

Religious Pluralism in Jordan

Mohammad Ali Khattab

Comparative Religion, PhD, Balqa Applied University

Faculty of Engineering and Technology

Abstract

This research talks about religious pluralism in Jordan, since the founding of the emirate and so far, and about nature of the relationship between the various Ethnicities and creeds, and how it constitutes a unique case, a homogeneous, consistent, despite the small size of the country, its novelty, the small number of its population, the scarcity of natural resources, and the weakness of its industrial potential. But it could constitute an amazing mosaic. All this due to the tolerance of its people, simplicity, and the Security oasis they live and Enjoy, Making it a destination for all people, and Avail themselves of the shadow, and participate population leading experience, and shared destiny, and despite the lack of estimators, but this country still welcomes all visitors, and refugees, and called to the rescue or relief or subsidy.

Introduction

In The Name of Allah (The God) the Compassionate the Merciful

Praise is to Allah Lord of the worlds and prayer and peace be upon the lord of the apostles Muhammad, his kin and his companions.

It is an opportunity to talk about an important subject, which constitutes a major axis in the life of people and is a cause of concern to many nations. But praise be to God it is, in our beloved Jordan, a source of pride, which makes us an exemplary model for the neighboring Arab and Muslim countries.

The Hashemite Kingdom of Jordan, since its establishment, was founded on pluralism, given that the Emirate was established under exceptional conditions. Its government was the first to have a multinational composition, and in the wake of inheriting the message of the Great Arab Revolt it strove for its citizens to be equal like the teeth of a comb despite the multiplicity of their religious, ethnic, national and cultural affiliations.

The army of the Great Arab Revolt included many nationalities, Including the Hejazi, Yemeni, Libyan, and Egyptian, in addition of course to the sons of the tribes and clans of East Jordan.¹

In the aftermath of the declaration of independence and the establishment of the Kingdom, the East and West Banks were united to form the nucleus of a new society in which the Palestinians became a major partner. The new reality represented a major challenge to the new state, particularly after the East Bank witnessed the influx of large numbers of displaced persons who inhabited camps that were hastily prepared for this emergency circumstance.²

The Kingdom became a homeland for many nationalities, and in consequence of certain conditions- it hosted many Arabs and Muslims. For instance, groups of Circassia and Chechen Muslims arrived in the kingdom due to pressures, which forced them to emigrate from their countries, as a result of their occupation by the Russians under the leadership of Ivan the Terrible. Those groups set foot at an early time, which preceded the establishment of the Emirate at the end of the nineteenth century. But their integration with the indigenous people took a long time- and this equally applied to the Kurds.³ There were also Armenians who fled from the Ottoman state, and also numbers of Turks in the wake of the abolition of the Caliphate.⁴

As a result of the wars of 1948 and 1967, the inhabitants of Jordan intermixed with significant numbers of members of the Arab armies coming to it. The occupation, in fact, of the West Bank had a palpable impact on all segments of society.⁵ Likewise, the kingdom was affected by a number of local and regional conditions which also affected the demographic composition of society due to domestic circumstances and the problems that transpired in Syria and Lebanon, which caused an influx of significant numbers of Syrians and Lebanese.⁶ This applies to the Iraq Iran war: due to the latter, Iraqis of Persian stock took refuge in Jordan, and due to the Iraqi occupation of Kuwait, more than half a million of its citizens returned to Jordan- this, in addition to Egyptian and Pakistani workers present in Jordan estimated to be a quarter of a million persons, which is a gross understatement of the actual figure.⁷ Moreover, groups of Egyptians returning from Iraq took refuge in Jordan, which affected the economic conditions of

the workers. The situation which multiplied the numbers of Iraqis in Jordan.⁸ And as a consequence of the American intervention in Iraq and the collapse of the Saddam regime, another wave of Iraqis came to Jordan for purposes of investment in Jordan.⁹ and lastly the waves of Libyans who came to get medical care in Jordan, due to the revolution against Kaddafi's regime in Libya.

