Islamic and Christian Co-Existence in Ajloun Governorate – Jordan

Dr. Hussein Mohamad Rababah
Associate professor in Islamic Studies
Dr. Seham Mustafa Smadi
Assistant professor in
Ajloun University college AlBalqa' Applied University

Abstract:
Coexistence among humans is a practice for living peacefully, especially among the followers of the celestial religions adopting the acceptance of others. This research investigates the nature of the relationship between Muslims and Christians in Ajloun governorate, the north of the Hashemite Kingdom of Jordan, many interviews were made with the people of the two religions, the interviews showed that coexistence between the followers of the two religions has been normal, with cooperation in all walks of life including cooperation in various social, economic, cultural and educational life activities, and exchange of visits at all events, joys and sorrows, and this applies to all regions of the Kingdom, and each side respects the other's beliefs, they live peacefully without hurting the feeling the followers of each party. They live together peacefully.

Islamic – Christian Co-Existence in Ajloun Governorate
Introduction
Secure co-existence among people is the bases for human existence, in particular for those of heavenly messages in order to preserve each identity, belief and privacy. The relation among the followers of Islamic religion and Christianity is based on respect and love since the dawn of Islam in the Arab peninsula. The pioneer Muslims have been exposed to harm, and being forced to leave their houses by the disbelievers of their folks who really attacked the Islamic calling message for God in its cradle that obliged the believers of Islam to give up their land in Mecca and move to Athubia (Habasha) which was ruled by the Christian King Al Najashi. This King refused to handle those immigrants to the disbelievers and since then this good relation continued through Islamic ages and never be violated until the era of crusade war. Then the Patriarch of Jerusalem, at the beginning of Islam message – gave the Keys of Jerusalem city to the Caliph Omar bin Al khataab. The Muslims preserved the rights, beliefs and the churches of the Christians whose message is the closest to Muslims This is clear in what Allah said in Holy Quran: "you will surely find the most intense of the people in animosity toward the believers (to be) Jews and those who associate others with Allah; and you will find the nearest of them in affection to the believers those who say, "We are Christians." That is because among them are priests and monks and because they are not arrogant. And when they heart what has been revealed to the Messenger, you see their eyes over flowing with tears because of what they have recognized of the truth. They say, "Our lord, we have believed, so register us among the witnesses. And why should we not believe in Allah and what has come to us of the truth? And we aspire that our lord will admit us (to paradise) with the righteous people." (Surah – al Ma'idah 82,83,84).

Significance of the study
Following up this issue is very important in order to show up the reality of the relation between Muslims and Christians in Ajloun Governorate. The benefit of this, is to get to know the community and its strong points, the stability of social life, encouraging the tourists to visit the area and getting the feeling of security and stability, attracting investments, contributing in the stability of the people and not to migrate towards big cities, limiting the immigration to the west and European countries and showing up the religious forgiveness between both Muslims and Christians.
Objectives of the study
The study aimed to achieve the following:
1. Getting to know the tribes and the Christian inhabitants in Ajloun Governorate.
2. Getting to know the real relation and harmony between Muslims and Christians in Ajloun Governorate.
3. Showing up the distinguished relation between Muslims and Christians according to harmony, understanding and peaceful co-existence compared to other areas inside Jordan and abroad.
4. Explaining the good effect of secure living together between Muslims and Christians on the production, life stability and feeling secure.
5. Urging the tourists inside the country and those from other countries to visit Ajloun Governorate to feel the comfort and security of the area.
6. The researchers' desire to add new information and enrich the cultural movement in Ajloun Governorate.

Problem of the study
This study tends to explain that the multi-religions in a specific area does not necessarily cause a problem or even lead to the extreme and let those people be separated because of different religions. The study is to answer the following questions:
1. Is there any harmony between Muslims and Christian in Ajloun Governorate?
2. Is there any positive effects of the normal co-existence between Muslims and Christians on the people's life in Ajloun Governorate?
3. What is the effect of the co-existence between Muslims and Christians on the social, cultural and economic life?

