context)?	x	x
6.6 How many Christians have been raped or otherwise sexually harassed for faith-related reasons?	x	x
6.7 How many cases have there been of forced marriages of Christians to non-Christians?	x	x
6.8 How many Christians have been otherwise physically or mentally abused for faith-related reasons (including beatings and death threats)?	x	x

(table continues below)

Oman: Violence scores per Block 6 question in questionnaire	WWL 2025	WWL 2024
6.9 How many houses of Christians or other property (excluding shops) have been attacked, damaged, bombed, looted, destroyed, burned down or confiscated for faith-related reasons?	x	x
6.10 How many shops or businesses of Christians have been attacked, damaged, bombed, looted, destroyed, burned down, closed or confiscated for faith-related reasons?	x	x
6.11 How many Christians have been forced to leave their homes or go into hiding in-country for faith-related reasons?	x	x
6.12 How many Christians have been forced to leave the country for faith-related reasons?	x	x

In the WWL 2025 reporting period:

- **Christians attacked:** Several incidents took place involving both Omani converts and expatriate Christians. No further details can be shared, but several of them had to relocate as a result.
- **Christians abused:** It is widely known that housemaids working in the domestic sphere are vulnerable to incidents of abuse, including sexual abuse. However, statistics are scarce as almost all persons, organizations and states involved have no interest in revealing the true situation: Oman needs the domestic staff to work in households, but has a shame culture and does not want a bad reputation. Also, the home countries of the housemaids need the money coming in from the thousands of migrants working in the Gulf states and do not want to put their economic interests at stake (although Philippine President Duterte imposed a temporary travel ban to Kuwait, after the body of a Philippine maid was found in the [freezer](#) of a Kuwaiti home in February 2018 - Gulf News, 5 November 2018).

The employers of abused housemaids are either the perpetrators of the abuse themselves or have no real interest in their well-being. The housemaids themselves are often ashamed because of the abuse and do not want to be seen as being 'dirty', whether in Oman itself or by their family at home. In addition, many provide a very much needed source of income for their families in their home countries. The home families are proud of the work being done in Oman, and the housemaid does not want to disappoint her family. Therefore, statistics and evidence of abuse are very difficult to provide. It is also difficult to prove that any abuse is due to the housemaid being a non-Muslim. Nevertheless, given the high number of Christian expatriates in the country, conservative estimates agree that at least 10 Christian housemaids were abused in the WWL 2025 reporting period with their faith being one of the factors making them more vulnerable.

5 Year trends

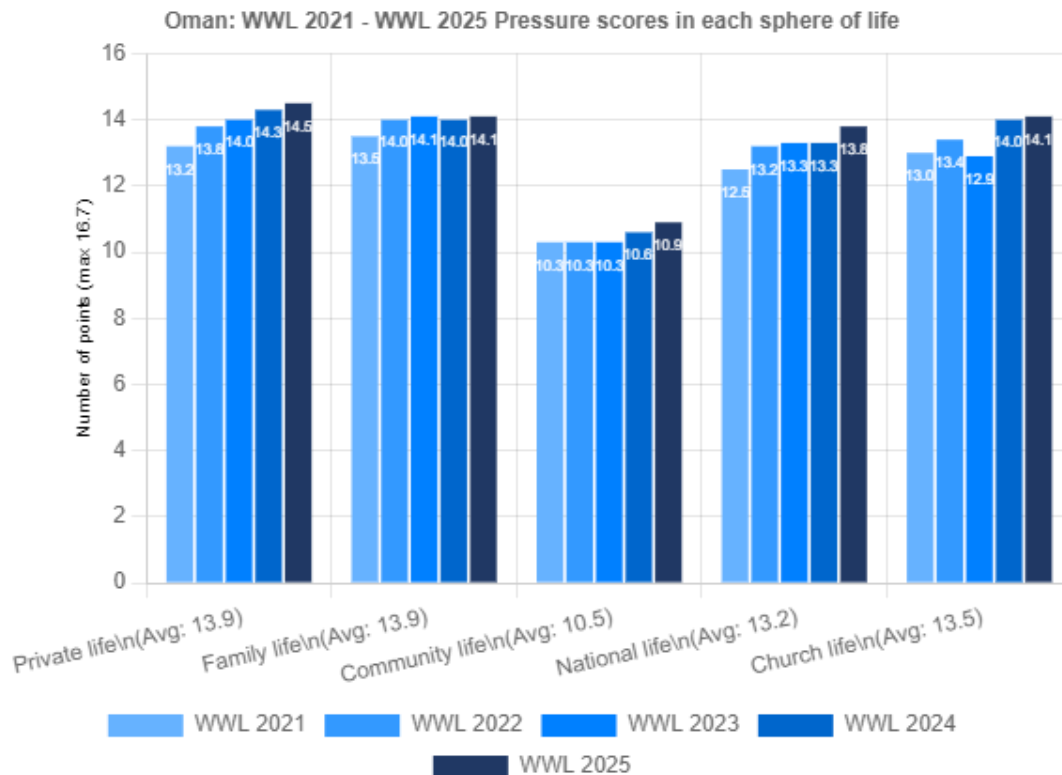
The following three charts show the levels of pressure and violence faced by Christians in the country over the last five WWL reporting periods.