More over the hundreds of thousands of Syrian refugees after the Syrian uprising against the Ba'athist regime in Damascus.¹⁰

Chapter: 1

Muslim Groups:

All of the foregoing was a background to our theme which I shall write today, namely, religious pluralism in Jordan.

In fact, these succeeding immigration waves impacted on the religious and sectarian fabric of Jordanian society and made it a garden of all sorts of flowers, to speak metaphorically.

Jordan is considered a Muslim state with a Sunni majority. The kingdom's constitution stipulates that the religion of the state is Islam¹¹, emanating from the premise that the foremost distinguishing feature of Jordan is that its rulers-kings and princes- are of the family of the Prophet, which was very significant insofar as the sentiments and feelings of the population. What is recognized is that Sunnism branched out into a number of legal and intellectual schools of thought, which emanated from schools headed by scholars to whom is attributable the dissemination and spreading of the reputation of those schools.

Jurisprudential Schools:

The **first** among these jurisprudential schools was the school of the Shafi'i school of thought affiliated to Imam Muhammad Bin Idrees Shafi'i (died in 204 Hijri). This legal rite prevails among the majority of the Sunni Muslims in Jordan, and the Fatwa activity (issuance of edicts based on Islamic law) of the Jordanian armed forces is based on it, and the imams and preachers thereof are instructed in Shafi'i law. Large segments of the Egyptian population and most of the people of Palestine and Damascus and the Sunni Muslims of Lebanon – and others- are followers of this madhab, or school of Islamic law¹².

Second: the Hanafi school of thought which follows Abu Hanifa (died in 150 Hijri), and to it is affiliated a sizeable portion of Sunni Muslims in Jordan, especially among students in religious schools where students of those schools receive education in jurisprudence, theology, Arabic language and literature, logic and grammar, and modern intellectual paradigms etc.

Nevertheless, the Hanafi's are considered a minority compared to the Shafi'is. However, the Islamic legal school of thought followed in the matter of public issuance of Fatwa, and also personal status law and affairs pertaining to marriage, divorce, inheritance, child custody etc. is the Hanafi School of law like most neighboring Arab countries such as Egypt, Palestine, Lebanon, Syria and Iraq.

In the year 2008 the Fatwa Department has been established, in accordance to Shafi'i madhab.

Third: Maliki School of Islamic law, the madhab of Imam Malik Bin Anas (died in Hijri). However, the Salafis are considered followers of the jurisprudential school of Ibn Taymiyyah, which is generally rooted in the Hanbali rite, but it departs from the opinions of the madhab in many cases. The Salafis in Jordan are considered a significant religious power, which I shall later mention¹³.

From a doctrinal point of view the followers of these schools of thought are divided into two: first, the Ash'ari theological school, who are adherents to the views of Abul Hassan AlAsh'ari (324 Hijri), which is a school of thought that combines jurisprudence (Fiqh) with Hadith (prophetic traditions) with scholastic theology. Second, is the Salafiyyah or Ahl-alhadith (tradition), which relies on two sources only, namely, the Qur'an and Sunnah to the exclusion of scholastic theology (Ilm al-kalam). The pioneer of this madhab is Ahmad Bin Hanbal, and subsequently his follower Ibn Taymiyyah.

These two schools of dogma primarily revolve within the orbit of Divine Attributes and their interpretations¹⁴.

Movements:

The Sunnis of Jordan in the intellectual sense are divided into several schools, most importantly, **first:** the most widespread, is the school of the Muslim Brothers: (Al-Ikhwan ul-Muslimin), which was founded in Egypt by Sheikh Hassan Al-Banna in the 40s of the 20th century. It is widespread among the young and the intellectuals, and is represented in Jordan by a group of teachers and scholars, and has the Islamic Center Charitable Society, from which emanate a number of schools and service institutions, and it has a political party called the Islamic Action Front Party. This school and its followers are politically and socially active, and have left clear imprints on society. The relationship between it and the government is a pull-push relationship. It is spiritually a follower of the Ikhwan group in Egypt. The events in Syria caused numerous members of the Syrian Ikhwan to take refuge in Jordan in 1980s¹⁵.