Methodology of the study
The researchers used two methods for collecting data in this study. These are:
1. Theoretical study through reviewing the resources and references that talk about the reality of the relation between Muslims and Christians in Jordan in general and in Ajloun Governorate in particular.
2. Field study through having personal interviews, mentioning specific attitudes and about the real relation between Muslims and Christians in Ajloun Governorate. The study has been divided in the following areas:
   1. Introduction
   2. The relation between Islam and Christianity.
   4. Islamic and Christian co-existence in Ajloun Governorate.
   5. Conclusion that includes the findings and the recommendations.

The Relation between Islam and Christianity
The Christians are those who follow the Jesus criş and protected by the prophet Mohammad (PUH) and the pioneer Muslims. When they migrated to Athiopia (Habasha) escaping from the cruelty and tyranny of Ouraish, they were really protected by al Najashi the King of Habasha and stayed there in his country peacefully for seven years. When this king passed away, the Prophet (PUH) made a prayer in Madina for the soul of al Najashi according to Islam religion. Christians are the closest to Muslims and Holy Quran attributed that to their continuous worship and never to be arrogant God in Holy Quran said: "You will surely find the most intense of the people in animosity toward the believers (to be) Jews and those who associate others with Allah; and you will find the nearest of them in affection to the believers those who say, we are Christians." (Surah- al Ma'idah 82).
Islam never ban to have Christians friends and demands good treatment to them according to Holy Quran.
Holy Quran guarantees the religious freedom for Christians and puts forward a special system for Jews and Christians as well. In addition, they are called by (AhlAlkitab) and this title "the holy book owner" is specified to the Christians who are also characterized by mercy and they are superior to the disbelievers. Holy Quran urged Muslims to help them, eating with them, marrying from them; in other words, having very normal full social relations with them. As for the religious side, the Holy
Quran demands peaceful discussion with them according to the fact that both Muslims and Christians have one God and Christians are called Nasara or Ansar Allah (God Advocators). As a whole, Holy Quran rejects assaulting them and calls them always for peace.

The solidity of relation between Muslims and Christians, in particular, is due to the time of Prophet Muhammad (PUH) whose one of this wives was Christian, Maria al Qubityah. Moreover, the first place that contained the pioneer Muslims when they immigrated from Mecca firstly, escaping from the disbelievers of Mecca, was to the Christian Kingdom (Al Habasha) Athiopian nowadays. There was a very strong relation between Muslims and Christians and the distance between them took place at the time of Abbasi state getting down, by the crusadalwars followed by the cruelty of Mamaleek in dealing with non-Muslims. In the modern ages, the super Christian countries occupied several Islamic countries which led to a kind of being apart. But later, some movements began calling for getting back their warm relations in the second half of the twentieth century. The second Vatican Assembly initiation is considered an important movement of those.

The church has in its consideration the Muslims as they share worshiping the same only God, in return the Muslims believe in the Prophecy of the Prophet Issa (Jesus Christ) (PUH) but never consider this Prophet as God and they also respect and consider the virgin Mary, the mother of Jesus Christ. Further more, Muslims ask God to help all to leave this life while being believers and spend this life in worshiping the only God by prayers, fasting, charitable works, etc. Even though there were some kinds of disputes between Muslims and Christians through ages, the second Vatican Assembly urged all people to leave past behind and have exchangeable understanding to reinforce social justice, ethical values and peace and freedom together for the sake of all.

The Second Area

The Nature of Relation between Muslims and Christians at the beginning of Islam.

The Muslims Caliphs after the Prophet (PUH) used to care about other religions while applying their rules. In the areas which was ruled by Muslims, the citizens of these places and the coming new inhabitant Muslims were able to have safe and peaceful co-existance. The first Caliph Abu Baker AlSedeeq directed his followers to have forgiveness as a principle in their treatment with the inhabitants of the new areas in which they entered and settled down recently.

