

MISSION ATLAS PROJECT MIDDLE EAST

Jordan

Snapshot

Country Name: Hashemite Kingdom of Jordan, *Al Mamlakah al Urduniyah al Hashimiyah*, commonly known as Jordan or *Al Urdun*.

Country Founded: May 25, 1946 (Independence from Britain)

Population: 6,053,193 (July 2007 est.)

Government Type: (national, regional and local) Constitutional Monarchy

Geography/location in the world: Middle East, northwest of Saudi Arabia

Number of people groups: 23

Picture of flag:



Religion Snapshot:

Sunni Muslim, 92%

Shi'a Muslim 1 %

Druze > 1 %

Greek Orthodox, Syrian Orthodox, Coptic Orthodox,
Armenian Orthodox 1.30%

Roman Catholic 1.15%
Christian (Protestant and Independent) 0.22%

Government interaction with religion:

The state religion of Jordan is Islam; however, the constitution guarantees that the state will “safeguard the free exercise of all forms of worship and religious rites in accordance with the customs observed in the Kingdom, unless such is inconsistent with public order or morality.” (Article 14) Proselytization of Muslims is prohibited.

Jordan Country Profile

Basic Facts

Name:

Hashemite Kingdom of Jordan; *Al Mamlakah al Urduniyah al Hashimiyah*; commonly known as Jordan or *Al Urdun*.

Demographics

The population of Jordan is 6,053,193 (July 2007 est.), 98% of which is ethnically Arab. Jordan's most substantial ethnic minorities are the Circassians and the Armenians, which each represent 1% of the population.

Sixty-three percent of the population is in the age bracket of 15-64 years; 33% are age 14 or younger and only 4% are over 65 years of age.

Men outnumber women in all but the oldest age group.

Jordan's population is growing at a rate of 2.412%; the birth rate is 20.69 births per 1,000 Jordanians and the death rate is 2.68 deaths per thousand. The infant mortality rate is 16.16 deaths per 1,000 live births and the life expectancy for Jordanians is 78.55 years. An average of 2.55 children is born per Jordanian woman, a number that has dropped dramatically in the last decade.

The majority of the population, 79%, lives in urban settings, while 5% are nomadic or semi-nomadic; the remainder of the population lives in small villages. The northwest area of Jordan, on the east bank of the Jordan River, is the most populated region of the country and contains Jordan's largest cities.

Population estimates of largest cities:

1. Amman -- 1,300,603
2. Az-Zarqa' -- 484,614

3. Irbid -- 313,121
4. Ar-Rusayfah -- 269,458
5. Wadi as-Sir -- 211,408
6. Al-‘Aqaba -- 110,215

Jordan contains large refugee populations, primarily those from Palestine (1,835,704) and Iraq (700,000 – 1,000,000), in addition to having 160,000 “internally displaced persons” as a result of territorial losses in the 1967 Arab-Israeli War which caused residents of former Jordanian territories to relocate within Jordan. A significant number of Jordanian-born citizens live and work abroad, especially in oil-rich, Arab states.

Worldmark Encyclopedia of the Nations: Asia and Oceania, 10th edition, 253.

<https://www.cia.gov/cia/publications/factbook/geos/jo.html>

[http://encarta.msn.com/encyclopedia_761552293/Jordan_\(country\).html](http://encarta.msn.com/encyclopedia_761552293/Jordan_(country).html)

http://www.mongabay.com/igapo/2005_world_city_populations/Jordan.html

Language:

Arabic is the official language of Jordan; even ethnic minorities in Jordan which have their own languages are also able to speak Arabic. The Arabic language exists in several forms, including Classical Quranic Arabic, Modern Standard Arabic, and local dialects of Arabic. Classical Arabic is viewed as the purest form of the language that which was handed down from heaven and today is known primarily to scholars.

Modern Standard Arabic is the language of literature and certain types of television and formal, official speeches; it is intelligible to the speakers of most Arabic dialects, but only the well educated speak it. Local spoken dialects vary across the Arab and Islamic world, and even among different classes and regions within Jordan. Pronunciation, vocabulary, and even grammar may have nuanced or stark differences.

Jordanians speak a dialect of Arabic that is common to Lebanon, Syria, and parts of Iraq. Arabic in general is a poetic language, and due to its association with the *Quran*, is subsequently viewed by Muslims as the language of the word of God, Arabic speakers are proud of and profoundly connected to their language. English is also widely understood among the more educated upper and middle classes.

Worldmark Encyclopedia of the Nations: Asia and Oceania, 10th edition, 253.

<https://www.cia.gov/cia/publications/factbook/geos/jo.html>

Library of Congress Country Studies: Jordan

Society/Culture:

Though Jordan is ethnically homogeneous (98% Arab), there are social distinctions within its population, especially related to geographic origin within Jordan.

Bedouins—nomadic, desert herders—are the “most indigenous” Jordanians; their tribes have traded, traveled, and resided in the Arabian deserts while maintaining ancient cultural traditions for times long surpassing written history.

The dwellers of the Jordan River Valley—descendants of the ancient Canaanites, traditional farmers and village dwellers—are also indigenous Jordanians; in contrast to the Bedouins, their culture has been widely influenced, and their ethnic background diversified, by the various peoples who have conquered, settled, and been dispersed from the Jordan River Valley over thousands of years.

In the 20th century, the Palestinians were another distinct Arab social group to enter Jordan. Originally neighbors from west of the Jordan River, they were displaced after the formation of the State of Israel in 1948 and again after the war of 1967 in which Jordan lost their territory on the West Bank to Israel. The Palestinian refugees live in concentrated populations near cities in northwestern Jordan.

Generous hospitality is characteristic of Jordanians; they are also known as being serious, conservative and introverted. If foreign visitors demonstrate the proper respect for Jordanian culture, Jordanians will likely receive them with eager interest and hospitality.

Tribalism, though weakening and changing to some degree in recent decades, remains an influential aspect of the fabric of Jordanian society. Extended families exert great influence over the individual, who demonstrates much respect for the wisdom and authority of elders. The individual has responsibilities and obligations that tie him to the family structure, and that structure provides a good deal of security and support, as well as a source of identity for him. Many Jordanians are proud of their Bedouin ancestry and maintain features of that society in their cultural ideals.

The Hashemite Dynasty's claim to legitimate rule—based on their descent from the Prophet Mohammed—demonstrates the importance of ancestry in Jordan. Many Jordanians hold to superstitions that are common to Arab culture, such as belief in the “evil eye,” which can induce sickness and misfortune. The influences of evil are warded off using amulets with Qu’ranic inscriptions, incense, and animal offerings. Fortunetellers may offer a reading of one’s future from the grounds at the bottom of a coffee cup. In some instances, increased education has mitigated the degree to which these folk beliefs are held. Jordanians value honor, generosity and hospitality and tell tales of these virtues in folk stories passed from one generation to the next.

The two most highly celebrated events in Jordanian society are births and weddings. When a child is born, the mother’s family bestows gifts of clothing and furniture upon the infant. A recent trend of circumcising sons a few days after birth largely replaced the former tradition of circumcising a boy at age 13. Children, especially sons, are highly valued in Jordan, giving status to their mothers.

A Jordanian wedding may have hundreds or thousands of guests; the groom’s ability to afford his wedding costs determines the time when the man may marry. Family introductions are the catalyst for most marriages and issues of honor, reputation, religion and wealth are important factors in choosing a spouse. It is common for the groom’s family to add an additional story to their home in which the bride and groom will reside.

Divorce carries a heavy stigma for women, most of whom will be unable to remarry; 1-in-5 Jordanian marriages end in divorce.

Jordanians observe a 40-day grieving period after the death of a relative or friend, called *aza*. During this time, men and women visit to the home of the deceased wearing black clothing of mourning and drinking bitter coffee. The Jordanian custom of wearing black as the color of mourning is in contrast to the Islamic custom of wearing white for the same purposes.

Islam is an incredibly influential force in Jordanian culture, second only, perhaps, to Arab identity. Islamic identity is a very important for the vast majority of Jordanians, as Islam is a total way of life for its followers. Islam encompasses public, private, religious and political instructions for living. The Hashemite royal family rules Jordan because of their family lineage, which ties them directly to the family of the Prophet Mohammed.

Muslim religious holidays: 1st of Muharram (Islamic New Year), Id al-Fitr (the feast ending Ramadan, the month of fasting), Id al-Adha (the sacrifice and ensuing feast which remember Abraham and occurs at the end of the annual time of Hajj), and Milad an-Nabi (Mohammed's birthday). Muslim holidays are set on the lunar calendar, and therefore cycle throughout the Gregorian calendar year. Friday is the sacred day for public worship and rest and is therefore the day on which most businesses close in Jordan.

Varieties of clothing are options open to Jordanian women and fall into three general categories: western, religious, and traditional.

Western style clothing may consist of wearing pants, skirts, and dresses that are modest and conservative, avoiding tight or revealing attire.

Many religiously conservative Muslim women choose to wear *jilbab*, which are long, loose-fitting garments covering every part of the body except the feet, hands, head and face; these women would then wear a scarf to cover their heads as well. This type of conservative religious wear is becoming more common in Jordan.

The third type of dress is traditional Jordanian wear. This usually consists of a dress decorated with hand-stitched embroidery in pattern and colors particular to different tribes or regions of the country. Learning to embroider and sew has long been a part of a young girl's initiation into womanhood and these are skills passed down from mother to daughter.