Second: Salafi Groups:

Those are groups of individuals which consider the doctrines of the Salaf (early generation of Muslims) to be a paradigm. They used to get support from the Saudi government, but in the aftermath of 9/11 the Saudi government ceased to support them. In fact, Afghanistan had a major influence insofar as the emergence of an extremist current among them, subsequently called Salafi Jihadism. In Jordan, they are divided into two groups:

The first: follows Sheikh Bin Baz, who is a prominent Saudi -`Alim- religious scholar.

The second: a group that follows Sheikh Muhammad Nassereddine Al- Albany, who is an expert in the science of Hadith (Prophetic Sunnah), and who immigrated from Syria against the background of the events in Syria in 1980.

After the death of the two venerable scholars the Salafis splintered and divided, and there was no more someone to guide and control members of these groups. From amongst them emerged a group that ascribes apostasy to other Muslims in Jordan. However, the numbers of these are very few indeed¹⁶.

Third: The Liberation Party Group:

It is a religious group that advocates religiously grounded political thought and the restoration of the Islamic Caliphate to the Muslim nation- which was usurped from the latter- even if by means of seizing power through coups d'état. The founder of this party is Sheikh Taquieddine Nabhani in the middle of the previous century in Jerusalem. His followers in Jordan are few in number but they exercise an important intellectual influence in Jordanian society. Their activity is banned by the government. However, the security apparatus turns a blind eye on their activity from time to time¹⁷.

Fourth: The Palestinian Islamic Resistance Movement (HAMAS) in Jordan.

This is a banned political group, but has a public presence, because it is a movement concerned with the Palestine issue, and the ratio of Jordanians of Palestinian origin is large- amounting to half or more of the population, this movement is *spiritually* a part of Muslim Brothers.

Fifth: Islamic Jihad Movement, which is like HAMAS, but its followers are fewer in number than is the case with HAMAS and mainly gets financial aid from Iran¹⁸.

Sixth: Al-Ahbash (Abyssinians):- This is a movement that is active among youth, and emanates from the Arab Islamic Cultural Society. This group mixes the old with the modern, and they hold opinions that the conservatives consider deviant. This period, their numbers increased and they have their schools and their particular Sufi rituals. This movement was founded by Sheikh Abdullah Al-Harari Al-Habashi, and is very active in Lebanon. Its adherents are critical of all Islamic movements and appease the governments under whose aegis they operate.

Seventh: Arab Culture Society, which is a group that is led by Fadia Tabba`a , who is a religious guide and preacher who was brought up in a Sufi family. This preacher is involved in the women's movement and has *AdDur Al-Manthur* schools, which is dedicated to the education and upbringing of girls. This movement is confined to Amman and its suburbs¹⁹.

Eighth: Al-Mu` tazila: They are a few persons who adhere to the thought of Wasel Bin Ata`a, who founded this school of thought in Basra in the year 100Hijri, jointly with Amr Bin Obeid. Nevertheless, their influence is very limited because they focus on scholastic theology as a tool for their call, and ilm al-kalam (scholastic theology) has become difficult for people these days²⁰.

Ninth: Sufism: We have regarded Sufism in this context as an intellectual paradigm and it may be otherwise. However, when we talk here of Sufism we must differentiate between two types of Sufism, the Sufism of penitence and asceticism and devotion to worship, and the Sufism of deviance and pantheism²¹.

Those are numerous schools, and their followers are from the common folk. Rarely do you find among intellectuals adherents to them, because they focus on the superstitious and the miraculous.. as in the Sheikh making a sword go into the stomach of a man and out of his back without there being any blood, or hammering in a knife into the head of one of the followers and pulling it out without pain or blood. Their opponents accuse them of quackery and magic. They are several schools, and they have places of pilgrimage, convents and Sheikhs- among them are the following sufi orders: Naqshabandiyya, Rifa`iya, Kilaniya and Qadiriya²².