Some Christian researchers kept those documents that imply the Muslims good treatment to the Christians at the time of Abu Baker the first Muslim Caliph after the Prophet (Puh). Newman mentioned in his book "the early Muslim and Christian dialogue" about a number of documents from the first Islamic centuries (632-900 D.C)(trans lated and commented by P.A Hatfield, the holly book research Institute of multi specializations, (1933:70) in which Newman stated the dialogue that took place between Abu Baker and leaders of his armies and Newman presented the English translation of such dialogue. In Syria and Jerusalem Omar Bin Alkhattab the second Muslim Caliph met the Bishop Jubraeel, which was mentioned by Neman, other religions have lived under the Islamic rulership and the dialogue between Muslims and Christians was deep in Egypt in which lots of Christians were sharing the place with Muslims. Trethon talked into details about such relations between them in his book (the Caliphs and their non-Muslims people) which was a critical study for Omar's decree (London: Oxford university Publications, 1930:5).

One of the first examples of the religions dialogue between Islam and Christianity was what happened between Omar bin AlAas and the second patriarch Joke which showed the relation between them which was based on forgiveness and some of the texts was firstly translated into French by F: Nau in 1915, Journal Asiatiqte: 225-279).

According to what has been mentioned earlier, the relation between Muslims and Christians was really distinguished when the Muslims were obliged to run away to AlNajashi Kingdom, the Christian leader to protect from the cruelty of their own people Quraish in Mecca and oppression (615 Hijri). It was mentioned later in (615 D.C, 9 Hijri) that the Christian king Al Nayashi sent his son with a message to Prophet Mohammad (PuH) telling Him that he embraced Islam. The Prophet at that time received warmly the Naja's his son. The Prophet (put) also prayed for the soul of Najashi, what is called the dead absent prayer) as narrated by Malek in Al-Mawte'a (Hadeeth no. 1292).
The Third Area

Islamic and Christianity Co existence in Jordan.

Jordanian Christians are considered the most ancient Christian communities in the world who settled down in Jordan early in the first century. The number of them is between 174,000-390,000 nearly 6% of the whole inhabitants in Jordan compared to 20% at the beginning of the twentieth century. This decrease of their number is due to the low of Christian birth rate compared to the number of Muslims because of high number of immigrants according to their high qualifications academically economically more than Muslims. In the Jordanian Parliament, there is 1% of the seats for Christians who have effective role in the community, having many institutions and schools. Since the establishment of the Jordanian Imarah in 1920, many Christian figures showed up in military, economy, culture and socially, as well. Jordan is the only Arab country that has been visited by three Catholic Pops: the sixth Polus, the second Peter Polus, and the sixteenth Benedict. In addition, there are no regulations for establishing churches or church institutions in Jordan and those Christians are considered as successful minority. According to Financial Times journal, the Christians own and run third of the Jordanian economy.

The History of Jordanian Christians

They are the most Christians communities in the whole world and the majority of them are Orthodox followed the Orthodox Patriarch in Jerusalem which was established during the life of the Crisis. Most of Jordanian Christians are originated from Ghasasinah and the ancient Arab tribes as (Lakham) in 630 D.C. Those Christians fought the Byzantine army and backed up the Islamic battles for spreading out Islam in particular, Alozaizat tribe in Mu'tah battle in Kerak city in the south of Jordan between 1916–1918 at the time of the Arab Greater Rebellion. In addition, they also fought the Turkish army side by side with the Arab Muslims. The Christians also helped in building up Jordan and had leader roles in education, health, trade, tourism, agriculture, science, culture and many other domains.

Christian communities

The Roman Orthodox is the Christian community following latin Church Patriarch whose center is in Jerusalem Patriarch, Roman Church Catholic, Orthodox Arman Church, Maroon Church, Angelic and Ashurian churches. The majority of those who follow such churches, are Jordanian Christian inhabitants. There is also an availability for the lutherian church, Quptian Orthodox church, the Sebitian, the fifty church, Jesus church for the Saints’ Last days and Meshekhian churches which form the minority among the followers of the Christian inhabitants in Jordan.

Christians in the Jordanian Community

The Christians mingle successfully and deeply in the Jordanian community and enjoy a high level of freedom. They form a big and important presence of the elite in politics and economy in Jordan. Most Christians are from the higher and middle class and enjoy high economic and social chance in the Hasymite Kingdom compared to those in the middle east countries.

