

Jordan throughout Civilizations

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ABSTRACT

This study explores the historical evolution of Jordan throughout various civilizations, highlighting its role as cultural crossroads and strategic hub in the ancient and modern worlds. From prehistoric settlements to the rise of Canaanite, Nabataean, Roman, Byzantine, and Christian then Islamic civilizations, Jordan has continuously contributed to the shaping of regional identity and heritage. The research utilizes a historical-analytical methodology to trace the development of political, social, and cultural structures on Jordanian soil, emphasizing the continuity and transformation of governance, religious tolerance, and civilizational interaction. The study also sheds light on Jordan's transition into a modern state under Hashemite leadership, grounded in the principles of the Great Arab Revolt. It underscores the Kingdom's current role in promoting peace, dialogue, and moderate governance in the Middle East. Additionally, the research reflects on the significance of Jordan's Vision 2025 as a blueprint for national development, citizen empowerment, and sustainable progress. Ultimately, Jordan emerges as a model of continuity between past and present, leveraging its historical legacy to construct a forward-looking national identity rooted in stability, openness, and civilizational depth.

KEYWORDS

Jordanian history; civilizational continuity; hashemite leadership; historical transformation.

INTRODUCTION

Since ancient times, Jordan has been continuously inhabited by multiple civilizations, and the Semitic migrations settled in it, which established prosperous cultural gatherings in its north, south, east, and west, known for its diverse climate and its strategic location that connects the continents of the ancient world. It was a channel for trade and human traffic between various parts of the world (AbdelKhaleq & Alhaj, 2007).

Jordan witnessed the settlement of great civilizations and kingdoms that shaped its strength in the history of those eras, most notably the Moabite kingdom in southern Jordan led by King Joshua, and the Arab Nabataean kingdom, which extended its rule over the region, spreading from Bosra al-Sham to Mada'in Saleh. Besides the formation of northern Jordan, the main pillar of the alliance of the Ten Greek Cities was. The Jordanian cities, with their relics and sites, remain the best evidence of their depths through history, and that they were the homeland of the fathers of mankind (Al-Jallad & al-Manaser, 2015).

The capital, Amman, was built on several plateaus and highlands, and it came as a historical extension of Rabat Ammon and the city of brotherly love (Philadelphia), where its geographical location gave it a unique peculiarity to be the mediator between the desert and the Jordan Valley.

The word "Jordan" consists of "Jor" and "Dan", which are the two northern tributaries

of the Jordan River, and over time, it became "Ordan" and "Jordan". The Arabs called this region "Jordan", and the word "Jordan" means intensity and dominance. It was said that "Jordan" is one of the grandchildren of Noah. As for the Greek name of Jordan, it is "Jordanem", and "Jordan", which means: the slope or the abyss. When King Abdullah bin Al Hussein established the Jordanian Emirate, he called the country the "Emirate of the Arab East." Then the emirate became independent under the name "Emirate of Transjordan," and after that, it became known as the "Hashemite Kingdom of Jordan" because the system of government at that time was monarchical. And the Hashemites were related to Bani Hashem.

LITERATURE REVIEW

Facts about Jordan (Modern Jordan)

The area of the Hashemite Kingdom of Jordan is 89,287 square kilometers (34,474 square miles). The main features of the surface of the land of the Hashemite Kingdom of Jordan are characterized by their longitudinal extension from north to south, as the Jordan Valley region extends in the western part towards north-south, followed by the mountain chain in the east towards the same extension, and then east of the Jordan Badia (Aloufi & Eid, 2016).

Jordan's climate is a mixture of the Mediterranean climate (in the mountainous highlands, where it has mild summers and cold winters), a semi-tropical climate (in the Jordan Valley, where it has hot summers and warm winters), and a desert climate (in the Jordanian Badia, where it has hot summers and cold winters). The average monthly temperature in January in Amman, Irbid, and Aqaba is 7, 8, and 16 degrees Celsius, respectively, rising to 25, 25, and 31 degrees Celsius in July, respectively. As for the hottest month of the year, it is August, when it reaches the monthly average temperature for the previous cities is 25, 25, and 36 degrees Celsius, respectively. The average rainfall is more than 290 mm in Amman and Irbid, while it drops to 35 mm in Aqaba.