5 Year trends: Average pressure

Oman: WWL 2021 - WWL 2025	Average pressure over 5 Spheres of life
2025	13.5
2024	13.2
2023	12.9
2022	12.9
2021	12.5

The average pressure on Christians has been consistently very high and has increased from a level of 12.5 points in WWL 2021 to 13.5 points in WWL 2025.

5 Year trends: Pressure in each sphere of life



Over the last five reporting periods, all *spheres of life* have shown a trend of rising pressure. The *Church sphere of life* showed a particularly major increase in WWL 2024. The levels of pressure in the *Private, Family, National* and *Church spheres of life* have always been higher than those in the *Community sphere of life*.

5 Year trends: Violence against Christians



Oman is a typical Gulf country in that the very high levels of pressure ensure that almost nobody 'crosses the line', thus avoiding any violent reactions. From WWL 2021 to WWL 2023, the scores for violence remained at a low or very low level. However, in WWL 2024, the score increased to the 'fairly high' level of 3.1 points. The number of violent incidents recorded in Oman does not normally change dramatically from year to year, but the WWL 2024 reporting period did see an uptick due to more reported incidents. This level of violence continued during WWL 2025. Violence is usually low because the number of converts from Islam to Christianity is small, with most converts applying self-censorship and living with little contact to other Christians.

Gender-specific religious persecution / Female

Oman	Female Pressure Points Most frequently recorded PPs: WWL 2019 - WWL 2024
	Denied access to social community/networks Denied legal ability to marry Christian spouse Enforced religious dress code Forced marriage Incarceration by family (house arrest) Violence - physical Violence - sexual Violence - verbal

Despite the legal declaration that all citizens are equal, Oman’s Personal Status Law perpetuates multiple gender inequalities. For example, Section 38 requires women to obey their husbands. The law also perpetuates [inequalities](#) around divorce, inheritance and child custody (UNDP, 2018, “Oman: Gender Justice and the Law”). This is reflective of the generally vulnerable position of women in the ultra-conservative society of Oman, where fathers, husbands and male guardians exert significant control over their lives. As a country expert explained: “Women see all eyes on them ... women have always had to earn honor, men have always had it.”

Women typically stay in the family home with their children and assume a subservient role. This has an impact on their faith; as they have no voice in Omani society, they are not expected to have their own religious beliefs. As such, it is extremely difficult for women to convert from Islam to Christianity, and they will experience severe persecution should they do so including physical, psychological and verbal abuse; the level of persecution converts experience reflects their social standing.

One of the first ways of exerting pressure on converts is to isolate them from other Christians, stripping them of all means of communication and keeping them within the family home. They are also denied access to Christian materials and teachings. Unmarried converts may also be put under pressure to marry a Muslim in order to force them to return to Islam. Converts to Christianity do not have the option of marrying a Christian spouse, as women registered as Muslims are legally restricted from marrying a non-Muslim.

Housemaids working in Oman can face sexual harassment or slave-like treatment. The ill-treatment of migrant workers, including sexual abuse, has become a high-profile issue at the international level. Although not primarily faith-related, many Christian domestic migrant workers, almost all of whom are female, experience some form of abuse.