The Christians in Jordan settle down mostly in the north and south of Jordan, in particular, in Madaba, Ajloun, Fuhais, Mahes and Kerak and they are represented in the parliament in nine seats out of (110 seats). They are also represented in the government and other different official institutions of the country. There are also some of them who became ministers, ambassadors and in high military ranks. They are permitted. On Sunday morning for two hours in the morning each week to attend their prayers in the church whether in the public sector or the private one. The Christians established very good relations with the Royal family, the government and with the different Jordanian officials and they have their own special church courts for their personal status. The Jordanian government has contributed in enhancing the pilgrimage site in Jordan river where the Baptism site of Jesus Crisis.

Christian Institutions in Jordan

1-Schools
   1. Rose Nuns School
   2. Girls local School
   3. Boys Bishop school
   4. Shinlar school
5. Baptist school in Amman and in Ajloun
6. De Lasal college
7. Tarasanta college
8. Al Nasera college

2- Hospitals
1. Angelic hospital in Sult
2. Italian hospital in Amman and Kerak
3. Al Rahbat (Nuns) hospital Irbid

3- Holy Book Sites
1. Ania House where Baptist Peter was calling for God.
2. Nepo Mountain where Moses looked to Kenan Land which is in western Amman – Madaba.
3. Small Alkhore in the north of Jordan
4. Bani Amoon castle that overlooking Amman a mountain looks over downtown.

4- Christian Historic places
1. Famous Madaba Mosaic Church
2. Ajloun Castle that was showed up during crusadal work.

The Nature of Islamic – Christianity Co-existence in Jordan

Jordan is a multi-religion country which has become the most warmly accepted Moto in recent time and all people enjoy talking about such multi – religion in one country which is a sign for being open to others , forgiveness, and modernization. Which all characterized Jordan.

There is no doubt that co-existence in Jordan between Muslims and Christians goes to many years ago before the establishment of Al-Emara in the east of Jordan, because Christianity has an ancient and brilliant history. The Arab Christian tribes were at the time of Nabateans who established the rosy Petra in the south of Jordan; in addition, the Christians had a remarkable role in the era of Ayoubian and Mamluki. The Jordanian Christians are considered the most ancient Christian communities in the world and most of them are Orthodox following the Orthodox church in Jerusalem.

The Jordanian community is open to Christianity and never accept extremism and they are confident that such multi-religion is considered a power for the Jordanian community which has become as a model for Muslim – Christian Co- existence. Christianity has been born in the land near Jordan and those Muslims and Christians in the south of Jordan, Whose or origin goes back to the Arab penninsula immigrated from it to Damascus in sequencing waves of migration. The Arab Christian tribes in the south of Jordan go back in their origin to Yemeni tribes, in particular, the tribes of (Sleikh) and (Tanoukh) and Al Ghasasneh, as well. They are all related to the tribes of (al Azid) that immigrated from Yemen. Al Ghasasnehembraised Christianity and their kings participated in the Caliphage of the church about the reality of the Crise (PUH).