The official flag of the Hashemite Kingdom of Jordan was announced on April 16, 1928. It is derived from the flag of the Great Arab Revolt, announced by the Sharif of Mecca, Hussein bin Ali, against the Ottoman Empire in 1916. It consists of four colors, namely:

- The black flag of the Abbasid state.
- The white flag of the Umayyad state.
- The green banner of Al al-Bayt.
- The red Banner of the Great Arab Revolt.

The ancient civilizations that originated in Jordan

Jordan is a country rooted in history. Several different civilizations, kingdoms, and entities have passed through it, and its arenas have been the scene of continuous positive human civilization interaction, starting from the earliest dawn of written history to the modern state, which represents a model and symbol of civilization, freedom, independence, and humanity.

Jordan in scriptures

Jordan in Hebrew means "to flow down" or "descend." Jordan is known as a biblical name and a perfect baby name option for religious people. In the Bible, John the Baptist baptized Jesus Christ in the Jordan River.

Yarden, "the descender;" Arab. Nahr-esh-Sheriah, "the watering-place," the chief river of Palestine. It reflects how rapid it "descends" to the Dead Sea.

The words of Scripture cited that from the (Sea of Galilee, at the level of 682 feet below the Mediterranean), the river flows through a long, low plain called "the region of Jordan", and by the modern Arabs the Ghor, or "sunken plain." This section is properly the Jordan of Scripture. (Matthes 3:5).

The first historical notice of Jordan is in reference to the separation of Abraham and Lot. "Lot beheld the plain of Jordan as the garden of the Lord." Jacob crossed and recrossed "this Jordan" (Genesis 13:10).

Jordan is mentioned in the Old Testament one hundred and eighty times, and in the New Testament fifteen times. The main events mentioned in gospel history were John the Baptist's ministry, and Jesus Christ also "was baptized of John in Jordan" (Mark 1:9).

There was (in Christ's time) a splendid bridge across the river of Jordan. It's frequently mentioned as a boundary "over Jordan," "this," and "the other side," or "beyond Jordan," were other expressions used, such as "across the water," and "the other side of the Channel." It was mentioned as the eastern boundary of the land of Canaan (Numbers 34:12)

In scriptures, crossing the Jordan River has a spiritual significance. It is known that the Jordan River refers to freedom that comes after a long season of adversity and waiting. So, crossing the Jordan River is a turning point on the way to freedom. The waters of Jordan represent freedom from oppression and deliverance. (Merrill, 1881).

The civilizations of Jordan

The Canaanites are the Semitic peoples who migrated from the Arabian Peninsula to settle on the coasts of the Levant, specifically in southern Syria, Palestine, the coast of the Mediterranean, and western Jordan, where they extended their influence and control over those areas. They established many cities that testify to their ancient civilization. A Semitic language like the language of the Amorites, and the manufacture of clay statues, gold, ornaments, pottery, and pots made of gold, silver, and copper flourished in their time. The Canaanite civilization extends to approximately 3000 BC (Lemche, 1991).

Many resources also indicate that the Edomites settled southwest of Jordan at the border with Palestine in the thirteenth century BC. This civilization flourished because of its strategic location on the trade route, that is, between the Arabian Peninsula and the Mediterranean, and it is worth noting that they were famous for the copper industry (Beherec, 2011).

The Moabites civilization is one of the Semitic tribes that inhabited Jordan, where the borders of their kingdom were from Wadi Hasa to Wadi Mujib, and they took Theban as their capital, and they had many achievements in building forts, temples, palaces, and agricultural villages, as it is mentioned that they were on a large degree of urbanization. Um Al-Amad, Khirbet Al-Madina, Ma'in, Madaba, Khirbet Al-Najjar, and Arar are among the most important discovered Moabite Jordanian cities, and one of the most famous kings of the Moabite civilization was King Mesha, who wrote all his actions on a huge stone known as the Mesha's Obelisk. King Mesha was a king of Moab in the 9th century BCE, known most famously for having the Mesha Stele inscribed and erected at Dibon. In this inscription, he calls himself "Mesha, son of Kemosh, the king of Moab, the Dibonite, which meant salvation in the Bible (Glueck, 1934).

On the other hand, the Ammonite civilization is one of the Semitic peoples who inhabited the area to the northeast of the Moab region and took Rabat Ammon (Amman) as their capital. They built a welfare state, where they built many defensive towers and cities, and the location of the Prince, Tel Al-Siran, Al-Amiri, and Iraq Jalloul is one of the most important Ammonite sites (Landes, 1961).