The overall trend in women's clothing in recent years has been toward traditional, conservative wear; this trend is part of a general rejection of Western influence and values. The men of Jordan wear clothing of a generally western variety, consisting of pants and shirts in casual situations, and suits and ties for business settings. Some Jordanian men wear a red and white checkered *kaffiyyeh*, or scarf, on their heads, secured by a double-coiled rope; Palestinian men wear a similar scarf in a black and white pattern.

The hospitable Jordanian culture places great emphasis on food. Many of Jordan's national food choices were adopted from, or influenced by, her neighbors. The national dish of Jordan, which is unique to this country, is *mansaf*; this dish consists of lamb seasoned and cooked in yogurt,

served over rice and bread on a large platter. It is an extraordinary meal commonly served to celebrate special occasions. Hummus, baba ghanoush, and tabouli are also common Middle Eastern dishes served in Jordan.

Jordan's desert locale and Bedouin ancestry influence its music. Stringed instruments and reed pipes may accompany poetic lyrics. Narrative folk songs contain themes of honor, love, and tribal lineage. Islam heavily influences Jordanian art, which avoids the use of human forms and may include stylized calligraphy. The *dabkeh* is the traditional Jordanian dance performed by groups of men and women who dance in lines; this type of dance is performed throughout the Middle East. Soccer, basketball, horse and camel racing, and car rallying are popular sports and pastimes in Jordan.

Independence Day is May 25, 1946. Easter and Christmas are celebrated among the Christian minority.

WorldMark Encyclopedia of Cultures and Daily Life, Volume 3: Asia and Oceania, 350, 353-55.

<http://www.modernmuslima.com/jordan5.htm>

http://worldmusic.nationalgeographic.com/worldmusic/view/page/basic/country/content.country/jordan_817

Government:

The Monarchy: An Overview of Hashemite Ancestry and the Hashemite Dynasty in Jordan:

Beginnings/Ancestry: Arab culture and in the Islamic religions pay much attention to ancestry and tribal heritage. For Muslims, it is very prestigious to be a descendent of the family of the Prophet Mohammed. *Mohammed*, born in 570 AD, was a member of the tribe of *Quraysh*, which traced its ancestry to *Abraham* through his son, *Ishmael*. Five generations before Mohammed, *Qusai ibn Kilab* formed an alliance among the descendents of Quraysh and became king of the Arabian city of Mecca, the location of the sacred Kaaba. Qusai's grandson, *Hashem*, was the father of the Hashemite family and the great-grandfather of Mohammed. The Hashemite family traces its lineage through the children of Mohammed's daughter *Fatima* and his cousin *Ali*. Men from many of these generations ruled over Mecca until *Al Hussein*—Emir of Mecca, King of the Hijaz and King of the Arabs—ruled just prior to World War I; Al Hussein gained favor with Western powers when he initiated the Arab Revolt against the Ottoman Empire in 1916.

Abdullah I: Following WWI, the League of Nations granted Great Britain sovereignty over Palestine and the Transjordan after the Ottomans were defeated; in turn, they gave Al Hussein's son, Abdullah, the title of emir over the Transjordan in 1921. Full independence for the Hashemite Kingdom of Transjordan came to fruition on May 25, 1946 and Abdullah became king of the new country. In 1948, Abdullah annexed the West Bank and two years later his country was renamed, "*The Hashemite Kingdom of Jordan.*" On July 20, 1951, Abdullah was assassinated.

Talal I: Abdullah's son Talal succeeded him as king, but his reign was short as his mental illness made him unfit to rule Jordan. The most notable contribution of his short term in office was the approval of the Jordanian constitution on January 1, 1952.

Hussein I: Talal's teenage son, Hussein I, was declared king, though regents ruled in his place until his 18th birthday; he formally came to power on May 2, 1953. He ruled Jordan for 47 years, eluding numerous attempts on his life, accomplishing great strides in the peace process and internal development. Though King Hussein's brother was Crown Prince for many decades, and a son of Hussein by his fourth wife, Noor, were thought to be favored as successors, Hussein named his eldest son, Abdullah, Crown Prince just weeks before his battle with cancer took his life.

Abdullah II: The eldest son of King Hussein I, Abdullah II, assumed the title of King and the position of chief of state on February 7, 1999 upon his father's death. He has continued his father's legacy of reform, development, and pursuing peace with neighboring countries.

http://www.noor.gov.jo/islam_the_hashemites.htm
http://www.kinghussein.gov.jo/rfamily_hashemites.html
<http://en.wikipedia.org/wiki/Quraysh>

Governmental Organization and Information:

The government of Jordan is a constitutional monarchy. The monarchy is hereditary among heirs of the Hashemite dynasty. The Chief of State is King Abdullah II; his eldest son, Hussein, is the Crown Prince. It is the king's role to appoint a prime minister and then the king and prime minister together appoint the cabinet. Prime Minister Marouf al-Bakhit and Deputy Prime Minister Ziad Fariz were appointed to office on November 24, 2005.

The Jordanian constitution was ratified on January 1, 1952. Both Islamic and French codes of law form the basis of Jordan's legal system. The bicameral legislative branch, called the National Assembly or Majlis al-'Umma, consists of the House of Nobles and the Chamber of Deputies. The House of Nobles, also known as the Senate or Majlis al-Ayan, has 55 members who are appointed by the king to serve a 4-year term. The Chamber of Deputies, also known as the House of Representatives or Majlis al-Nuwaab, has 110 officials elected by popular vote to serve a 4-year term. Jordanians have universal rights of suffrage from the age of 18 years (women received the right to vote in April 1973).

The judicial branch of government consists of the:

1. Supreme Court—deals with appeals, acts as Court of Cassation; High Court of Justice
2. High Administrative Court
3. Court of Appeals—handles appeals from lower courts
4. Courts of First Instance—hear major civil and criminal cases
5. Magistrates Courts—hear cases not in jurisdiction of Courts of First Instance (i.e. civil cases with fines of less than JD250 and criminal cases punishable by less than 1 year of incarceration.)
6. Religious jurisdiction—adjudicate issues of personal status (marriage, divorce, wills and testaments, orphans, etc), laws may vary among religious groups.
 - a. Shariah Courts—Muslims, Islamic law
 - b. Council of Religious Communities—Non-Muslims

7. Tribal courts—handle most matters regarding tribal peoples. These courts are losing importance.
8. State Security Court—deals with offenses against external and internal security, drug offenses.

The Jordanian constitution protects the judicial branch of government from outside executive or political pressure, placing it solely under the authority of the law. Jordan has no jury system, instead, legal decisions rest within the authority of judges (including panels of judges) alone. From 1957 to 1992, political parties were illegal in Jordan; however, since the late King Hussein I lifted this ban over 30 political parties have formed.¹ The four major political pressure groups in Jordan are the Anti-Normalization Committee, the Jordan Bar Association, the Jordanian Press Association, and the Muslim Brotherhood. Jordan participates in many diverse international organizations including the United Nations and many of its divisions, the Arab League, G-77 and the World Trade Organization.

Amman is the capital city of Jordan and is located in the northwestern area of the country. The city has been periodically occupied for over 8000 years, but has only been continuously occupied since the Circassians settled there in 1878. Amman became a major station on the railroad built by the Ottomans in the early 1900s to connect Damascus and Mecca. In 1921 Amir Abdullah established Amman as the capital city. Refugees have been a major source of Amman's growth, from Palestinians fleeing the wars of 1948 and 1967 to Iraqis fleeing the two Gulf wars. The 1st Gulf war resulted in the return of many Jordanians and Palestinians who had been employed in Kuwait, and many of these workers settled in Amman. In recent years, a general trend of urbanization has continued to swell Amman's population. Amman is noted among Arab cities for its cleanliness and efficiency. West Amman is more affluent than East Amman

The country has 12 governorates:

- 1) Ajlun
- 2) Al 'Aqabah
- 3) Al Balqa'
- 4) Al Karak
- 5) Al Mafraq
- 6) 'Amman
- 7) At Tafilah
- 8) Az Zarqa'
- 9) Irbid
- 10) Jarash
- 11) Ma'an
- 12) Madaba

A king-appointed governor rules each governorate. Elected municipal councils govern towns and large villages, while the Council of Ministers appoints mayors and council presidents. A mukhtar is the informally elected leader of a small village.

¹ See the CIA World Factbook – Jordan for a listing of political parties and their leaders.
<https://www.cia.gov/cia/publications/factbook/geos/jo.html#Govt>

The Jordanian flag has a design based on the Arab Revolt flag of the World War I era and is therefore as symbol of both the country of Jordan and of Arab solidarity. The three horizontal bands of black, white, and green represent three caliphates of Islam: Abbasid, Umayyad, and Fatimid, respectively. The red isosceles triangle located on the hoist side represents the Arab Revolt and contains a white 7-pointed star. The points of the star represent 1) faith in One God, 2) humanity, 3) national spirit, 4) humility, 5) social justice, 6) virtue, and 7) aspirations.

The Jordanian Armed Forces include the Royal Jordanian Land Force, the Royal Jordanian Navy, the Royal Jordanian Air Force, and Special Operations Command. Compulsory military service for males was suspended in 1999, though males 17 years of age and older may volunteer for service and all males 17-37 years of age must register; women may volunteer for non-combat military positions. Jordan has 1,348,076 males and 1,158,011 females fit for military service.