Tenth: Jama`at Al-Tabligh, which is called by the common folk Jama`at Al-Da`wa. This group is widespread in Jordan, and is on a par with the Muslim Brothers Society, but it relies on common folk and the not so well educated more than on scholars, although some of its adherents are scholars and intellectuals. The philosophy of this group is based on going out for the sake of Allah to spread the message, and to make Muslims committed once again to their faith. This group was founded by Sheikh Muhammad Ilias Al-Kandahlawi in India in the mid of 19th century²³.

The foregoing relates to Sunni Muslims in Jordan, who constitute around 90% of the population. All of them pray in the same mosques, and none of them has a particular mosque, and it is possible to perform prayer behind any imam without differentiation or impediments.

Non Sonnies:

Eleventh: Among the religious communities that account for a noticeable ratio are the **Muslims Shiites**. As has been said Jordan is a Sunni country, but due to the Iraqi problem, hundreds of thousands of Iraqis have immigrated into Jordan, either for work or investment or for purposes of seeking security and safety. Many of them have settled, while some obtained the Jordanian citizenship, and have begun to form a part of the general fabric of the country despite the few number of citizens (of Iraqi origin) by comparison with the actual number of Iraqis in Jordan. Nevertheless, the Shiites have begun to constitute a significant ratio of the population, for they live in this country, exercise influence and get influenced. The calamities that have befallen Iraq have led to the displacement of large numbers of non-Muslim and Muslim Iraqis, Shiites and Sunnis, Chaldeans and Assyrians, Sabaeans, Yazidis or otherwise. The large numbers of Iraqi Shiites in Jordan notwithstanding, there are no mosques particular to them, for they pray in the mosques of the Sunnis, although oftentimes they do not pray alongside each other. Jordanian authorities in the preceding two years have permitted them to practice their rituals in 'Ashura (festival commemorating the martyrdom of Imam Hussein) at the tomb of the Prophet's companion Ja`afar Bin Abi Taleb at Mazar in Karak.

Moreover, in Jordan there are Druze citizens who, it would appear, know nothing about their esoteric sect which goes back to the 11th century, and which is attributable to the Fatimid Caliph Al-Hakem Bi Amrillah. The Druze have no mosques, and they have rituals that are similar to the rituals of the Persians who worship fire. This sect has many secrets, and many Muslims consider the **Druze** to be non-Muslim, and they are closely affiliated with Syria²⁴.

Also among the sects existing in Jordan is **Al-Qadiyania** or **Al-Ahmadiya**, which came to Jordan from Palestine in the wake of the 1948 war. The Qadiyanis consider Haifa to be their main center in the Middle East, but in 1989 the Jordanian Religious Court ruled that this group is an apostate, and it banned its activity, and many of the members of this group declared their repentance. However, many among them still secretly engage in missionary activity. This group follows Mirza Ghulam Ahmad Al-Qadiyani who rejects that Muhammad (pbuh) is the seal of the prophets, and claims that he is the seal of the prophets. This sect originated in India in the nineteenth century.

Bahaism: This sect is attributed to Mirza Hussein Ali Al-Mazindarani, who has the title of Baha, and it originated at the end of the nineteenth century. Bahaism claimed at first that Baha was a prophet and subsequently that he was god. Among their most important doctrines is the sacralization of the number 19, the number of months 19 and the number of days in a month 19, and they have a representative in Acre. In Jordan, they have been officially recognized as a sect in 1995. There are tens of adherents to this sect²⁵.

The foregoing relates to the Muslims or the groups that emerged in the shadow of Muslim society.

Chapter 2

Christianity

Christianity is considered the second most important religion after Islam in Jordan... The history of Christianity in Jordan goes back to the era of Jesus Christ (peace be upon him). After the patriarchies of Jerusalem seceded from the Patriarch of Antioch in the fifth century AD it became the fifth most important patriarchates in the world after Rome, Antioch, Alexandria and Constantinople, and its authority applied in Jerusalem, Palestine, the Arabian Peninsula, Iraq and parts of Sinai²⁶.

In the age of the Emperor Phillip the area of Trans Jordan began to gradually convert to Christianity from the fourth until the sixth century, where churches and monasteries began to spread in this area. Even before the Muslim conquest in that period there were forty nine parishes in Jordan and Palestine, from among which were fourteen churches subordinate to the patriarchate of Jerusalem.