In the Prophecy biography, Prophet Mohamad (PUH) was messaging the King Ghassan, Sharhabeel bin Amr al Ghassani. The Arab Ghasasneh were in harmony with their Arab origin; therefore, they backed up the Arab Muslim armies when they came from Arab penninsula for opening Damascus and liberating it from Roman occupation that lasted for seven centuries. The Mutran (the Christian leader Priest) gifted the Prophet (Puh) a white horse which was really accepted and liked by the Prophet (Puh) who Himself gifted the Christian leader at that time Peter Bardah. There was a meeting with the Christian tribes in the south of Jordan resulting with the agreement of (Atfah) for opening such cities for the Islamic opening armies. The Mustran of Aqaba with a delegation of the Christians in the south of Jordan visited the Prophet (PUH) while being in Tabouk (a city in the north of Saudi Arabia nowadays). As it is seen, the Christians in Jordan are not new settlers in the area; but they are from the original inhabitants having great contribution in the civilization before Islam, during it and after it; they participated in building and enriching the country. Therefore, the Muslim-Christian Co-existence in Jordan has become a model that could be imitated by the whole world which is based on love, and religions forgiveness which is attributed to the ruling Hashymite family and then to the nature of Jordanian people who are modest and respect each other’s. So, the Christians in Jordan have their own rights and also their national duties; there is no distinction between them and between other members.
of the whole Jordanian family in giving, serving the country, and participating in all fields of live politically, economically and socially. Muslims usually share their brothers the Christians in their different occasions happy or sad ones as one family in one country. The Jordanian Christianity is the distinguished mosaic of the middle east. It is coming from the cities, villages and the Bedouin of Kerak, Ajloun, Madaba, Mefraq, Sult and from the cities and the countryside of Palestine, Lebanon, and Syria. This variation reflects the other face of the strength of the country when people from different religions an even races mingle together in one national identification. Jordan is considered one of the most Arab countries that is characterized by the participation of Muslim – Christian Co-existence. This small country in its distance, it is big and great in its ambition and expectation having a wide distance of variable thoughts based on participated structural dialogue, being far away from extreme in dealing with others and in expressing each his/her own opinion. This good atmosphere has been founded since a very long time until such co-existence has become National Jordanian texture done by all Jordanians to make Jordan as a strong front in the face of any terrorists. In fact, the Hashymite Leaders have a great role in accomplishing this harmony since the establishment of the Jordanian Kingdom. In addition, many institutions and special Jordanian centers contributed widely in Muslim – Christian dialogue and in participated co-existence through showing up the sharing values among the heavenly messages and in its perspective in worshiping Allah, the creator of all mankind and creatures on earth. For this, the Jordanian center for the research of religions co-existence has been established to have a good clear role in spreading out the thought of forgiveness between the followers of Islam and Christianity in Jordan under the patronage and caring of his Majesty King Abdullah || and his Royal Highness Prince Ghazi bin Mohammad all the activates that this center has adopted.

The Christians' rights in Jordan are exactly as the Muslims inspite of their small number in the Kingdom compared to the whole number of the inhabitants in the country. There is always a need for a real Muslim – Christian dialogue that is based on forgiveness and peace and no place for extreme. Each citizen has his/her own way in worshiping Allah.

There was a debate in Al Hussein cultural center entitled "Muslim – Christian participated Co-Existence in the Light of the Prophet's (PUH) Guide ". The minister of Islamic Waqf and Affairs Dr. AdalesalaamAbaddi talked about the regulations that control the Islamic concessions and the Muslims' relations with others that is based on fixed elements for exchangeable respect and participated co-existence. He also talked about the comprehensive perspective in dealing with the other in different issues within a vision of good for the sake of all in this country. The leader of Catholic center Father Rifat Bader stated that the debate discussed the most important document published by the church from Vatican that is related to the Christians in the Arab east indicating that such document is a message for the Christian citizens of the area to be one hand with other religion citizens and never to insult such religions. The director of Royal institute Dr. KamelabuJaber said that Christianity has warmly received Islam since its appearance and defended it as the Arab Muslim shared with love the Arab Christians in the country as main elements of the Arab Islamic civilization. The director of Al Hussein Cultural Center AbdelhadiRaji al Majjali also talked about Christianity as a natural state carrying the values of loving, peace and self – denial.

One of the examples of Muslim – Christian Co-existence in Jordan is what Al Zaytoonah club has done in organizing a caravan of Muslim – Christian Co-existence to Aqaba and the Club director MazenHabashneh presented about the establishment of the club in Kerak by making the governorate of Kerak as a model for the motto of peaceful Co-existence between Muslims and Christians.

The poet Naef al Nwysheh talked also about the message of such caravan of forgiveness explaining that Jordan has been always the country of forgiveness and the Jordanian constitution implies that all Jordanians are equal in rights and duties and also equal before law regardless, their color, race, religions. As a result, the message in this country is based on the root of the constitution and the wisdom of the Hasiymite leaders and the satisfaction of Jordanians of the importance of forgiveness.
The Fourth Area

Muslim – Christian Co-Existence in Ajloun Governorate

Christian tribes in Ajloun

Many Christian tribes live in Ajloun Governorate in the city center and in different villages with Muslim tribes side by side in the governorate. They practice their life normally whether in worshiping or in their economic social, cultural, etc. activities, in addition, to common activities and work with the Muslims, socially culturally and economically, as well. They are available in different areas in the government as follows:

1. The Zeidan tribe: They settle down in Anjara and they are from Al Ghasasneh.
2. The Samour: Their origin is from Rachia in Syria. Their houses are in Anjara, Ajloun mountain villages, Kufranjeh, AhHashimiyah and AlWahdah.
3. The Jerees: They are in Anjara and from AlGhasasneh.
4. The Oweis: The Outaishat are from GhassanAlAdnani who left WadiMousa in the south of Jordan to settle down in Ajloun mountain area. They have relatives in Kerak the AlAkasha and Hijazeen.
5. The Rabadi: They are from the Arab AlGhasasneh living in Ajloun area. Some families originated from AlRabadi. The Essa whose relatives are in AlRemeimeen near sult, the Ajlouni also who are in RamAllah in Palestine. The name of this tribe the Rabadi, it is said that they might take it from AlRabad Castle as they lived around it when they moved to Ajloun. Another saying that their name was taken from AlRabatcountry in Morocco who claimed that it's their original country leaving it to come to Jordan.
6. The Mazahreh: They are in Anjara and related to AlGhasasneh. They claim that they took their name from their grandfather Mezher who took his name from a temple for a monk man called Zaher. His temple is still wellknown so far in Anjara town. It is said that this tribe, the Mazahreh has relatives in AlSareehnear Irbid in the north of Jordan called AlMarjiyah, in addition to having other relatives in Houran, Damascus and in Lebanon, as well.

Christian tribes and their Places

Lots of Christian tribes and communities in Ajloun Governorate are available as follows:

1. The Christians in Anjara town like the Zeidan, the Mukatash, the Mazahrehand the Zawaideh.
2. The Christians in Ajloun city, such as the Rabadi, the oweis, the Haddad, the samardali, the Jeweinat and the Essouh.
3. The Christians in AlWahadneh town such as, the Haddad and the Bader.
4. The Christians in AlHasimyah town like the Haddad.
5. The Christians in Orjan town such as the Haddad and the Sahawneh.

Models of Muslim – Christian Co-Existence in Ajloun Governorate

Christians live side by side with Muslims and participate all sides of life economically socially, culturally and politically. There is a huge trade exchangeable work: selling, buying, exchanging goods and agricultural, animal and industrial products between them. They also visit each other in social occasion as in death, marriage graduation from high schools or universities. In addition, there is a kind of cultural and learning mingling between them: the children of Muslims go to Christian schools, nurseries and kindergarten. They also share each other in debates, lectures and all cultural activities that both have. According to politics, there is a deep interaction between them in particular, in the Parliament and Municipality elections where each of them vote for each other because in Ajloun city they have been neighbors for a long time, even their farms are beside each other. They share each other's meals, making the food and also in preparing different kinds of food from goat milk, such as, cheese, yoghurt, etc.

There is a real example in AlWahadneh village in which the Muslims voted for Dr. Rida Haddad who won the Christian seat in the Parliament for many years by mostly the help of the Muslims there because the votes of Christians are not enough to give the mentioned deputy a chance to be in the Parliament for many sequenced courses. In addition, what also happened in Anjara city in which the Christian Wade'aZwaideh succeeded in the Parliament election by the votes of Muslims from different tribes. Moreover, in Organ village the Christian Jamal Haddad also was backed up by the votes of
Muslims to reach the Parliament in spite of the low percent 1% of Christian votes in the area, In return, all those deputies used to help the Muslims and Christians as well in all their demands and needs.