Jordan's national anthem, A-shaal Maleek, or Long Live the King, is translated: Long live the King, Long live the King, Highly Esteemed, His flags will always wave in the highest.²

<https://www.cia.gov/cia/publications/factbook/geos/jo.html#Govt>

Worldmark Encyclopedia of the Nations, Asia and Oceania, 10th edition, 252.

Worldmark Encyclopedia of the Nations, Asia and Oceania, 10th edition, 256-57.

WorldMark Encyclopedia of Cultures and Daily Life, Volume 3: Asia and Oceania, 352.

<http://www.kinghussein.gov.jo/government4.html> (Judicial Branch)

Library of Congress Studies—Jordan

<http://en.wikipedia.org/wiki/Amman>

Economy

Jordan, a country small in size and limited in natural resources, faces weighty economic challenges.

The Arab-Israeli conflict caused a great deal of economic instability in Jordan as the 1948 influx of Palestinian refugees caused the population to triple and the 1967 loss of the West Bank territory deprived Jordan of its most fertile land. Conflict in Iraq—Jordan's neighbor, source of oil imports, and consumer of many Jordanian exports—has been difficult on Jordan's economy; however, Jordan's involvement in Iraqi recovery efforts have ameliorated some of these setbacks.

Many skilled Jordanian workers seek employment abroad in oil-rich Saudi Arabia and the Gulf States; remittances from their wages are sent back to Jordan to support their families. Dropping oil prices in the 1980s caused many skilled Jordanians to lose their foreign employment, even in the decades since then, job opportunities have not risen to their previous numbers.

Unemployment problems in Jordan were exacerbated in 1991 when 300,000 workers returned to Jordan from Kuwait as a result of the Gulf War. These factors, as well as women and youth entering the labor force, have simply resulted in having too many available workers for too few jobs. In recent years, King Abdullah II has implemented economic reforms based on IMF (International Monetary Fund—a United Nations organization dedicated to promotion of

² Translated by Lamis Maalouf.

monetary stability and economic development) guidelines in an effort to improve the Jordanian standard of living and battle the problems of poverty, unemployment and inflation. The government has taken measures to encourage privatization as a means of economic growth. Their membership in the World Trade Organization, along with trade agreements with the United States and the European Union, allows for greater opportunities for foreign investors to infuse resources into the Jordanian economy, resulting in job creation for Jordanians. The World Factbook identifies Jordan's primary economic challenges as 1) reducing dependency on foreign grants, 2) reducing the budget deficit, and 3) attracting investors to promote job creation.

The 2006 estimate of Jordan's GDP (Gross Domestic Product—purchasing power parity) is \$28.89 billion; the GDP real growth rate is 6% with a per capita GDP of \$4,900. The service sector generates 65.9% of the GDP while employing 82.5% of the labor force of 1.512 million workers. Industry represents 30.5% of the GDP with 12.5% of the labor force and agriculture comprises 3.6% of the GDP and engages the remaining 5% of workers. The official unemployment rate of 15.4% is thought to be a low estimate, which is perhaps correctly closer to 30%. Thirty percent of the population resides below the poverty line; the households in the lowest 10% of economic earnings consume 3.3% of resources, while those in the highest 10% consume close to 30%. Jordan earned revenues of \$4.88 billion in 2006 and expended \$5.51 billion. Public debt is at 72.2% of the GDP.

Jordan's agricultural products are citrus, tomatoes, cucumbers, olives, and, of less importance, sheep, poultry, stone fruits (which may include almonds, apricots, cherries, nectarines, peaches, or plums), strawberries, and dairy. Industrially, Jordan produces clothing, phosphates, fertilizers, pharmaceuticals, petroleum, cement, potash, inorganic chemicals, light manufacturing and, in addition, promotes tourism; Jordan's industrial production growth rate (2006 est.) is 4.6%. Fossil fuels are the source of 99.4% of Jordan's energy production; Jordan must import its entire oil supply, as it does not have its own oil resources. Jordan also imports the majority of the natural gas that is consumed within her borders. Jordan's primary exports are clothing, pharmaceuticals, potash, phosphates, fertilizers, vegetables, and manufactures, which go principally to the U.S., Iraq, India, Saudi Arabia, and Syria; her primary imports are crude oil, textile fabrics, machinery, transport equipment and manufactured goods which come from Saudi Arabia, China, Germany, and the U.S.. Jordan has one seaport, Al 'Aqabah, which is located on the Gulf of 'Aqabah at the northern end of the Red Sea.

Jordan's currency is the Jordanian dinar (JOD), which consists of 1,000 fils. The dinar exchanges at a rate of 0.709 dinar per U.S. dollar.

The United Nations Relief and Works Agency (UNRWA) for Palestine Refugees in the Near East is a relief and human development agency established in 1949 to serve Palestinian refugees in Jordan, the West Bank, the Gaza Strip, Lebanon and Syria. The UNRWA provides schooling, relief programs, training, healthcare, and other services.

<https://www.cia.gov/cia/publications/factbook/appendix/appendix-b.html>

<https://www.cia.gov/cia/publications/factbook/geos/jo.html#Econ>

Worldmark Encyclopedia of the Nations, Asia and Oceania, 10th edition, 252.

WorldMark Encyclopedia of Cultures and Daily Life, Volume 3: Asia and Oceania, 352, 354.

<http://en.wikipedia.org/wiki/UNRWA>

Literacy

Ninety-one point three percent of Jordan's population is literate (95.9% among men and 86.3% among women).

Land/Geography

Jordan is located in the Middle East, northwest of Saudi Arabia. It borders Israel to the west (along a 238 km border, plus 97 km along the West Bank), Syria to the North (375 km), Iraq to the northeast (181 km), Saudi Arabia to the East and South (744 km), and maintains a short coastline (26km) on the Gulf of Aqaba, just across from Egypt's Sinai Peninsula. The total area of Jordan is 92,300 sq km, which comparatively makes the country slightly smaller than the U.S. state of Indiana.

The climate of Jordan is mostly arid desert, though the western highlands (the location of ancient Moab, Edom, and Gilead) have a rainy season from November to April that provides a somewhat Mediterranean feel. The East and West Banks of the Jordan River are separated by the Great Rift Valley, where summers are intense and winters are pleasant. Eastern Jordan is a desert plateau, receiving less than 20 cm (8 in) of rain per year. Temperatures in Amman range from -4° C (25° F) to 38° C (100° F). Only 3.32% of Jordan's land is arable, or useful for growing crops. The Dead Sea is the lowest elevation point in Jordan (and in fact, the lowest point on the surface of the earth) at 408 m below sea level; every year the elevation continues to decrease by .3 meters. At 1,734 m, Jabal Ram is the highest point in Jordan.

The natural resources of Jordan include phosphates (used in detergents and fertilizers), potash (used in fertilizers, glass, ceramics, etc.), and shale oil (used as fuel in a means which is similar to coal and for oil production though it is less cost effective than other types of sources). Jordan has limited natural fresh water resources, this, as well as deforestation, overgrazing (which results in soil erosion), and desertification, are its most serious environmental issues.

Jordan's 1994 peace treaty with Israel included agreements about sharing water resources, specifically, increasing Jordan's share from the Jordan and Yarmouk Rivers. Although all of Jordan's urban population and most of its rural population currently have access to pure water, population growth and pollution from sewage, herbicides and pesticides threaten this supply. Droughts and periodic earthquakes are the natural hazards facing the country.

Jordan's plant-life is similar to that of other eastern Mediterranean areas (semitropical flora) and the Syrian Desert (shrubs and drought-resistant bushes). Its wild animal population includes jackals, hyenas, foxes, wildcats, gazelles, ibexes, antelopes, and rabbits; the native birds include vultures, sand grouses, skylarks, partridges, quails, woodcocks, and goldfinches. Jordan is also home to vipers, dived water snakes, and Syrian black snakes. Overgrazing and uncontrolled hunting in past decades have eliminated Jordan's population of larger wildlife; efforts have since been made to protect the remaining species from the same fate.

Jordan's strategic location is a major contributing factor in making this low-resource, desert country significant on a world level. Jordan lies at the crossroads of the Holy Land, the sacred

ground of the three monotheistic world religions: Judaism, Christianity, and Islam. Jordan's border with Israel and the West Bank is longer than that of any other country and Jordan is one of only two Arab countries who have made peace with Israel.

<https://www.cia.gov/cia/publications/factbook/geos/jo.html#Geo>

Worldmark Encyclopedia of the Nations, Asia and Oceania, 10th edition, 252.

http://news.bbc.co.uk/2/hi/middle_east/country_profiles/828763.stm

<http://www.jordanembassyus.org/new/jib/factsheets/agriculture.shtml>

History

Ancient History through end of Ottoman Empire

Though the political history of the Hashemite Kingdom of Jordan is short, having only received its independence in 1946, the history behind the land that Jordan occupies and that of the immediate surrounding territories, known as the Fertile Crescent, is ancient and full.

Archeological remains from the Neolithic period found in the West Bank city of Jericho (the oldest known city in the world) date to around 7000 B.C. During the Bronze Age (c.3200-2100 BC), this territory contained numerous strongly established city-states, including those of the Canaanites and Amorites. Egyptians controlled Palestine in the 1500s BC.

Semitic peoples settled on the Jordan River in the 1200s. From Jordan's Mount Nebo, Moses looked out over the Promised Land, viewing the Jordan River valley, the mountains of Judea and the future site of Jerusalem. Tribal kingdoms on the East Bank, such as Edom, Moab, Bashan, Gilead, and Ammon, flourished, participating in pastoral, agricultural, metalworking, and trading pursuits.