The Nabataean civilization is also one of the Arab tribes with nomadic origins from the Arabian Peninsula. Their kingdom extended from Syria to the Arabian Peninsula and from

western Iraq to the Sinai desert. They took Petra in Jordan as their capital. The arts were represented in architecture and carving houses in the Rocky Mountains, decorated with inscriptions and decorations, and building amphitheatres inside the city and monasteries for worship. Among the most famous of their monuments, which are still up to the present time, is the ancient city of Petra and its landmarks that indicate the civilization of the Nabataeans (Farajat, 2008).

Later, the history of the Roman *Civilization* in Jordan spanned over four centuries, and the heritage of the Romans in Jordan has been an integral part of the country's history since 63 BC and the conquest of Emperor Pompey, and although many Roman ruins have vanished, there are still many wonderful sites that remind of the time of the Romans. The Romans in Jordan, and perhaps the largest and best-preserved site of these monuments, is the ancient Roman city of Jerash, which was one of the greatest provincial cities in the Roman Empire and has been described as the best-preserved site of Roman architecture outside Italy. And near the city of Irbid, the city of Umm Qais is located. The Roman archaeological site, which has a stunning view of Lake Tiberias, and was a famous attraction for the ancient Romans, Umm Qais has evidence of human settlement in it for 6000 years, and the capital Amman was one of the famous Decapolis cities, and its most famous Roman landmark is inscribed in the Roman AD during the reign of Antoninus Pius (Patai, 2015).

Jordan was famous too for its *Greek civilization*, particularly the Greek rule after the victory of Alexander the Great (Macedonian) over the Persians and their final expulsion from the Levant, except for the Nabataean kingdom. One can notice many aspects of the Greek civilization in Jordan, such as:

1. Architecture: where the Greeks excelled in construction, art, and sculpture.
2. Language: The Greeks spread their language and culture in the countries of the East, including Jordan.
3. Religion: The Greeks worshiped the god (Zeus), symbolized by the sun disk.
4. Currency: The Greek currency was influenced by the Nabataean currency, so coins minted in the Greek (Hellenistic) style appeared.

Cities with Roots

All Jordanian cities are deeply rooted in history, some of which envisaged the capital of a civilization, and some of them have passed through several civilizations.

Amman

The city of Amman has been a succession of ancient peoples and tribes, and their traces are left there. Evidence indicates that the Ammonites established their kingdom in Amman in the third millennium BC, and they called it (Rabbath Ammon), meaning (the house of the king - Ammon), which later turned into (Ammon) and then (Amman). It was also occupied by the Assyrians and then the Babylonians, until it fell under Greek control in the fourth century BC. Then it was occupied by (Ptolemy Philadelphus), at the end of the third century BC, who established a new city on the ruins of the old city and gave it a name derived from his name (Philadelphia), which means (the city of brotherly love) (Friedland & Tykot, 2012).

Jerash

Jerash indicates the presence of human life in that archaeological area dating back more than 6500 years. The history of the founding of the city dates back to the reign of Alexander the Great in the fourth century BC, or what is known as the Greek era. It was called at the time (Gerasa) in a distortion of its Semitic or Canaanite name (Gershaw),

which means "a place dense with trees". The city lived its golden age under Roman rule, and the site is today generally considered one of the best preserved Roman cities in the world. The city remained buried in the dirt for many centuries before it was excavated and revived seventy years ago. Jerash reveals a wonderful example of Roman urban development in the Middle East. It consists of paved and colonnaded streets, high temples on top of hills, elegant theatres, squares, and palaces. Baths, fountains, and ramparts lead to towers and gates. In addition to its Greco-Roman external character, Jerash also maintains a mixture of eastern and western characteristics at the same time. Its architecture, religion, and culture reflect the process by which two powerful cultures, the Roman-Greek world of the Mediterranean and the ancient traditions of the Arab East, merged and coexisted (Yaseen, Al-Amoush, Al-Farajat & Mayyas, 2013).