Gender-specific religious persecution / Male

Oman	Male Pressure Points Most frequently recorded PPs: WWL 2019 - WWL 2024
	Denied access to social community/networks Denied custody of children Economic harassment via business/job/work access Violence – verbal

It is very difficult for Muslim men to convert to Christianity in Oman. Christian converts are likely to suffer from the ramifications of social ostracism, both by immediate and extended family, as well as by the surrounding community. Men who convert to Christianity are likely to lose the financial support of their families as well as the necessary connections to find or maintain a job in Oman's network-based society, or access further study opportunities. Furthermore, no Omani family will allow their daughter to marry a man who disrespects his own family by rejecting them and all they have taught him.

If a convert has family and employment at the time of his conversion, he risks losing it all. When a man leaves Islam, by law he automatically loses custody of any children; as a country expert explains, “he is deemed to be not sensible, untrustworthy, and incapable of bearing the duties as a guardian.” His

wife might also divorce him, and he can easily lose his job, which has major implications for all his family members since men are traditionally the breadwinners for their families. Converts may even be exiled from their family home, placing them in an extremely vulnerable position.

As for expatriate male Christians, any pressure they experience because of their faith is most likely encountered at the workplace, from co-workers and employers. There is a clear risk that they might lose their work permits if their faith activities are too public or otherwise considered unacceptable.

Persecution of other religious minorities

Hindus, Buddhists and non-Ibadi Muslims are relatively free to practice their own beliefs. The US State Department ([IRFR 2023 Oman](#)) states:

- Non-Muslim groups are relatively free to gather in designated areas; they also continue to meet in private locations, although this is officially prohibited.
- The Ministry of Endowments and Religious Affairs communicates frequently with representatives of religious groups to coordinate mandatory registration processes.
- All imams have to be licensed by the government and mosques are not allowed to let unlicensed imams preach. In addition, all licensed imams must deliver sermons within "considered politically and socially acceptable parameters". The government introduced these measures to avoid political discontent being expressed in the mosques.

Atheism is viewed with suspicion in Oman. During a two-day symposium at the Sultan Qaboos University, entitled "Atheism and the trust of monotheism", atheism was described as a "behavioral psychological problem". The event was attended by high ranking (religious) officials, including the Grand Mufti ([Oman Observer, 24 May 2022](#)). According to [IRFR 2023 Oman](#), the Grand Mufti "frequently disparaged atheism and atheists" on social media.

Trends Summary

1) Government and society both put pressure on Christians

Society puts pressure on both indigenous and expatriate Christians to encourage compliance with the Islamic rules, thus giving the authorities less need to act with force against Christians. This in turn helps the government to maintain a friendly face towards the world, especially the West. One way of doing this, is through the continued government support for the al-Amana Center which works to promote dialogue and understanding between Muslims and Christians. At the same time, the government strictly monitors both Christians and churches in the country. In general, it has become more difficult to obtain residency permits for expatriate Christians to stay in the country due to the ongoing 'Omanization' of the workforce.

2) In line with the wider Gulf region, the Sultan remains wary of 'harmful ideologies'

The future for Omani Christians is shaped by social, political and regional factors. Looking at the situation of many countries in the Middle East and the Gulf, it is difficult to envisage positive developments - and Oman is no exception. In the Sultan's first formal address to the Omani parliament in November 2023, he explicitly warned against "challenges pervading our society and ... their intolerable impacts on its ethical and cultural fabric" ([Washington Institute, 27 November 2023](#)). In line with the above mentioned trend, he also stated that "the family, the cornerstone of our society,

... acts as a bulwark in safeguarding our progeny from harmful ideologies that are in direct opposition to the tenets of our venerable religion and core values" ([Foreign Ministry of Oman, 14 November 2023](#)). Although he did not provide any further specification, it is to be feared that any Christian ministry to Omani citizens will also be viewed as 'harmful'.