The researchers paid many visits and made a number of interviews with different Christian figures in different areas in Ajloun Governorate in addition, to different talks with Muslim figures about the nature of the relation between Christians and Muslims in Ajloun Governorate. The interviews are as follows:

1- An interview with Mr. Ibraheem Farhan Haddad Abu Auni in Orjan village AlDeir Avenue and his wife Mrs. Seham Butrus Haddad Um Auni. This visit was on Friday 13 September 2013 at Six o'clock in the evening. Mr. Ibraheem Haddad mentioned many different situations about the reality of Muslim Christian Co-existence in Orjan. These are as follows:

- In condolence, the whole church is full of all tribes in Orjan. In a wedding party for a Christian whose bride is from the outside of Orjan, the leaders of the tribes in the village receive the bride in one of their houses and on the following day she goes to her groom's as a way of generosity and of loving each other.
- Mrs. Seham Butrus Haddad also mentioned that women in the past Muslims or Christians used to collect pieces of wood to use it for heating in winter and for cooking, as well.
- She also mentioned some situation that shows harmony and loving between Muslims and Christians is that once she was with her sister in Amman the capital of Jordan, and took the bus to come back to Orjan, there was no space for them in the bus; so a young Muslim man from Orjan who was with his wife in the bus, he left his place and his wife to give us their seats and he said could manage themselves.
- They also mentioned that her father Butrus Haddad, the Priest was asked by one of AlSawalmeh tribe from Orjan to convince his brother to marry his daughter to his son. Her father went to the girl's family and convinced them to accomplish that marriage proposal and the result was successful. This shows the cooperation and backing up between both Muslims and Christians.
- The people of Orjan village from different tribes used to visitus in the feasts and we used to offer them sweets, lunch or sometimes the dinner, Mrs. Seham added.
- In addition Um Auni assured that she could enter any house in Orjan and ask for food or drink without being embarrassed or hesitated because they all are as one Family.
- The Muslims women whose children died early, used to come to the church to Baptizied them in order to live as a kind of being blessed from the Christian holy place.
- Another signs of good connection and loving between them is that when the Muslims young men go to the city to look for a work, they spend some nights in the house of the Christians who are originally village from Orjan.
- Muslims and Christians are used to visiting each others for congratulating or for condoling.
- Um Auni mentioned that the women of Orjan in the past used to keep all their precious things: Jewelleries, money or expensive things at her mother's house whenever going outside the village to plant their fields or care about their animals in the summer days, They trust each other as members of one family.
- Um Auni also mentioned that in 1985, some people of Orjan village used to bring their children to her in order to teach them and she received most of their children in a nursery run by her. The families there were very pleased of her help in teaching their children.
- An interview with Mr. Fawzi Surour Oteiwi Haddad from Orjan village who was asked about the Muslims – Christians Co-existence. He mentioned the following:
- The relation between Muslims and Christians is based on brotherhood and love which is originated from the ancestors to generations.
- He added that his sons have studied Islam religion at schools which gives them an idea about the others religion and they found that there is a great harmony between Christianity and Islam. He stated that this whole universe has only one God and other philosophical opinions or thoughts are wrong. Sharing each others in good time and worse time in Orjan and also visiting each other's in feasts and in case of sickness between Muslims and Christians they
show how much they are related to each other. In addition, the Christian themselves feel that they are really an effective part of the community not a minority. Moreover, the Christian citizens in Orjan are in congruent with Muslim citizens and together elect the mayor for their area. Mr. Fawzi Haddad assured that all parents in Orjan should raise their children and plant in their minds to accept the other.

- An interview with Mr. Ibrahim Freih Haddad Abu Walid and his brother Mr. Yousef Freih Haddad Abu Al Munther who are citizens of the town Al Hashymiah in Ajloun Governorate which they were asked about the real relation between Christians and Muslims in the town. Mr. Ibrahim remembered some events between them. For example, when one of Al Gharaibeh the deceased Ameen Ahmad Hasan Gharaibeh died, he himself invited all the deceased’s relatives to have meal in Ramadan the fasting month, it was Al Suhour meal before dawn and then they prayed the dawn prayer at his house.

- Another event, when Mr. Ibrahim was young, his father and his brothers slept on the roof of Mr. Abdallah Mousa Al Gharaibeh’s house. In addition, in the feasts of Christians and Muslims since 1945 and till now, they have been visiting each other and sharing meals with each other, as well. He added that he was born in 1930 and in all his life no dispute has ever happened between them; they all respect each other males or females, Mr. Ibrahim also assured that they used to share in planting their lands together as they are neighbors in their fields, as well. His father and Al Mukhtar Ahmad Hasan Al Gharaibeh used to exchange their clothes as having no lots of clothes.