Umm Qais

The city is located on a wide hill that rises 378 m above sea level. It goes back to the time of Greece, the seventh century B.C., under the rule of Ptolemy, and it was at that time known as the city of Jadara. In the year 218 BC, Ptolemy IV (221-203 BC) was the king of Egypt, ruling Palestine and Jordan; Antiochus III of the Seleucids (223-186 BC) attacked him with a military campaign and took control of Galilee, crossing the Jordan River and seizing parts of northern Jordan, and surrendered. It has a wall, and thus the Greek civilization reached it. It attracted writers, artists, philosophers, and poets in the era of the Greeks, particularly:

- The Minibus satire poet
- Satirist Milagros
- The eloquent orator Theodore.

In 63 BC, the Roman commander Pompeii occupied it in times of the Greeks and made it part of the Decapolis alliance that was established during the days of Greece and the Romans, and it included ten cities in the area located at the confluence of the borders of Jordan, Syria, and Palestine, including Jerash Amila or Tabqat Fahl in the Jordan Valley, and the city of Umm al-Jimal in northeastern Jordan.

Petra

Petra is an archaeological and historical city located in the Ma'an Governorate in the south of the Hashemite Kingdom of Jordan. It is famous for its rock-cut architecture and ancient aqueduct system. It was called in the past "Sela", *where in* (Hebrew, transliteration *Sela'*, meaning rock; in Greek: πέτρα, 'Petra'; Latin: petra), which is a geographical name, as it was called the "Pink City" due to the colors of its twisted rocks. Petra was founded approximately in 312 BC as the capital of the Nabataean kingdom. It took a prominent position for many years, as its location on the Silk Road, the Mediterranean, for the civilizations of Mesopotamia, Palestine, and Egypt, which played a major role that made the Nabataean state control the trade between these civilizations of these regions and their inhabitants. The city is located on the slopes of the altar mountain, among a group of towering Rocky Mountains, which form the northwestern part of the Arabian Peninsula, specifically Wadi Araba, that extends from the Dead Sea to the Gulf of Aqaba (Reynolds, 2012).

RESEARCH METHODS

This study adopts the **historical analytical methodology** as the most appropriate epistemological and methodological framework for examining the evolution of Jordan throughout the ages. The nature of the topic requires a precise chronological tracing and an in-depth analysis of the successive historical eras that have shaped Jordan, from prehistoric

times to the formation of the modern state under Hashemite rule. This methodology is based on analyzing historical events and contexts and linking them to understand the development of Jordan's political, cultural, and social structures, with a focus on the dynamic relationship between past and present.

Accordingly, the study relies on a **comprehensive chronological periodization**, beginning with the Paleolithic ages, followed by the Canaanite and Aramean civilizations, and proceeding through the Nabataean, Roman, and Byzantine periods, the early Islamic era, the Ottoman era, and finally the Arab Revolt and the founding of the Jordanian state. The research draws upon **historical documents, archaeological inscriptions, religious texts, and narratives from both ancient and modern history**, which constitute the core material for historical analysis.

Moreover, the study does not merely recount events but employs the historical method to **analyze their content, interpret their transformations, and deduce their civilizational and political implications**, thereby granting the research an interpretive depth beyond descriptive narration. The significance of this methodology lies in its ability to reveal the civilizational continuities of Jordan, the accumulated developments that shaped its contemporary identity, and their deep historical roots.

Therefore, the adoption of the historical methodology is not only a methodological choice but a scholarly necessity that aligns with the study's objectives, research questions, and source material.

In this context, Jordan's history extends back to the Stone Age, which, according to archaeologists, began about 1.5 million years ago and ended in 3200 BC. This historical narrative highlights the stages of the development of life in the land of Jordan and the successive civilizations, leading to the establishment and emergence of the state under the Hashemite rule (Al-Nahar & Clark, 2009).

Jordan before the establishment of the state

At the end of the First World War in 1918, the Jordan region was together with the Syrian Arab Kingdom under the leadership of King Faisal bin Al-Hussein, and this continued until northern Syria fell under French occupation after the Battle of Maysaloun in 1920.