From the Mediterranean, a conquering people called the Philistines, invaded Canaan coming into conflict with the Israelite tribes settled there; the modern name of "Palestine" comes from the name of the Philistine people. In the 10th Century, the Hebrew kingdom belonging to Kings David and Solomon ruled the land on both banks of the Jordan. It was on the east side of the river that the biblical prophet Elijah hid from Jezebel and where he was later translated to heaven in a chariot of fire.

For centuries following Hebrew rule, successive powers (including Assyria, Babylon, and Persia) conquered, and were subsequently overturned by others. Alexander the Great took control of Syria and Palestine in the 4th C. BC. Following Alexander's demise, several powers fought for control of the region, including the Syrian and Egyptian dynasties, while native peoples, such as the Jewish Hasmoneans, struggled for independence.

In the 1st C. BC, just prior to the birth of Christ, the Roman Empire, under Pompey, subdued much of the region under its own control. On the East Bank, Pompey established the Greek cities of Amman, Jarash, and Gadara as part of a ten-city Decapolis designed to protect Rome's interests in the region and prevent the expansion of Jewish territory. Jordan contains what many believe is the site of Jesus' baptism in Bethany-beyond-the-Jordan. Also during this time, the Nabataeans of southern Jordan established their eclectic trading society with their famous, stone-

carved, capital city of Petra. In A.D. 106, Nabataea also became directly subservient to Roman rule and, alongside Hellenistic Roman influence, Christianity spread throughout Jordan. For 300 years, Christianity was the most influential religion in Jordan, though this was more so in the towns and villages than among the rural peoples. Roman rule was a time of civic development, but during the following time-period under Byzantine rule the region experienced cultural decline. The Ghassanids, a Christian Arab tribe who were loyal to the Byzantines, defended the Jordan region for a time against the Sassanians from Iran and nomadic Arabs traveling north from the Arabian Peninsula; scholars believe the Ghassanids may have influenced other Arabs with their monotheistic beliefs, thereby setting the stage for the monotheism of Islam.

In 570 AD, the Prophet Mohammed was born in the Arabian city of Mecca; by 622, Mohammed and his followers migrated to Mecca, taking with them the religion of Islam—a religion whose adherents would quickly spread throughout the Arabian Desert and far beyond. When Muslim conquerors arrived in the Jordan region in 633, the inhabitants of the land welcomed, rather than resisted, them, preferring the prospect of Arab rule to foreign Byzantine governing.

The Arab and Islamic qualities infused on both sides of the Jordan during this time continue to be dominant in the region today. The Arabic language replaced Greek and Aramaic as the language of the people. The Umayyad, Abbasid, Fatimid, and Seljuk Turk Islamic Dynasties, in turn, ruled over the Transjordan and the whole of the expanding Islamic world. In the 12th century, Crusaders conquered the region on both sides of the Jordan River, remaining in power for almost 100 years; however, their “Christian” rule did little to alter significantly the Arab-Islamic character of the area. The Crusaders fell to Saladin and the Ayyubid Sultanate in 1187. In 1260, the Ayyubid Dynasty fell to the Mamluks, a powerful group of slaves-turned-soldiers who ruled until the the Ottoman Turks overcame them in 1517.

For 400 years, from 1517-1917, the Ottoman Turks ruled Jordan and her neighbors. The cities of Ajlun, As Salt and Al Karak were part of the Hawran district of the province of Damascus; the area south of the Az Zarqa River was part of the province of Beirut. The Ottomans invested little in the East Bank region—their interest lay only in the maintenance of order and the receipt of taxes—and thus much of the outside world forgot about the Transjordan for several centuries.

Change began in the 1800s, when European travelers became intrigued with sites east of the Jordan River and revived external interest in the region. In the first decade of the 20th century, the Ottomans built a railroad connecting Damascus and Mecca that traversed the Jordan region, providing easier access for Muslims to the Islamic Holy cities. The Arabs distained the Ottoman foreign powers, but their control gripped the region until World War I dramatically changed political boundaries and powers all over the Middle East.

WWI to Independence

During World War I, the British encouraged an Arab revolt against the Turks. Sharif Hussein ibn ‘Ali, a Hashemite who ruled Mecca and the Hijaz, led this Arab revolt. (The Hijaz is a region within Saudi Arabia that runs along the Red Sea from the Gulf of Aqaba in the North to the city of Jizan in the South; it contains Jeddah, the second largest Saudi city, and the holy

Islamic cities of Mecca and Medina.) The League of Nations granted Great Britain sovereignty over Palestine and the Transjordan after the Turks were defeated; in turn, they gave Hussein's son, Abdullah, the title of emir over the Transjordan in 1921. The British supervised a move toward Transjordanian independence in 1923 that continued with a treaty in 1928 and the formation of a local Cabinet of Ministers in 1939. Full independence for the Hashemite Kingdom of Transjordan came to fruition on May 25, 1946 and Abdullah became king of the new country.

Jordan's role in Arab/Israeli conflict to present

In 1948, following the Arab-Israeli War, King Abdullah I laid claim to a Palestinian territory west of the Jordan River that was henceforth known as the West Bank; Abdullah's contention was that this region had been promised to his father Sharif Hussein. Two years later, in 1950, elections held on the east and west banks resulted in the unification of the two areas under Hashemite authority; thus the name "Kingdom of Transjordan," no longer appropriate, changed to "The Hashemite Kingdom of Jordan."

The 1948 war, which established the state of Israel, resulted in the migration of over 1 million Palestinians into the West Bank and Jordan, making them the majority of the Jordanian population. On July 20, 1951, a Palestinian Arab assassinated King Abdullah. His son Talal succeeded him as king, but his reign was short as his mental illness made him unfit to rule Jordan. Talal's son, Hussein I, was declared king, though regents ruled in his place until his 18th birthday; he formally came to power on May 2, 1953.

Hussein I faced many difficulties early on in his reign, including economic development, internal security, the Arab-Israeli conflict, and relations with both Western and Arab foreign governments. The desire among many Arabs, for a unified Arab state threatened the power of the Hashemite dynasty in Jordan. Hussein's Bedouin and East Bank Jordanian subjects loyally supported his rule, but in the aftermath of the Arab-Israeli war, over half of Jordan's population was Palestinian; this majority population favored Arab Nationalism over the Hashemite rule, which they believed was too cordial with Western powers.

Despite great criticism, however, Hussein maintained close ties with the United Kingdom in order to protect his sovereignty in an independent Jordan. Ties to the UK dissolved after Western involvement in negotiations following Israel's 1956 invasion of Egypt made political ties to the UK unsavory; by 1958, Jordan restored these ties. In the meantime, Hussein retained his kingdom despite the threat that the United Arab Republic (formed by Egypt and Syria) posed to Jordan's independence; it was the loyalty of the Jordanian army, along with the external support of Saudi Arabia and the United States, which bolstered Hussein's defense against efforts of Arab unification and Jordanian occupation.

After the threat of Arab unity subsided, Hussein established strong ties with all Arab states except his neighbor to the north, Syria; he also maintained good relations with Western powers, as well as the USSR. Internally, Hussein enacted development plans to strengthen Jordan's economy. The greatest difficulty that remained, therefore, was peaceful relations with Israel.

As the Arab country that shared the longest border with Israel, the sovereign state over the West Bank territory and the recipient of great numbers of Palestinian refugees because of Israel's formation, Jordan had great reasons for conflict with Israel as well as a great need to stabilize relations with her. Renegade forces acting independently within Jordan, who did not recognize Israeli claims to governance, launched attacks on Israel that often resulted in retaliatory attacks on the Jordanian government. The Palestinian Liberation Organization (PLO) gained great power and support that threatened the Hashemite rule of Jordan; this led Hussein in support of his own interests to oppose the organization, which angered other Arab nations.

The Six Day War, launched by Israel against Jordan, Syria, and Egypt on June 5, 1967, led to Jordan's loss of its West Bank territory and a surge of an additional 300,000 Palestinian refugees into Jordan. In 1970, Hussein accepted a cease-fire agreement with Israel. Hussein continued to repress and deport Palestinian gorilla organizations whose attacks on Israel resulted in retaliation and disruption in Jordan. September 1970 began what was known as "Black September," a series of violent conflicts between the Jordanian Army and the PLO; King Hussein led his army against the PLO's attempts to establish themselves as their own Palestinian state within Jordan. Events of this conflict included the hijacking and destruction of three commercial airplanes by the PLO and several assassination attempts against Hussein.

Negotiations were settled and later broken in the power-struggle that resulted in 7000-8000 deaths, including many civilian casualties. Ultimately, Hussein's armies prevailed, with American and Israeli support, and forced the PLO out of Jordan and into Lebanon. When the Yom Kippur War (October 6-26, 1973) began, Jordan did not officially join the attack against Israel, though they improved relations with Syria by sending 2500 troops to assist them in their assault.

In 1974, Jordan surrendered any claim to sovereignty over the Israeli-occupied West Bank by signing a resolution that named the PLO as "the sole legitimate representative of the Palestinian people on any liberated Palestinian territory." From 1985-88, Jordan settled their differences with the PLO, broke association with the PLO, and then reestablished peaceful ties. Jordan injured its relations with the US and the Gulf States in 1990 by maintaining support for Iraq despite its invasion of Kuwait. Relations with Western powers improved the following year in response to Jordan's peace talk with Israel. In 1994, Jordan and Israel signed a peace treaty ending 46 years of conflict.