In the era of Umar Ibn Al-Khattab and in the year 17 Hijri, corresponding to 641AD the Jerusalem church became subject to Muslim sovereignty, and the Arabic language became the unifying factor among the Christian sects despite their doctrinal differences, given that they were persecuted under Byzantine rule²⁷.

During the Crusades the Crusaders established a Latin patriarchate in Jerusalem as an alternative to the Jerusalem patriarchate because the latter had become Arab from all aspects. But it demised as a result of the end of the Crusaders' rule, and its influence largely ended. As for the Ottoman period there was a clear differentiation between the churches, given that each church's identity was determined by virtue of a number of factors:

- 1- What is called the Ottoman system of government.
- 2- The system of capitulations in Ottoman society for opening foreign consulates.
- 3- Emergence of competition and conflict between sects over sacred places.
- 4- France taking the side of the Latin (Catholic) church and, Russia, the side of the Orthodox Church.

Subsequently, foreign missions and Church missionary groups increased their activity, and so churches, hospitals, schools and hospices were established- such being after obtaining permits from the Ottoman state, which were recorded in special registers named the Church Ottoman records, which also included the establishment of churches and the renovation of existing ones, or the establishment of schools and hospitals for other charitable purposes. After W.W.I; (i.e. 1921-1946), which is the era of the Jordanian emirate, one of the historians states: As for religious minorities in East Jordan- they are Christian- and the largest is the Orthodox sect affiliated to the Jerusalem patriarchate, and its leading men were from Greece and the lower echelons were Arabs. Followers of this sect are a small group of Syriacs (Sirian) 28.

As for the other religious communities: Roman Catholic, which was affiliated with the Catholic church, which is in turn affiliated with Antioch, and is linked to his holiness the Pope in Rome. The Latin sect affiliated to Jerusalem. The Protestant sect, which was relatively recently founded in East Jordan as a consequence of American missionary activity²⁹.

Those sects had a noticeable presence in education and health because they were closer to the colonialists. They had special schools, which were similar to governmental schools, and they were accessible to the sons and daughters of Muslims. Article 14 of the Public Law issued in 1922 stipulated the right of religious sects and ethnic minorities to establish their own schools for purposes of educating their children in their own language, provided there is an adherence to public law³⁰.

There are four churches:

First; Greek Orthodox: The latter denotes the truth or the correct path and it has a Latin etymology. This term appeared in the aftermath of the division in Christianity (into sects) and after the building of Constantinople and the establishment of the patriarchate of Constantinople, and its head became a pope who competed with the pope of Rome. The adherents of this church are easterners who follow the Greek Church, and their dogma holds that Christ has a unitary nature and a unitary will.³¹.

The conflict between the Orthodox and other Christians was palpable particularly insofar as the Latin (Catholics) and the Protestants due to the conversion of the Orthodox to these sects. The conflict also occurred between the Arabs and Greeks, the Russians and Greeks over the church, which negatively affected it, and its flock began to diminish in numbers, and some estimated their number in Jordan and Palestine at 30,000 and around 10,000 in Jordan. Many converted to Catholicism and Protestantism, but they still constituted the major sect relative to the other sects, and

their church is the most conservative, with the largest following and the richest in endowments. Moreover, the Arab Greek conflict came to the surface because the Arabs demand an Arab leadership for the church and the conflict continues particularly after the sale of some of the church properties to the Jews recently. In fact, the entity of the church is linked to the dominant governments, and change is contingent upon a change of the political situation³².

Second; Latin Christians: Western pilgrims used to come to the East without having a church. With the dominance of the Crusaders over Jerusalem they founded a Latin patriarchate under the leadership of a Western patriarch, and they made him responsible for the Orthodox and Latin churches. This was not acceptable to the eastern Christians. When the Crusaders departed in the year 1187 in the wake of the battle of Hittin, and after its liberation in the year 1291 the Latins became “custodians of the holy land”, who were considered the inheritor of the Latin patriarchate.