- One example of warm feelings and relations between them, the deceased Elias Atta Haddad was chosen to be the Mukhtar in Al Hashymiah. He explained that the presence of Christians in the town in 1947 was for more than four hundred years.

- The lawyer Mr. Walied Ibrahim Haddad got married in Ramadan and he made a big meal for Iftar in Ramadan for Muslims which shows the strong social ties between Christians and Muslims. In addition, he stated that some Christians used to fast in Ramadan as Muslims.

- Another interview with Mr. Samaan Tawfeeq Rabadi from the town of Ajloun, who mentioned the good relation between Christians and Muslims who used to visit each others in their feasts, in addition to the occasions of death they visit and condole each other. He pointed out that Christians in Ajloun abdicated the position of the mayor of Ajloun for sixteen years in order to keep the good relationships with Muslims and in 2013, both christiaens and Muslims boycotted the city Mayor in Ajloun together. Moreover, they used to share planting their lands and the Muslims in Ajloun used to Baptized their babies in the church. As his work as an educational supervisor, he used to refuse drinks or food during his rounds in Ramadan respecting the fasting of Muslims.

- Based on what has been mentioned, it is clear enough that Co-existance between Christians and Muslims was peaceful: each practices their religion freely and respects each other. They deal with each other as friends and some mothers from both sides used to feed the children from their beasts.

- An interview with Sheikh Ibrahim Zughoul Abu Al Nour from Anjara town who assured the good relations with the Christians since long years who used to visit each other and share their joy and sorrow. He stated that in the Parliament election the Muslims in Anjara voted for the Christian wadee' Zawaideh who really served all citizens in particular, the Muslims. They used to exchange their goods in trade and there was a Muslim judge who was accepted from all citizens in solving their problems. In all meetings especially for the elections, all Christian and Muslim persons are invited to share and supervise the internal election.

- Another interview with Sheikh Kamel Sulaiman Al Smadi from Ajloun city who was asked about the relation between Christians and Muslims as having long year – experience in social work in Ajloun. He pointed out that there is a great harmony, understanding and cooperation between Christians and Muslims in Ajloun city in different domains. For example, they visit each other in their feasts and share each other in joy and sorrow occasions.
The people in Ajloun Christians and Muslims are neighbors in houses and in Lands, as well. They plant and harvest their lands together and also care about their goats and cows together, as well. They never have any kind of dispute, meeting and dealing each other as friends. They cooperate and back up each other in solving problems or incidental events in joy and sorrow. All citizens in Ajloun. Christians and Muslims are having good ties, sharing the public and private jobs without having any kind of disturbing.

Conclusion
The study came up with the following findings and recommendations:

A: Findings
- 1. The good relation between Christians and Muslims is very old since the beginning of Islam in which an open call for caring about other religions and having good relations with them.
- 2. Christians in Jordan are important and considered as basic components of the Jordanian community who are effective in all life sectors and fields and in the state institutions, as well.
- 3. The relation between them in Jordan is based on respect and having the same rights and duties.
- 4. The relation between Christians and Muslims in Ajloun governorate is good, strong and they are in harmony with no problems or any kind of disputes.
- 5. The Christian tribes are delivered in different towns and villages of Ajloun governorate.
- 6. There is a good participation between Christian and Muslim tribes in all economic, social, cultural and political fields.

B: Recommendations
- 1. Having debates and cultures explaining the depth of the relation between Christians and Muslims in Ajloun governorate.
- 2. Conducting deep and specialized research papers about the real relation between Christians and Muslims in Ajloun, Governorate and in Jordan to clarify the effect of the on the stability and security of life in Jordan.
- 3. Having meetings between Islamic and Christian figures in Ajloun governorate to show up the stable and peaceful co-existence between them.
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- 1. Surat Al Ma’eda 82-82,84
- 2. Surat Al Baqara 6,62,221,190,208
- 3. Surat Al Emran 114,25
- 4. Surat Al Haded 27
- 5. Surat Al Tawbah 6
- 6. Surat Al Ankabut 46
- 7. Surat Al Mumtahnah 8
- 8. Surat Al Saf 14

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