King Hussein developed cancer and received treatment in the United States during 1998. Hassan, the king's brother, was crown prince, but early in 1999, Hussein named his eldest son, Abdullah, as heir to the Hashemite throne. On February 8, 1999, Hussein I died, and Abdullah II became king of Jordan. Abdullah continued peace efforts in the Middle East and economic reforms within Jordan.

After following the International Monetary Fund's (IMF) economic recommendations, Jordan gained admission into the World Trade Organization (WTO) in December of 1999. Abdullah subsequently implemented further reforms in administration and education. He has also strongly resisted Islamic extremists, including Hamas, within Jordan; however, political unrest in the Middle East continues to manifest itself within Jordan's borders, often in the name of religious

affiliation. In 2005, Jordan experienced their own “9/11” (here referring to November 9th, commonly noted in the day/month format as 9/11) when three suicide bombers associated with Al-Qaeda in Iraq and terrorist Abu Musab al-Zarqawi bombed three hotels in Amman. Sixty victims died and 115 others were injured in the attacks, which apparently targeted these hotels because western military contractors, journalists, diplomats and business people, frequented them.

The Jordanian government and its citizens expressed outrage and sorrow over the tragedy, condemning the attacks and offering sympathy to the families of victims. King Abdullah continues to lead Jordan to be a peaceful mediator in the Middle East, continually improving relations with its neighboring countries.

Worldmark Encyclopedia of the Nations, Asia and Oceania, 10th edition, 253-256.

<http://www.lonelyplanet.com/worldguide/destinations/middle-east/jordan/essential?a=culture#top>

<http://en.wikipedia.org/wiki/Hijaz>

<http://www.christianitytoday.com/ct/2001/123/57.0.html>

Library of Congress Country Studies: Jordan

Christian History

Christianity came to Jordan via 1st century Palestinian and Transjordanian Christians of the Apostolic age. In the 2nd Century AD, the Transjordan region became directly subservient to Roman rule and, alongside Roman influence, Christianity continued its spread throughout Jordan. For 300 years, Christianity was the most influential religion of the region, but it would not withstand the explosive growth and subsequent prominence of Islam.

The cohesion of tribalism is thought to be one of the reasons that Middle Eastern Christianity has survived until today. After the arrival of Arab conquerors in the 6th century, Arab and Islamic qualities were infused on both sides of the Jordan and continue to be dominant in the region today.

The majority of Jordan’s Christian population is indigenous, coming from a traditional Christian culture. Jordan’s indigenous Christians are concentrated in the towns of Al Karak, Madaba, As Salt, and Ajlun, as well as in large cities such as Amman. Jordan’s Christians are Arab in culture and speak Arabic, though some other languages, such as Greek, are used in the liturgical language of some churches.

Most of the Protestant believers in Jordan are converts from the Catholic and Orthodox faiths. Rather than converting as individuals, in rural areas, family groups have converted together as a whole from one Christian affiliation to another. Most Protestant conversions have taken place because of a Western missionary presence.

In the past, Jordanian Christians were better educated and wealthier than many of their Muslim counterparts, and they therefore found more success and were present at higher levels of society than their minority status might imply, but as education has improved all across Jordan this imbalance has leveled. Perhaps the biggest threat to the presence of Christianity in Jordan today is emigration. Large numbers of the Christian population have left and continue to leave Jordan

because of political unrest and the better economic opportunities afforded to them abroad. While emigration offers hope to those individuals and families who settle elsewhere, it seriously endangers the future of the Christian population that remains.

Library of Congress country Studies: Jordan

World Christian Encyclopedia, 2nd edition, Volume 1: The World By Countries, 419-22.

Religions

Overview

The state religion of Jordan is Islam; however, the constitution guarantees that the state will “safeguard the free exercise of all forms of worship and religious rites in accordance with the customs observed in the Kingdom, unless such is inconsistent with public order or morality.” (Article 14)

Religious liberty is therefore legally guaranteed in Jordan, though with Islam being the dominant and government-funded religion, its adherents certainly enjoy a position more favored than that of religious minorities. Muslim observances, such as Friday worship and the Ramadan month of fasting, affect the lives of everyone in Jordan as businesses, restaurants, and government offices close for such events. However, it is noteworthy that even Muslim Imams do not have complete freedom in their sermonizing; they are monitored by the government to assure that do not speak critically of the Hashemite family or the leadership of any Arab or Muslim state.

The government also discourages Muslim fundamentalism within its borders, as fundamental groups have instigated violence against secular Muslims and religious minorities, and have expressed distain for the government. Governmental discrimination against Christian organizations is sometimes evident in the refusal to grant official registration with the Ministry of the Interior. The Ministry of Education may also make the establishment and continued operation of Christian schools more difficult than necessary. The proselytization of Muslims is prohibited in Jordan.

Non-Christian

Sunni Muslim—Shafi'i rite (92%): The largest religious group in Jordan adheres to the Sunni branch of Islam. Following the death of Mohammad, Prophet of Islam, his followers debated who the rightful successor and leader of Islam was to be. The majority group, those who would become known as Sunni Muslims, supported Abu Bakr, Mohammad's father-in-law, in becoming the first Caliph; conversely, Shi'a Muslims believed that the Caliphate should follow Mohammad's bloodline and they proposed Mohammad's cousin and son-in-law, Ali, as the Prophet's successor. Sunnis represent an estimated 85% percent of the Muslim world, and in Jordan, they represent 92% of the population.

Among Sunni Muslims, there are four schools of interpretation for religious law: Hanafi, Shafi'i, Maliki, and Hanbali. Sunni Muslims in Jordan belong to the second largest school, Shafi'i, named for its founder, Imam ash-Shafi'i. The Shafi'i school bases its interpretations of

Islamic law on four sources, the *Qur'an*, the *Sunna* (example) of the Prophet, the consensus of traditional Muslim scholars (*ijma'*), and analogical reasoning (*qiyas*) which applies principles of established laws to new situations in which a ruling is needed.

This traditionalist school emphasizes the use of precedence, to the exclusion of private judgments. Like all Sunni Muslims, Jordanian Sunnis practice the Five Pillars of Islam (consisting of the proclamation of faith, prayer, alms giving, fasting, and pilgrimage) and uphold the six articles of belief (*aqidah*) given by Mohammad (belief in Allah, his angels, his books, his prophets, Judgment Day, and fate). Islam is a comprehensive religion, directing both the private and public lives of its followers and making no distinction between secular and sacred.

Jordanian Muslims of all types are influenced by traditional beliefs and folk practices which augment their predominantly orthodox Islamic faith.

<http://en.wikipedia.org/wiki/Shafii>

<http://en.wikipedia.org/wiki/Ijma>

<http://en.wikipedia.org/wiki/Qiyas>

<http://en.wikipedia.org/wiki/Aqidah>

Shi'a Muslim: The Shi'a branch of Islam makes up approximately 15% of Muslims worldwide, but represents one of the smallest religious minorities in Jordan (<1% of total population). Racial minorities, such as the Chechens, comprise most of Jordan's Shi'a Muslims. Shi'as maintain a different Islamic tradition than Sunnis that translates into varied beliefs and practices. Shi'as uphold practices in addition to the Five Pillars which include paying a tax to the imam, the struggle to please Allah (*jihād*), commanding what is good, forbidding what is evil, loving the family of Mohammed and dissociating from the enemies of Mohammed's house.

<http://en.wikipedia.org/wiki/Shi%27a>

http://en.wikipedia.org/wiki/Ahl_al-Bayt

Druze : The Druze are a heterodox Muslim sect, a distinct religious community derived from the Isma'ili branch of Shi'a Islam; they call themselves Ahl al-Tawhid, meaning "People of Monotheism." As with most distinct sects within Islam, issues surrounding the succession of religious leaders, and beliefs about the authority of those leaders, led to the formation of the Druze religion. They believe in the divinity of al-Hakim, a Fatimid caliph who ruled Egypt in the late 10th and early 11th centuries. Hakim disappeared in 1021 and the Druze believe that Allah hid him and that he will return as a guide in the last days.

Many tenets of the Druze faith are unknown because the Druze practice "*taqiyya*," meaning that they conceal their true beliefs to avoid persecution. The Druze also divide their adherents into two groups, the Ignorant and the Knowledgeable Initiates. The first group is unaware of the secrets of the Druze holy writings and, instead, devotes itself to secular leadership. The second and smaller group maintains the religious beliefs of the sect and is identified by distinct clothing; women are superior to men among the spiritual initiates.

The religion is heavily influenced by Platonic philosophy and Gnostic thought as well as the general mystic qualities of Isma'ilism. The scriptures of the Druze are *Rasa'il al-hikmah* (Epistles of Wisdom). The Druze believe in a human-only form of reincarnation among the members of its sect; therefore, members of the Druze community are reincarnations of their

Druze ancestors. The belief in reincarnation within their community possibly explains why Druze do not accept converts from other religions and why they discourage intermarriage with other faiths.

The Druze believe in the principles of honesty, protecting one's brother, honoring elders, serving others, defending one's nation, and monotheism. The symbol of their faith is a five-pointed star of five colors; green represents the universal mind, red the universal soul, yellow the truth, blue the cause, and white the effect.