In the nineteenth century the Ottoman state permitted the return of the Latin Christians and the Latin patriarchy was once again established, and its patriarchate returned to the East, which led to an increase in missionary activities in Jordan and Palestine, whose center was the Jordanian city of Salt. It moved in the circle of Rmemein, Fuheis, Karak, Madaba, Husn, Anjarah and Ajlun. And within half a century the Latin Christians succeeded in reviving their influence and they established the Jerusalem patriarchate. The patriarchate was able to attract new followers because it fulfilled their spiritual, cultural and social needs, and became an Eastern Arab parish due to the predominance of the eastern element in it. They subsequently became a part of the Arab people and tribes, and in view of this patriarchate, we deem it the most efficacious institution among the church institutions in Jordan and Palestine, even though it is not the most numerous.

Third; The Anglican Episcopal Church:

This episcopate came as an extension of the Protestant movement in Germany, and it embarked on settling in the East, and hence, it established missionary institutions, schools and hospitals. This became a new and independent church entity in Palestine and later in Jordan. The Ottomans recognized it as an official millet (religious community) and a firman (edict) was issued recognizing all Protestants irrespective of sects, and so, they adhered to the Ottoman millet system. They are, in effect, an extension of the West, and particularly, Germany and Britain, which established the Anglican Episcopal Church. This church ardently tries to Christianize the Jews, and some Arabs embraced its faith; it divided at the end of the nineteenth century into:

- a) An English church of the Anglican faith
- b) A Germany church of the Lutheran faith

The Jordanian government recognized the Lutherans in the year 1959, and in the year 1976 it became known as the Anglican Arab Episcopal Church, which was considered an alternative to its predecessor.

The Anglican Church included a number of groups and societies, namely:

The evangelical brothers, the group of God, Adventists, Baptists, the Free Nazarenes Church, the Church of God and the Christian Union. However, the Anglican Arab Episcopal Church in Jerusalem refused to recognize some of them, given that they engaged in suspect activities. The Jordanian government recognized some of these churches as independent churches, and so recognized the Anglican Nazarene church in the year 1951, the Free Anglican church in the year 1955, the group of God the year 1956, the Baptist Church the year 1957, the Adventist Church in the year 1961, the Christian Union in the year 1978.

Fourth; Catholic Churches:

It includes the Maronites, who are few in number, and the Chaldenas, who belong to the Nestorian church, which united with Rome under the name of the Catholic Chaldean Church, and the Syrian church who seceded from the Orthodox Syrians in the middle of the 19th century, and the Armenians, who were called the Catholic Armenians after they united with Rome in the 18th century.

The Greek Catholic Melchites are among the largest sects in the East, and they do not have a large presence in Jerusalem. However, in the latter part of the 19th century they received support from France, which caused their church to flourish. In fact, the Catholic church is considered the most distinctive among the four churches because it is a single, sacred and apostolic church, for all the churches are one, and their focal point of authority is Rome, The Catholic doctrine has it that Christ has two natures and two wills, God and man in a single divine person.

Having spoken of the major churches I must refer to those Eastern churches which included many ethnic groups such as the Syrians, Copts, Armenians and Abyssinians, and so the names assigned overlapped- which have varied ethnic, linguistic, doctrinal and ritualistic denotations. Among these sects are Non-Chalcedonian, the Nestorians, Syrians, Armenians, Copts, Orthodox Abyssinians.

Moreover, Jordan is considered a venue for the Jehovah Witnesses, although many Christians do not consider them as co-religionists. And they are growing in numbers, and have two churches in Jordan.

As for the Mormons they have a tiny presence, and have no independent church.

Religious sects councils: According to Article 104 of the Jordanian Constitution of the year 1952, religious courts were divided into two types:

A) Religious courts for Muslims.

B) Councils for other religious sects officially recognized by the government.

The sectarian council law of the year 1938 was promulgated, which gives non-Muslim religious communities the jurisdiction to organize personal status affairs according to their own laws, and the appointment of the members of these courts shall be by virtue of the decision of the Council of Ministers, and based on the recommendation of the spiritual head of those religious sects, provided that such is co-terminus with a Royal decree.