Establishment of Jordan

The year 1921 witnessed the announcement of Prince Abdullah bin Al Hussein, and the establishment of the Emirate of Transjordan, which declared its independence on May 25, 1946, under the name "The Hashemite Kingdom of Jordan", and His Majesty the founding King Abdullah (I) bin Al Hussein became its constitutional monarch. Jordan was one of the founding countries of the League of Arab States in 1945 and joined the United Nations in 1955. The system of government in the Hashemite Kingdom of Jordan is known as representative, royal, and hereditary. His Majesty King Abdullah II ascended the throne of the Kingdom on February 7, 1999, after he announced his oath before the National Assembly in the fourth era of the Kingdom, which was established by the founding King Abdullah bin Al Hussein. Its constitution was drafted by his grandfather, King Talal. The Kingdom's pillars were consolidated by his father, the builder King Al Hussein.

The political and intellectual premises of the Jordanian state are based on the constitution, the historical legitimacy of the Hashemite leadership, the legitimacy of achievement, moderation, democracy, tolerance, and the principles of the Great Arab Revolt (1916), which came under the leadership of Sharif Hussein bin Ali. The culmination of the movement of Arab awareness reflected in the Arab Mashreq(East) in the second half of the nineteenth century against the rule of Ottomans (Robins, 2019).

Independence of the Hashemite Kingdom of Jordan

Jordan became completely independent after the end of World War II, according to a treaty concluded in London on March 22, 1946, in which Prince Abdullah I was declared as ruler, and in a session held by the Jordanian Parliament, it was decided to give the title of Prince Abdullah I to the King of the country. It was also voted to change the name of the state from the Emirate of Trans-Jordan to the Hashemite Kingdom of Jordan, and it is worth noting that Jordan officially became independent on May 25, 1946 AD. King Abdullah I's rule of Jordan continued until he was martyred in Al-Aqsa Mosque in Jerusalem in 1951 AD, and the rule is supposed to pass to his eldest son, Talal bin Abdullah, but Prince Talal abdicated because of his illness to his eldest son, Hussein bin Talal, who was crowned king of the country on his eighteenth birthday, on May 2, 1953 AD (Gubser, 1983).

RESULTS AND DISCUSSION

King Hussein bin Talal will remain in the memory and conscience as a leader who led his country through conflicts and turmoil until Jordan became an oasis of peace, stability, and moderation in the Middle East. Jordanians view his memory with love and appreciation as a source of inspiration for the climate of openness, tolerance, and empathy that Jordan enjoys. The late King Hussein established a thriving heritage that bodes well for guiding Jordan for many years to come.

And the ninth of June of 1999 became the celebration date of Jordan's accession to the throne of His Majesty King Abdullah II, when the flag was transferred to him after a busy era of the builder, His Majesty King Hussein - may his soul rest in peace - as he built state institutions. From that day, His Majesty began a new stage, which is a comprehensive revolution in management and development. His Majesty's non-stop initiatives called on everyone to excel to improve quality of life, and keep pace to enter the stage of the modern global state with open thought, moderation, and highlighting values to create change that will become a reality.

Tourism and evidence of history in Jordan

On the land of Jordan, various civilizations, including Edomite, Moabite, Ammonite, Aramaic, Assyrian, Greek, Persian, Roman, Byzantine, and Arab, have left behind their traces to make the visitor an ideal journey through which people can pass through various civilizations whose mark is still clearly visible today. If anyone decides to visit Jordan, one must follow a path that begins in the north and ends in the south, passing through hundreds of archaeological sites, most notably the following areas encountered:

1. Umm Qais: Located northwest of Jordan, it is one of the areas known for its picturesque nature overlooking Lake Tiberias and the Golan Heights. Its history goes back to the time of the Roman Empire. It contains several amphitheatres, theaters, and historical columns. It was called in the past (Jadara). It was known as the city of philosophers. At its entrance, you find a historical carving on the rock of the poet Arabius (*Arabius* Scholasticus was a *writer* of classical antiquity who was the author of seven epigrams in the Greek Anthology)-in which he addresses the visitors of the city. I am now, it will be you, so enjoy life because you are mortal.
2. Jerash: It is in the north of Jordan. It is an archaeological city in which human history goes back more than 6500 years. It was founded in the fourth century BC when its name was (Jerasa). The city remained buried for many centuries before it was excavated and revived seventy years ago. Jerash is an example of Roman urban progress in the Levant, and it consists of paved streets between towering columns on either side, temples, huge theaters, squares, palaces, baths, fountains, and walls leading to the city towers and gates.