They revere Jethro, also known as Shoaib, who was the father-in-law of Moses, and make pilgrimages to his tomb in Jordan. The Druze also perform ritual fasting, though it is distinct from the times and forms of other Muslims. Jordanian Druze reside in Amman, Zarqa, Aqaba in the south and Irbid near the Syrian border; larger groups of Druze believers reside in Lebanon, Syria, and Israel.

<http://en.wikipedia.org/wiki/Druze>

http://en.wikipedia.org/wiki/Al-Hakim_bi-Amr_Allah

Jehovah's Witnesses: The Jehovah's Witness movement began in late 1870s in Pittsburg, Pennsylvania under the name of Bible Students. Their current name was adopted in 1931. They are known for the literature produced by their Watchtower Bible and Tract Society, such as the magazines, *The Watchtower* and *Awake!*, and their translation of the Bible, called the *New World Translation*.

They believe that it is necessary to worship God using the name "Jehovah," that Jesus was created by Jehovah and is the mediator for the 144,000 souls who will inhabit heaven under the "new covenant." They deny the personhood of the Holy Spirit. Jehovah's witnesses concentrate their teachings on the subject of eschatology, believing that Armageddon is coming soon; past leaders have made many predictions about the exact dates of end time events, the passing of these dates without incident led to many leaving the religion.

The Witnesses do not believe in "hell" as a place of torment, and preach about a paradise on earth in which those who survive Armageddon and those who are resurrected will live. The Witnesses are morally conservative and are distinct in their rejection of nationalism, their rejection of blood transfusions, and their stance against the celebration of birthdays, national holidays, and Christmas.

They focus their evangelistic efforts on house-to-house preaching and literature production. They believe that the original church became apostate after the death of the Apostle John and that the Jehovah's Witnesses are the sole proprietors of truth to the world. Because of their unorthodox beliefs about God the Father, Jesus the Son, and the Holy Spirit, as well as their teachings about hell, salvation, the soul and the return of Jesus, mainstream Christian, both Catholic and Protestant, consider the Jehovah's Witnesses to be a heretical cult.

The Jehovah's Witnesses began disseminating their beliefs in the country of Jordan as early as 1945. There are two congregations of 55 members present in Jordan as of 2001. The

government of Jordan does not recognize the Jehovah's Witnesses as a religious organization or church, but does not interfere with activities.

http://en.wikipedia.org/wiki/Jehovahs_witness

http://en.wikipedia.org/wiki/History_of_Jehovah%27s_Witnesses

<http://www.state.gov/g/drl/rls/hrrpt/2003/27930.htm>

Catholic: Patriarchate of Jerusalem (vicariate Amman): This Latin-rite Catholic church has 30 congregations in Jordan with 7,000 adult adherents, the majority of whom are Palestinian. The historical success of this church in Jordan is credited to the missionary efforts of Franciscan monks following the Crusades.

Archdiocese of Petra & Filadelfia: This Arabic-speaking, Melkite church has 35 congregations and 14,000 adult adherents. Included in this number are 400 Armenian members. The church is also known as the Greek Catholic Church.

Orthodox: Armenian Apostolic Church: This church, also known as the Gregorian Church, is one of the oldest Christian denominations, begun in the 1st century by the Apostles, Bartholomew and Jude; St. Gregory was the first official head of the church. There are 5 congregations of this church in Jordan, consisting of 4000 adult members; they operate a school and a charitable relief organization. This church has been greatly affected and numerically reduced by the emigration of its constituents.

Coptic Orthodox Church: This church of Egyptian residents and workers has 2 congregations of 300 adult adherents and belongs to the patriarchate of Alexandria. The church began in Egypt in the 1st century, planted by the Apostle Mark, and became distinct from the Catholic Church in 451, following the Council of Chalcedon; its congregations are present worldwide.

Greek Orthodox Patriarchate of Jerusalem, Diocese of Amman: This Arabic and Greek speaking church is 99% Palestinian, however its bishops and monks are Greek. It has 32 congregations in Jordan consisting of 47,000 adult adherents and is the largest denomination in Jordan. Orthodox Christians consider this Jerusalem-based church to be the first church, from which every other church of every age derives. The Greek Orthodox Church maintains and manages most of the Christian Shrines in Jordan; they also operate 34 schools, an orphanage, and a home for the elderly.

Syrian (or Syriac) Orthodox Patriarchate of Antioch, Diocese of Jerusalem: This Syriac-speaking church is a descendant of the 1st century church begun by the Apostle Peter in Antioch; they are sometimes referred to as Jacobites. There are 20 Syriac congregations with 9,600 adult adherents in Jordan and they operate one school.

Christian (Protestant/Evangelicals/Pentecostals)

Assemblies of God: These 16 congregations of 1500 adult adherents are Baptist-Pentecostal, emphasizing both conversion and baptism of the Spirit. They are located in the Amman area and are foreign-led, retaining associations with the Assemblies of God USA. They operate a clinic in Amman.

Christian Brethren: This indigenous Arab congregation has 20 adult adherents. They are independent, fundamentalist, dispensationalist, and maintain open fellowship.

Church of God (Cleveland): This congregation of 100 adult adherents is Holiness-Pentecostal, emphasizing conversion, sanctification, and baptism of the Spirit. They are white-led.

Church of the Nazarene: This denomination is a schism of the Methodist church and emphasizes a conversion experience and complete sanctification. In Jordan, these 7 congregations of 430 adult adherents are mostly Arab with an Armenian minority. They are located mostly in Salt and Amman.

Episcopal Church in Jerusalem & Middle East: This church is of a low order Episcopalian tradition; its headquarters are in Jerusalem. Thirty percent of its Jordanian adherents live rurally. Its 20 congregations of 3900 adherents are 87% Arab and 13% white; they operate several schools, including one for the blind, deaf and mute, and a home for the elderly.

Evangelical Church of the CMA: This church is autonomous and emphasizes a conversion experience and complete sanctification; the Christian and Missionary Alliance founded the church after WWI. There are 6 congregations of 219 adult adherents.

Evangelical Lutheran Church in Jordan: This Arab Lutheran church has five congregations of 960 adult adherents in Amman. A greater number of adherents reside in the Israeli-occupied West Bank. They are involved in welfare and development projects and operate several schools.

German Alliance Mission: This nondenominational church of 10 congregations and 100 adult adherents is a small Evangelical mission.

Jordan Baptist Convention: Established in 1943, this Baptist church is most prominent in the region north of Amman; it has 13 congregations of 900 adult adherents. The church also operates 5 schools; in Ajlun they administer a hospital and nursing school.

Religious Society of Friends: This congregation of 30 adult adherents operates 2 schools in Jordan; though they prefer the name "Friends," the group is commonly known as Quakers.

Seventh-day Adventist Church: This church of 10 congregations and 330 adult adherents is located in Amman and operates a secondary school.

Other Protestant denominations: There are 10 other protestant denominations in Jordan comprised of 1000 adult adherents.

Independent Christian Groups

Bible Preaching Church: This independent, evangelical church based in Pasadena, CA (USA) has 75 adult adherents in Jordan.

Free Evangelical Church: This small, conservative Baptist fellowship has 9 congregations and 275 adult adherents.

Isolated Radio Churches: This church is made up of isolated believers whose contact with the gospel has come over the Arab Radio Network. There are 800 congregations and 40,000 adherents, who are primarily students.

Other Arab indigenous churches: There are 15 other congregations of indigenous Arab churches in Jordan with 900 adult adherents. Included in this group is the Gnostic Essene Church in the Hashemite Kingdom of Jordan.

Worldmark Encyclopedia of the Nations, Asia and Oceania, 10th edition, 253.

World Christian Encyclopedia, 2nd edition, Volume 1: The World By Countries, 419-22.

People Groups

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The Armenian (16,956) population of Jordan is part of an Armenian diaspora that numbers about 8 million people worldwide. Forced out of their Eurasian homeland in the early 20th century by genocidal attacks at the hands of the Ottoman Empire, a group of Armenians settled in Jordan and today lives mostly in Amman.

They are non-Arab and (89%) belong to the Armenian Apostolic Church (Orthodox) and otherwise to the Catholic Melkite-rite church or the protestant Church of the Nazarene. The Orthodox Churches are part of a tradition dating back to the 1st century and the Armenian homeland, in 301 AD, was the first official Christian nation.

Currently, less than 5% of Armenians are evangelical, but there are reproducing church movements active among them. Armenians in Jordan speak Armenian and Arabic.

<http://www.joshuaproject.net/peopctry.php?rop3=100516&rog3=JO>

<http://en.wikipedia.org/wiki/Armenians>

24250

The Azeri (6,519) are a linguistically Turkic people group who speak Azerbaijani, South. Their language is most common in Iran, but is also present in Syria, Iraq, Turkey, Afghanistan, and is mutually intelligible with Turkmen and Turkish. Azerbaijani, South is distinct from the Azerbaijani, North which is spoken in the former USSR. Ethnically, the Azeri are thought to be descended from Iranian and Caucasian peoples. The Azeri are primarily Sunni Muslim. Less than 2% of the population is evangelical and there is currently no active church planting taking place among them.

<http://www.joshuaproject.net/peopctry.php?rop3=114715&rog3=JO>

http://www.ethnologue.com/show_language.asp?code=azb

http://en.wikipedia.org/wiki/Azerbaijani_people

11780

The Bedouin Arabs (356,440) are nomadic, desert herders and the “most indigenous” Jordanians; their tribes have traded, traveled, and resided in the Arabian deserts while maintaining ancient cultural traditions for times long surpassing written history. The Bedouin value hospitality,

honor, and tribal loyalty. There is a romanticized and idealized culture among Jordanians, and many other Arabs; in reality, the Bedouin lifestyle is strenuous, requiring much labor just to ensure survival.