The religious sects that are recognized until the year...:

Greek Orthodox and Roman Catholic, Armenian, Latin, the Arab Anglican Episcopal Church after the amendment of its name, the Maronite sect, the Lutheran Anglican Church, Syrians, Orthodox, Adventists.

The religious sects councils have the right to judge and look into all the cases related to their affairs. Joint courts are established in the event that those cases involve Muslims.

Historians and researchers have differed over the classification of Christian sects. Some have classified them based on language, others classified them according to ethnic belonging, and others classified them according to rituals or based on religious authority. Among the most important such classifications is that of father Dr. Hanna Kildani, who synthesizes all the foregoing elements.

As a consequence of the situation in Iraq, more than one hundred thousand Christians have sought asylum in Jordan, most of whom are Chaldeans and Assyrians, which event increased the number of Chaldean Christians. As for Sabaeans, some of them worship stars and planets, and some consider themselves Christians. Hence, Jordan has been influenced by numerous factors which have befallen the region, which include worshippers of Satan. In fact, the security forces have detained a group of youngsters from amongst the worshippers of Satan after some of their parents complained of their misconduct. It became evident that those youngsters take drugs under the pretext of religious rituals, and there continues to be some who advocate such behavior.

Also, Jordanian society has fallen under the influence of Communism and Socialism with the concomitant atheism and denial of God- as a consequence of the Israeli occupation of Palestine. However, these currents are receding due to the disintegration of the Soviet Union and the Eastern bloc.

This was a modest effort through which I tried to inform you about the reality of religious life in Jordan, and I accompanied you on a tour in a garden from which I picked for you assorted flowers.

Conclusion

From this research, we reached to the conclusion: that the Jordanian society is an ideal model was established from the outset, to be a multi-ethnic, creeds, beliefs, and religions, dominated by consistency, coordinating and agreement, homogeneous and peppered with peaceful coexistence, and that made him the focus of attention, and a visitors destination, and the reason for that, security and prosperity, in which citizens live, from the various of assets and origins.

References

- 1-The Emirate of Transjordan, Its inception and evolution in a quarter century, Sulaiman Al-Musa ,Ministry of culture, Jordan- Amman 1998, p.17.
- 2-Ibid p.29.