3. The Roman Amphitheater: It is in the center of Jordan, in the heart of the capital, Amman. It's founding dates in 130 AD, in celebration of Emperor Madrian's visit to Amman. The Romans built it to be the site of their meeting and celebrations. It can accommodate six thousand spectators, divided into 44 rows, the front of which is dedicated to the elite, while the rest of the people sit in the rows behind them. (The first known historical reference to Jerash dates back to the 2nd or early 1st century BC. This reference is attributed to Josephus, a historian from the Holy Land, who referred to it as the place to which Theodorus, the tyrant of Philadelphia, removed his treasure for safekeeping in the Temple of Zeus (atlastours.net)
4. The Castle: The castle is located at the top of the mountain opposite the Roman Amphitheater. It dates back to the Ammonites, who took it as the seat of their rule, and after them, the Greeks, Romans, and Byzantines who settled in the city until the Umayyads built their palace on the top of the mountain. It contains several historical monuments dating back thousands of years, such as the Temple of Hercules built by the Roman Emperor Aurelius, the Byzantine Church, and the Umayyad Palace.
5. The Baptism: It is the place where Jesus Christ was baptized, according to documented historical manuscripts. It is located near the Dead Sea on the eastern bank of the Jordan River, where St. John the Baptist lived. It was discovered in 1996 and was included in the UNESCO World Heritage List later. It is considered one of the most important sites visited by Christian pilgrims during the pilgrimage season.
6. Karak Castle: It is in southern Jordan, on the road leading to the Dead Sea towards Petra. Its construction dates to 860 BC. It was one of the most important fortresses of the Crusades. It was built by Fulk, Prince of Jerusalem, to be a protection point for the Levant region from the southern side. Ayyubid sultan Saladin besieged it and managed to seize it in the Battle of Hattin, and its rule passed to the Mamluks, then to the Ottomans.
7. Petra: It is in the south of Jordan, and it is called the Pink City. It was built by the Nabateans to be the capital of their kingdom in 312 BC, with an architectural style based on carving the city into its rocks, which made it one of the seven wonders of the world. You enter it from a narrow corridor between its mountains called the Siq. Walking for a distance of about a kilometer, the Treasury began to appear at the end of it as a charming painting 43 meters high and 30 meters wide, its color undulating with the brightness of the sun's rays, as it was designed to be a tomb for one of the most important Nabatean kings, and near the Treasury is located the monastery and several important historical landmarks of the city.

Royal Vision

Since he assumed his constitutional powers as the leader of Jordan in 1999, His Majesty King Abdullah II has espoused an ambitious, progressive vision for the nation based on political openness, economic and social development, and the values of peace and tolerance. His development agenda seeks to provide every person the opportunity to pursue quality education, a good standard of living in safe and affordable housing, find a decent job, raise a family, and plan for the future.

King Abdullah has taken the lead in empowering rapid economic reforms to expand opportunities for Jordanians. Development and growth, led by King Abdullah's leadership that helped in making the structural changes necessary for Jordan's acceptance into the World Trade Organization, as well as through new economic partnerships with the United States, the European Union, and neighboring countries. Economic growth has also

benefited from the King's focus on innovation, infrastructure development, and privatization. The Aqaba Special Economic Zone, which generated investments, is being rolled out as a model in development zones nationwide. Because a thriving economy begins with knowledge, King Abdullah has supported new education programs from preschool through advanced studies. Under his leadership, Jordan has undertaken reform of the educational system, building better schools, progressive curricula, introducing information and communications technologies into teaching and learning, and building students' technological skills.

Political development is a vital partner of economic growth. King Abdullah has pursued a program of political liberalization, including new election laws, judicial reform, and human rights laws. In 2002, he called for the creation of an independent National Centre for Human Rights, a unique institution designed to safeguard the rights of every citizen, resident, and guest in Jordan. In 2005, he called for the creation of a National Agenda that provides a roadmap for social, economic, and political development. King Abdullah's development agenda is based on core beliefs about what Jordan must be: a thriving economy at the heart of a peaceful, prosperous, and democratic region. Jordan's success will be incomplete if the people of the Middle East live with regional conflict, which is an obstacle to cooperation and exchange, and a threat to the confidence, security, and rule of law on which healthy economies are built (King Abdullah, 2022).

Under Royal directives, the 2025 Vision has been drafted to outline the path to the future and set a comprehensive framework that will govern economic and social policies based on equal opportunities.