3) Economic and geopolitical challenges

Despite high gas and oil revenues in recent years helping to improve Oman's economy, with reforms and debt reductions leading to improved credit ratings, Oman knows that it needs to reform its economy and become less dependent on the oil and gas industry in the long term ([SECO, 20 Augustus 2024](#)). Hence, Oman will require foreign investment in the years to come and its economic dependency might make it a vassal of the highest bidder. China has already invested millions in projects related to the Belt and Road Initiative and has become Oman's largest (green) energy partner, a key growth area. On the geopolitical level, Oman will keep its traditional mediator role, but is increasingly developing a more outspoken voice, while at the same time deepening ties with both old and upcoming world powers ([Gulf International Forum, 21 March 2024](#)).

Further useful reports

Further background information per country and a selection of in-depth reports and smaller articles are available on the Research & Reports pages of the Open Doors website:

- <https://www.opendoors.org/en-US/research-reports/wwl-background/>
- <https://www.opendoors.org/en-US/research-reports/>.

External Links

- Copyright, sources and definitions: Background country information - <https://www.opendoors.org/en-US/research-reports/wwl-background/>
- Summary of international obligations and rights violations: International Covenant on Economic, Social and Cultural Rights - <https://www.ohchr.org/en/professionalinterest/pages/cescr.aspx>
- Summary of international obligations and rights violations: Convention on the Elimination of All Forms of Discrimination against Women - <https://www.ohchr.org/EN/ProfessionalInterest/Pages/CEDAW.aspx>
- Summary of international obligations and rights violations: Convention on the Rights of the Child - <https://www.ohchr.org/en/professionalinterest/pages/crc.aspx>
- Specific examples of positive developments: Oman Observer, 5 July 2023 - <https://www.omanobserver.om/article/1139678/oman/first-vatican-ambassador-lauds-omans-social-fabric>
- Specific examples of positive developments: al-Amana Center - <https://alamanacentre.org/our-centre/>
- Church spectrum today - additional information: MEC Oman profile - <https://www.meconcern.org/countries/oman/>
- Persecution engines description: Freedom in the World 2024 - <https://freedomhouse.org/country/oman/freedom-world/2024>
- Block 1.4: It has been risky for Christians to reveal their faith in written forms of personal expression (including expressions in blogs and Facebook etc.). (3.75 points): a telling statement - <https://www.albawaba.com/node/if-i-was-oman-id-get-killed-woman-activist-denounces-islam-and-converts-christianity>
- Block 4.1: The Constitution (or comparable national or state law) limits freedom of religion as formulated in Article 18 of the Universal Declaration of Human Rights. (3.75 points): 2011 Constitution, Article 2 - https://www.constituteproject.org/constitution/Oman_2011.pdf?lang=en
- Violence / Block 6 - commentary: freezer - <https://gulfnnews.com/world/asia/philippines/family-grieves-philippine-maid-found-dead-in-kuwait-freezer-1.2174514>
- Gender-specific religious persecution Female description: inequalities - https://arabstates.unfpa.org/sites/default/files/pub-pdf/Oman%20Country%20Assessment%20-%20English_0.pdf

- Persecution of other religious minorities: IRFR 2023 Oman - <https://www.state.gov/reports/2023-report-on-international-religious-freedom/oman/>
- Persecution of other religious minorities: Oman Observer, 24 May 2022 - <https://www.omanobserver.om/article/1119709/oman/seminar-on-atheism-and-the-truth-of-monotheism-begins>
- Persecution of other religious minorities: IRFR 2023 Oman - <https://www.state.gov/reports/2023-report-on-international-religious-freedom/oman/>
- Trends Summary: Washington Institute, 27 November 2023 - <https://www.washingtoninstitute.org/policy-analysis/sultans-landmark-speech-majlis-oman-window-omans-economic-reforms>
- Trends Summary: Foreign Ministry of Oman, 14 November 2023 - <https://www.fm.gov.om/his-majestys-speech-opening-8th-session-of-the-council-of-oman/>
- Trends Summary: SECO, 20 Augustus 2024) - https://www.seco.admin.ch/dam/seco/fr/dokumente/Aussenwirtschaft/Wirtschaftsbeziehungen/L%C3%A4nderinformationen/Mittlerer%20Osten%20und%20Afrika/wirtschaftsbericht_oman.pdf.download.pdf/Wirtschaftsbericht%20oman%202024.pdf
- Trends Summary: Gulf International Forum, 21 March 2024 - <https://gulrif.org/omans-diplomacy-navigates-multipolarity-in-the-gulf/>