- 3- History of Transjordan and its tribes, Frederick Beck, Translation of Bahauddin Toukan, Al-Ahleyya for publication and distribution, Amman,1998, p.16.
- 4- The political development of Jordan, D.Essam al-Saadi, ministry of culture.1st edition,1993, p.48.
- 5-Jordan society and palistine matter, 3rd secondary class, ministry of education, 9th edition, 1982, p.285.
- 6-Syrian revolt and migration of militant muslim parties, Mohammad Ali Hafiz, middle east newspaper, issue dated 29/9/1980.
- 7-Relation between Muslim Unity and Human Cultur, Dr. Fathi Addorainy, Hadyul Islam magazine, Ministry of Awqaf, vol, 42, issue7, 1998.
- 8-Gulf Crises, Ismaeal Ash-Shatti, Al-Mujtama Magazine, issue no 965,1991.
- 9- H.K.J, DOS, review, Issue no 18, 23/5/2004.
- 10-Influence of Arab Spring on Jordan Society ,Addustur newspaper, Issue date 25/5/2011.
- 11-Studies in the Jordan society, Dr.Mohammad Khattab, Faculty of Islamic Da'wa, 2nd edition 1997, p. 12.
- 12 - Contemporary Islamic doctrines and Sects, Dr.Mohammad Khattab, Faculty of Islamic Da'wa, 1st edition 1995, p.38.
- 13- Ibid p.39.
- 14- Ibid p.108.
- 15-The Way to The Main Group, Othman Abdussalam Noah, Darul Eman for Publishing, Alexandria, 1998, p.45 and Thus taught me the Preache of the Muslim Brotherhood, Hamzah Mansour, Darul Furqan for publishing,p.p 15-20.
- 16- Islamic groups in the light of Quran and Sunnah,Saleem Al-Hilaly, 3rd ed, 1997, p.16, 25.
- 17- Water problem in Jordan, Liberation Party, 1st ed, 1999, p.15.
- 18- The way to Muslim Group, Hussin Mohammad Ali Jaber, Darul Wafa' P.P, Egypt,4th ed, 1990, p.23, 27.
- 19-Al-Ahbash (Abyssinians) in Jordan;Political Data and Arguments, Mohammad Sulaiman, Al-Asr electronic magazine, 26/6/2012.
- 20- Islamic doctrines and Sects, Dr.Mohammad Khattab, Faculty of Islamic Da'wa, 1st edition 1995, p.109.
- 21-Ibid p.88.
- 22-Esoteric Movements, Mohammad Ahmad Al-Khateeb, Aqsa library, Amman, 1st ed, 1980, p116.
- 23- Islamic groups in the light of Quran and Sunnah,Saleem Al-Hilaly, 3rd ed, 1997, p.83.
- 24-Druze Doctrine, Mohammad Ahmad Al-Khateeb, Aqsa library, Amman, 1st ed, 1978, p.63.
- 25-Qadyanism,Maher Abu Tair, Islamic Flage newspaper, Issue date 13/4/1990. Also see Bahaism and Baha'i forum in Jordan spicial edition,2001.
- 26-- History of Transjordan and its tribes, Frederick Beck, Translation of Bahauddin Toukan, Al-Ahleyya for publication and distribution, Amman,1998, p.80.
- 27-For Christian Enclave in Jordan, Tribal Lannds are Sacred, Flishman, Jiffrey, Los Anjeles, 2009, p. 201.
- 28-Ibid p.116.
- 29- Ibid p.117.
- 30- Brief in Terms of Christian Communities in Jordan; Marriage and Family in, Alfred Dayyat, Dar Al-Manar for publishing and Distreputing,1st ed, 1985, p. 5.
- 31-Religious Minoritis in Arab Countries, Congress Library, Washington.
- 32- Christianity, Crown Prince, Hassan Bin Talal, Royal Institute for Religious Studies, National House for Printing and Publishing,1st ed, 1997, p.7.
- 33-Ibid, p.30.

34- Ibid, p.93.

35- Armenian Catholic Bulletin, September issue, 2001, Aleppo.

36- Ethnic Minorities in Jordan in the 20th Century, Saint Paolo Bianco, research, Assisi, 2005, p.15.

37-Ibid, p. 37.

38- Brief in Terms of Christian Communities in Jordan; Marriage and Family, Alfred Dayyat, Dar Al-Manar for publishing and Distreputing, 1st ed, 1985, p. 180.

39- Modern Christianity in the Holy Land, Dr.Hanna Said Kildani, published by AuthorHouse, Indiana, USA, on March 1, 2010, p.21.

40-Ibid, p. 34.

This academic article was published by The International Institute for Science, Technology and Education (IISTE). The IISTE is a pioneer in the Open Access Publishing service based in the U.S. and Europe. The aim of the institute is Accelerating Global Knowledge Sharing.

More information about the publisher can be found in the IISTE's homepage:

<http://www.iiste.org>

CALL FOR PAPERS

The IISTE is currently hosting more than 30 peer-reviewed academic journals and collaborating with academic institutions around the world. There's no deadline for submission. **Prospective authors of IISTE journals can find the submission instruction on the following page:** <http://www.iiste.org/Journals/>

The IISTE editorial team promises to review and publish all the qualified submissions in a **fast** manner. All the journals articles are available online to the readers all over the world without financial, legal, or technical barriers other than those inseparable from gaining access to the internet itself. Printed version of the journals is also available upon request from readers and authors.

IISTE Knowledge Sharing Partners

EBSCO, Index Copernicus, Ulrich's Periodicals Directory, JournalTOCS, PKP Open Archives Harvester, Bielefeld Academic Search Engine, Elektronische Zeitschriftenbibliothek EZB, Open J-Gate, OCLC WorldCat, Universe Digital Library, NewJour, Google Scholar