Vision entails reinforcing the rule of law, ensuring equal opportunities, increasing engagement in policy planning, achieving financial sustainability, and boosting related institutions. To achieve that, the infrastructure must be upgraded, and education and healthcare must be enhanced. Moreover, the private sector and civil society institutions must contribute to the development process.

Based on these principles, Jordan 2025- a National Vision and Strategy proposes a roadmap to the future, which requires a wide consensus among the various community stakeholders on the way forward and the roles assigned to the involved parties and investors, especially the private sector, which should play a key role in achieving the goals. The government, on the other hand, must provide an enabling environment to reach that aspiration. The 2025 Vision - also since success in achieving the policies it proposes- requires commitment from citizens, the government, the private sector, and civil society, in the implementation of the concept of active citizenship as put forth by His Majesty in a series of discussion papers.(jordankmportal.com)

Jordan's diplomatic relations with Western countries

Jordan's international political relations constitute one of the levers of the Kingdom's geostrategic influence, and in view of the growing political, economic, security, and military transformation in the international system and its policies towards the Arab region, as affected by Jordan's foreign policy.

Jordan practices its foreign policy by maintaining and developing its relations with other countries, as well as regional and international organizations, using active and effective diplomacy with all influential powers in order to achieve its political and economic goals.

Although Jordan faces difficult choices in the way, the methodology of dealing with these transformations remains strategic to maintain Jordan's role, interests, stability, and foreign relations. Jordan plays an important role and is at the center of the international community's concerns, especially about security and politics. Considering this, the map of Jordan's international relations was formed, where the Kingdom enjoys "alliance" relations

with the United States, as well as with the European Union and Britain, and Jordan has balanced relations with Russia, China, and Japan, in addition to multiple relations with other countries in each of Asia, Africa, and South America.

Europe is of great importance in the considerations of the Jordanian decision-maker, and therefore, there is a multi-level diplomatic interaction between Jordan and the European continent, and the highest of these interactions takes place in the meetings of His Majesty King Abdullah II bin Al Hussein. It can be noted that there are two components in the Jordanian-European relations:

1. Diversification of Jordanian-European relations with Eastern and Central Europe.
2. Engagement in environmental diplomacy.

The foreign policy led by His Majesty King Abdullah II aims to serve Jordanian interests through a network of distinguished strategic relations with Arab countries and friendly countries. Jordan sees its national interests as part of regional security and stability. The Palestinian issue is a priority in Jordan's foreign policy, and the Kingdom, under the leadership of the King, seeks to mobilize the necessary international support to launch serious and effective negotiations aimed at resolving the issue through international legitimacy resolutions that aim at establishing a Palestinian state with East Jerusalem as its capital.

The kingdom has followed a pro-Western foreign policy and maintained close relations with the United States and the United Kingdom. During the first Gulf War (1990), these relations were threatened because of Jordan's neutrality and its maintenance of relations with Iraq. Later, Jordan restored its relations with Western countries through its participation in the enforcement of UN sanctions and the Southwest Asia peace process.

Jordan is a key ally of the U.S. and, UK and together with Egypt, is one of only two Arab nations to have signed peace treaties. Jordan supports Palestinian statehood through the two-state solution. The ruling Hashemite family has had custodianship over holy sites in Jerusalem since the beginning of the 20th century, a position reinforced in the Israel-Jordan peace treaty.

Jordan & Peace

Jordan has constantly sought peace and moderation amidst the instability in the Middle East. Perhaps the saying that Jordan is a "quiet house in a turbulent neighborhood" represents a realistic historical projection of such a situation.

In the area of foreign policy, Jordan realizes that the international order is based on both political and military blocs, so it has shaped its international relations to protect its national security, taking advantage of its position to enhance its role on the local, regional, and international levels. Jordan understands that its relatively small size and limited natural resources require more investment in elements of power, role, and status. Jordanian policy is based on Jordan's position and its network of interests and relations, which are based on principles that have been enshrined throughout a long history. Jordan has a special kind of "soft power" that far exceeds the "traditional hard power", no matter what available resources are there.

Jordan as a country of tolerance

Since its establishment, Jordan has demonstrated a model of tolerance and moderation in the Middle East and the world over the past 100 years, as clear in its political, economic, and social status, as well as living the real state of coexistence. Since the beginning of the formation of the Jordanian state, the features of religious dialogue have been emphasized based on common denominators and the neutralization of differences, and the consolidation of the principles of moderation, coexistence, and rejection of fanaticism.