In Arabic their name, *Bedu*, means “desert dwellers.” The Bedouin language is Levantine Bedawi Spoken Arabic. The language is most prevalent in eastern Jordan, which is mostly unsettled desert, providing the wilderness necessary for nomadic travelling; however, Levantine Bedawi Arabic is spoken all over Jordan and is the language used by military personnel, many of whom are Bedouin. Before the Palestinian influx, this Bedawi language was the official language of Jordan. Bedouin women wear a distinctive head-dress and many have blue tattoos on their faces. Today many Bedouin have augmented their desert traversing with modern technology, such as trucks, cell phones, and satellites; others have settled in recent years and begun to cultivate crops, pursue education and careers, or seek positions in the military.

The Bedouin are Sunni Muslims; Islam has been intimately linked with Bedouin culture from its inception. There are a few known Christian believers among the Bedouin Arabs, but no church planting is currently taking place; several missionary organizations are working among them.

http://www.ethnologue.com/show_language.asp?code=avl
<http://www.modernmuslima.com/jordan5.htm>
<http://kinghussein.gov.jo/people1.html>
<http://www.joshuaproject.net/peopctry.php?rop3=101193&rog3=JO>

11782

The Chechen (4,704) originate in the North Caucasus mountains and migrated to Jordan in the late 1800s; those still in their homeland continue to strive for independence from Russia. The Chechen language is spoken in Russia, Georgia, Germany, Jordan, Kazakhstan, Kyrgyzstan, Syria, Turkey (Asia), and Uzbekistan, wherever pockets of Chechen community exist.

In Jordan, Chechens live in a few villages, often near Circassian settlements; they speak Arabic in addition to their native tongue. Chechens find identity in their clan. They maintain strict gender roles and women are subjugated to men.

Chechens have been staunchly Muslim since the 17th century in the Caucasus and embraced Islam with even more fervor when Soviet forces tried to squelch the religion. There are no known Christians among the Sunni Muslim population in Jordan. No agencies are currently engaging the Chechens with the gospel and the Bible has not been translated into their language.

http://www.ethnologue.com/show_language.asp?code=che
<http://www.joshuaproject.net/peopctry.php?rop3=102059&rog3=JO>
<http://kinghussein.gov.jo/people1.html>

42747

The Circassian (99,620), also known as Cherkess or Adyghe, are originally from the Caucasus (now part of Russia) and live in the northern cities of Jordan. Circassians comprise the majority population in the city of Jerash, which is north of Amman; they also reside in Amman, Wadi Seer, Na'ur, Sweileh, Zarqa, and Azraq. The Circassians settled in Jordan, and throughout what

was then the Ottoman Empire, in the 19th century because of the Russian conquest of their homeland.

Their language is Adyghe and radio programs in this language broadcast from Jordan; Adyghe speakers also reside in Israel, Syria, Iraq, Turkey, Macedonia and Russia. Circassians are well integrated into Jordanian society and speak Arabic in addition to their native tongue; they are highly educated and participate influentially in occupations of political and economic importance.

The Circassians are Sunni Muslims; there are no known Christian believers among them in Jordan and no missionary agency is currently engaging them. The New Testament is available in Adyghe.

http://www.ethnologue.com/show_language.asp?code=ady
<http://www.joshuaproject.net/peopctry.php?rop3=100079&rog3=JO>
<http://en.wikipedia.org/wiki/Jerash>
<http://kinghussein.gov.jo/people1.html>

11786

The Deaf (28,917) of Jordan utilize Jordanian Sign Language. No further information is known about their ethnic background or social position. Most of Jordan's deaf population is Muslim; they are less than 2% evangelical and are currently unengaged by with no mission organization working among them.

<http://www.joshuaproject.net/peopctry.php?rop3=114916&rog3=JO>

47059

The Druze (15,766) are an Arabic speaking Middle Eastern people group who follow the Druze religion. (See Religion section for explanation of religious beliefs.) They refer to themselves *Ahl al-Tawhid*, meaning "People of Monotheism."

The Druze consider all other adherents worldwide to be family, due in part to their beliefs about reincarnation within the community. They express loyalty toward the country in which they reside. There are no known Druze believers and the religion forbids conversion from, or to, their religion, which is propagated solely by Druze offspring.

Jordanian Druze reside in Amman, Zarqa, Azraq in the east, Aqaba in the south and Irbid near the Syrian border; larger groups of Druze believers reside in Lebanon, Syria, and Israel.

<http://www.joshuaproject.net/peopctry.php?rop3=102733&rog3=JO>
<http://en.wikipedia.org/wiki/Druze>
<http://kinghussein.gov.jo/people1.html>

11783

Egyptian Arabs (712,883) in Jordan are Egyptian citizens who have come as foreign laborers. Their population in Jordan is reported much differently by other sources (Joshua Project reports under 15000 people; the Jordanian Labor Ministry estimates that there are over 216,000 Egyptian

workers in Jordan). They speak an Egyptian dialect of Arabic. The majority of Egyptian Arabs are Sunni Muslims, though a small number of Egyptian Christians comprise the Coptic Orthodox Church in Jordan. It is unknown whether there are any evangelical Christians among this population. There are no missionary agencies working among the Egyptian Arabs in Jordan.

http://www.ethnologue.com/show_language.asp?code=arz
<http://www.joshuaproject.net/peopctry.php?rop3=102879&rog3=JO>
http://www.menafn.com/qn_news_story_s.asp?StoryId=1093156347

11777

The Iraqi Arab (1,051,327) population of Jordan is comprised of both refugees and expatriates. Many refugees fled to Jordan from neighboring Iraq during the first Gulf war and have remained there since then, especially in Amman. They are a prominent group in eastern Amman where Iraqi men work in factories and shops and Iraqi women wear their distinct national clothing and sell a variety of small goods on the streets.

Many of this population are quite poor, begging and constantly looking for work. In contrast, the Iraqis who reside in west Amman are often wealthy refugees and expatriates who have come to Jordan during the current Iraqi war.

Both groups are primarily Sunni Muslim, though there are multiple Iraqi Christian churches and missionary agencies are actively engaging them with the gospel.

<http://www.joshuaproject.net/peopctry.php?rop3=104056&rog3=JO>
<http://www.modernmuslima.com/jordan5.htm>

11778

Jordanian Arabs (1,671,672) are the largest population group in Jordan. They have also been known as “Transjordanians,” which describes the Muslim and Christian Arabs who are the native population east of the Jordan River from the Dead Sea in the north to the Gulf of Aqaba in the South.

In general, “Jordanian” refers to both settled village and city dwellers and the native Bedouin population, but in this case, in reference to “people groups,” the Bedouin are described separately elsewhere. Jordanians speak South Levantine Arabic, which is also common in Israel, Gaza, and the West Bank.

The majority of Jordanians are Sunni Muslims but there are minority Churches, mostly non-evangelical orthodox, that date back to the 1st century church. Evangelical churches in Jordan, of which there are few, are centered in Amman and other large cities; there is very little evangelical presence in rural areas and no active church planting is occurring among Jordanian Arabs.

http://lcweb2.loc.gov/frd/cs/jordan/jo_glos.html#Transjordanian
http://www.ethnologue.com/show_language.asp?code=ajp
<http://www.joshuaproject.net/peopctry.php?rop3=104301&rog3=JO>

42748

The Kurds (6,836) of Jordan are a people group of Turkish and Iranian descent; their cultural homeland geographically overlaps Iran, Iraq, Syria and Turkey. They speak Central Kurdish, also known as Kurdi or Sorani, a language that is also spoken in Iraq and Iran. Kurdi is written in an Arabic script.

In neighboring Iraq, Kurds faced severe persecution resulting in hundreds of thousands of deaths throughout the end of the 20th century; many Kurds fled Iraq as a result. Today, partly because of the influence of the U.S. military in Iraq since 2003, the Kurds now have political power in their own region of Iraq. In Syria, Jordan's northern neighbor, Kurds are the largest ethnic minority and represent 10% of the population; however, despite their numbers, Kurds in Syria are ill-treated, deprived of citizenship, and their rights to uphold their ethnic identity are denied.

Kurds have faced discrimination because of a push toward Arabization throughout the Middle East. Kurds deeply value family ties and tradition and adhere strongly to their Sunni Muslim faith. There are no known Christian believers among the Kurds of Jordan.

<http://en.wikipedia.org/wiki/Kurd>

<http://www.joshuaproject.net/peopctry.php?rop3=105458&rog3=JO>

http://www.ethnologue.com/show_language.asp?code=ckb

<http://en.wikipedia.org/wiki/Sorani>

11787

Kurmanji (5,703) of Jordan are a people group of Turkish and Iranian descent; their cultural homeland geographically overlaps Iran, Iraq, Syria and Turkey. They speak Northern Kurdish, also known as Kurmanji, a language that is also spoken in countries across Asia, Europe, and around the world. Kurmanji is written in a Roman script. The Kurmanji have experienced life much the same as the other Kurds in Jordan.