The people of Jordanian society who represent multiple cultures bear the characteristics of tolerance, cohesion, generosity, and acceptance of others, and they believe that work is the only measure of belonging, and that achievement is the goal that helps in completing the construction process despite challenges and that education is the way to advance the country locally, regionally and internationally.

Jordan in Culture

The Mediterranean basin (including Jordan) formed a boundary between two worlds, the world of the East and the world of the West. Each of the two worlds contained implications and functions that transcend the geographical space, and the concept was later established as a general framework or as a preliminary explanatory principle to distinguish between two universes associated with peaceful relations at times, sometimes conflictual, politically, militarily, and economically, which imposed a kind of exchange, and both civilizational and cultural influence, and in eras of Ancient, Post-classical, and Modern periods.

The modern Arab world did not identify itself except through the West, and not through its independent methodological tools. Therefore, the Arabs in the modern era did not define a true image of the West through realistic extrapolation or systematic historical comparison. Rather, the stereotyped image of the West was and still is the result of historical memory, and recognition in the Arab popular mind of the other, which is the West, and in the Jordanian culture, memory has turned into a methodological tool through its return to the eras of conflict. Political conflicts, colonialism, and religious crusades have fueled memory and popular imagination, and a sense of feelings of oppression, alienation, inferiority, and inequality.

In Jordan, to form a bright image of the ego and a negative stereotype of the West through which it can maintain its psychological and cultural cohesion, so that this feeling is transformed into mutual awareness in both the Eastern and Western worlds.

Continuous dialogue between East and West shall remain, as well as dialogue between the Arab world and Europe about the nature of culture and dialogue, where lots of debates continue and need more studies concerning ideological drives, ethnography, and sociology. This is clear particularly when describing the European peoples and their societies, classifying them in certain physical and mental characteristics, compared to the peoples of the East and Arab societies. Thus, Jordan has practiced a new pattern in bridging the cultural gap between East and West based on its historical position as a cradle of civilizations.

CONCLUSION

In light of the content presented in this study on the history of Jordan throughout the ages, several conclusions can be drawn that affirm the country's rich civilizational heritage and deep historical roots, as well as the strategic role that the Hashemite Kingdom has played from ancient times to the modern era.

First, the study confirms that Jordan has never been a marginal or isolated land in the course of human civilization. Rather, it has always been a center where civilizations met and a vital cultural and trade corridor connecting the continents of the ancient world. Since the Stone Age and through the ages, Jordan has witnessed the presence of diverse civilizations such as the Canaanite, Moabite, Edomite, Nabataean, Greek, Roman, Byzantine, and later Christian then Islamic civilizations, reflecting a long-standing and rich sequence of cultural and architectural development.

Second, the study highlights the importance of Jordan's geographical location, which contributed to the formation of a unique civilizational identity that combines the elements

of the East and the West, the desert and the fertile valleys, and the traditional Eastern spirit with openness to the Western world. This geographical and environmental diversity made Jordan a hospitable land for cultures and a center for human and religious interaction.

Third, the study shows that the emergence of the modern Jordanian state was not disconnected from its historical context, but rather the culmination of a long civilizational and political struggle. This journey saw the transformation from ancient city-states to a modern sovereign state, led by Hashemite legitimacy and grounded in the principles of the Great Arab Revolt, moderation, and openness.

Fourth, the study emphasizes Jordan's pivotal role in promoting peace and tolerance in a turbulent region. The Kingdom has presented a unique model of balance between modernity and heritage, between conservatism and renewal. It has also launched interfaith and intercultural dialogue initiatives with various nations, reinforcing its regional and international standing.

Fifth, the study affirms the importance of the development-oriented and future-focused vision led by His Majesty King Abdullah II through "Jordan Vision 2025." This vision is based on empowering Jordanian citizens, activating civil society, enhancing education, healthcare, and infrastructure, and achieving political and social stability as a foundation for sustainable development.

Based on the above, Jordan offers a unique model of a country that has succeeded in leveraging its deep historical legacy to shape its present and build its future, within an integrated path that bridges authenticity with modernity and historical awareness with global engagement.

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