<http://en.wikipedia.org/wiki/Kurd>

<http://www.joshuaproject.net/peopctry.php?rop3=105458&rog3=JO>

http://www.ethnologue.com/show_language.asp?code=kmr

42749

The Najdi Bedouin (73,793) are distinct from the Arab Bedouin because they speak the Najdi Arabic dialect. Najdi Bedouin in eastern Jordan and in the southernmost region of Jordan, which borders Saudi Arabia, speak this dialect. Najdi Arabic is spoken most widely in Saudi Arabia, Iraq and Syria.

The Najdi Bedouin are culturally similar to other Bedouin tribes; they are nomadic, desert dwelling herders whose lifestyle is strenuous, requiring much labor just to ensure survival. The Najdi are Sunni Muslims. Islam has been intimately linked with Bedouin culture from its inception. There are a few Christian believers among them, but no churches have been formed; multiple Christian missionary agencies are attempting work among Najdi Bedouin.

<http://www.joshuaproject.net/peopctry.php?rop3=101196&rog3=JO>

http://www.ethnologue.com/show_language.asp?code=ars

42750

The Nuar Gypsies (6,836) hold a common ancestry with all Gypsies that begins in India. A low caste group which earned their living as dancers, musicians, and metal-workers, the “Dom” were outcasts in society. Many from this group migrated to Persia as minstrels; from there, some traveled north into Europe while others went south and settled throughout the Middle East.

Arabs refer to gypsies as Nuar, and it is from that which the Nuar Gypsies get their name. They speak a language called Domari, or Middle Eastern Romani, which heavily borrows from Arabic. Their language is considered an insider vernacular for gypsies, and it is hidden to some degree from outsiders.

The Nuar are often nomadic and always entrepreneurial; they value the family unit in which every member contributes financially. Contrary to their negative reputation, the Nuar esteem morality, purity, justice, courtesy, and friendliness; many Jordanians do discriminate against the Nuar, viewing them as thieves and panhandlers.

The Nuar Gypsies of Jordan are Sunni Muslims. There are no known Christian believers among them and no Bible translation in their language; their nomadic lifestyle has made it difficult for missionaries to minister to them.

<http://www.joshuaproject.net/peopctry.php?rop3=102682&rog3=JO>
http://www.ethnologue.com/show_language.asp?code=rmt
<http://www.modernmuslima.com/jordan5.htm>

11788

Palestinian Arabs (1,500,989) are the second largest people group in Jordan and very close in numbers to Jordanian Arabs. Palestinians are the Muslim or Christian Arabs who are native to the region west of the Jordan River between Lebanon and Sinai. Palestinians speak South Levantine Arabic, which is also common in Israel, Gaza, the West Bank, and among Jordanian Arabs.

Since 1948 the Palestinian people have been embroiled in a political power-struggle for their homeland west of the Jordan River; many Palestinians fled to Jordan because of this on-going conflict, especially in 1948 and again in 1967. Hussein, Wahdat, and Beqa'a are large Palestinian refugee camps near Amman (one source, a national, recommends that foreigners enter the camps only when accompanied by a native Arabic speaker). Many Palestinians who entered Jordan as refugees were, at the time, better educated and skilled than the average Jordanian citizen. Palestinians have been, and remain, influential at all levels of society; as businessmen, landowners, entrepreneurs, professionals, craftsmen, merchants, skilled laborers and government workers, they have proved themselves to be resilient and successful.

Some Palestinians have become Jordanian citizens and others have not; those who migrated earlier to Jordan generally tend to identify themselves politically with the Jordanian government and the Hashemite Dynasty, while those who came later tend to own a stronger Palestinian identity and may be more inclined toward militant efforts in pursuit of the restoration of the Palestinian homeland. Such generalizations are tenuous at best in a political and historical situation as complex as that involving Palestine, Israel, and Jordan.

The majority of Palestinians are Sunni Muslims, but there are minority Palestinian Churches, mostly non-evangelical orthodox, that date back to the 1st century church. Though there are multiple missionary agencies engaging the Palestinians with the gospel, there is currently no active church planting taking place among them.

http://lcweb2.loc.gov/frd/cs/jordan/jo_glos.html#Palestinian

<http://www.modernmuslima.com/jordan5.htm>

Library of Congress country studies: Jordan, chapter two: Palestinians.

42751

The Saudi Arabs (24,598) of Jordan speak Hijazi Arabic. This dialect is the most widely spoken dialect in the Arabian Peninsula and is named for the Hijaz region in western Saudi Arabia. It utilizes pronunciations that are slightly different from Levantine Arabic. It is unknown exactly what role Saudi Arabs play in Jordan. Some of the Bedouin in Jordan may be nomads from Saudi Arabia; the Hashemite royal family is originally from the Hijaz and perhaps others from that language group are also now settled in Jordan. No information is known about the status of evangelism among this Muslim group.

http://en.wikipedia.org/wiki/Hijazi_Arabic

42752

The Syrian Arabs (341,762) of Jordan are Levantine Arabs. They speak North Levantine Arabic, which is most common in Syria and Lebanon. Their cultural identity is both Arab and Islamic. The majority of Syrian Arabs are Sunni Muslims and consider Islam an integral part of their cultural identity; however, 6% of Syrian Arabs are Christian (only 1% evangelical). Multiple church groups exist among the Syrian Arabs in Jordan, such as the Syrian Orthodox Church, but no church planting is active among them.

<http://www.joshuaproject.net/peopctry.php?rop3=109662&rog3=JO>

http://www.ethnologue.com/show_language.asp?code=apc

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The Crimean Tatars (83) are a Turkic people originating from Crimea, which today is an autonomous republic of Ukraine. Many Crimean Tartars were forced from their homeland because of the Crimean Wars in the 1850s and deportation at the behest of Joseph Stalin in 1944. Their language is Crimean Turkish, which is spoken most commonly in Uzbekistan, Bulgaria, Romania, and Turkey.

Their families are tight-knit and patriarchal, maintaining traditional roles for men and women. Crimean Tartars are Sunni Muslim of the Hanafi tradition, but have no *Qur'an* in the Crimean Turkish language. There are no known Christian believers among the Crimean Tartars of Jordan and they are still in need of a completed Bible in their language. No mission agency is currently engaging this people group.

<http://www.joshuaproject.net/peopctry.php?rop3=102312&rog3=JO>

http://en.wikipedia.org/wiki/Crimean_Tatars

<http://en.wikipedia.org/wiki/Crimea>

00000

The Turkmen (5652) of Jordan originate from Turkmenistan in Central Asia and today live in the north Jordan valley; they have integrated themselves well into Jordanian society. Researchers suspect that Turkmen in Jordan speak an ancient form of the Turkmen language similar to that found in Syria. The Turkmen are a traditionally tribal people with close ties to extended family; they are physically tall, thin, and well suited to living in harsh environments. They have been traditionally involved in agriculture, animal husbandry, and selling crafts such as wood- and metalwork and woven carpets, though it is unknown if they continue to pursue these occupations in Jordan.

The Turkmen are Sunni Muslim with no known Christian believers among them; in Turkmenistan, the population of less than 1000 Christians is heavily persecuted, and it is likely that Turkmen in Jordan are no more accepting of Christian witness. The New Testament translation into Turkmen is complete, but Bible completion and tract development are still needed.

<http://www.joshuaproject.net/peopctry.php?rop3=110306&rog3=JO>

http://www.ethnologue.com/show_language.asp?code=tuk

<http://kinghussein.gov.jo/people1.html>

<http://www.modernmuslima.com/jordan5.htm>

American (1130) and *British* (7200) citizens are present in Jordan. They are primarily Christian and are likely to be somewhat isolated from mainstream Jordanian society due to their Western values. Some may have married into Jordanian families, while others are likely pursuing business or higher education in Jordan. No further information is available.

The *Filipino* (5087) in Jordan have come as students or to work as nannies or domestic servants. This population of Tagalog speakers is 90% Christian. With an established presence in Jordan, this group, if properly trained, could be mobilized for evangelizing Jordanians, whether as their classmates or as servants in their homes.

<http://www.joshuaproject.net/peopctry.php?rop3=109692&rog3=JO>

<http://www.modernmuslima.com/jordan5.htm>

00000

The Greek (1130) of Jordan are members of the Orthodox Church and many likely serve as clergy in orthodox churches. There is an evangelical movement making progress and planting churches among this population.

Missiological Implications

1. Evangelicals should recognize Jordan as a country strategically located at the crossroads of the Middle East. The Gospel could flow from Jordan to other nations in this region of the world.

2. Evangelicals should develop culturally sensitive materials for evangelizing the Islamic peoples of Jordan and other Middle Eastern countries. These methods must respect the Islamic culture but hold out the truth that Jesus is the only hope for eternal life. Just as its political leaders have faced the challenge of negotiating peace in its borders and among its neighbors, Jordan's evangelical Christians are in the middle of the daunting task of showing its citizens and the Arab/Islamic world how they might be reconciled to God by the Prince of Peace, Jesus Christ. Missiological work in Jordan must necessarily demonstrate great respect for Arab culture and Jordan's incredible historical relationship with Christianity while showing Jordanian families how they may experience new, relevant, and hopeful life in Christ.
3. Evangelicals should respond to Jordan's continuing need for economic resources and development may offer opportunities for missionary platforms in business development and job training. For the gospel to penetrate Jordan, missionaries must engage villages and rural peoples with the gospel, as well as working in urban centers.
4. Evangelicals should respond to the need for church starting efforts among the peoples of Jordan. The cultural factors may suggest that small group methods are most adaptable to the peoples of Jordan.
5. Evangelicals should mount a vast prayer network for Jordan and other nations in this vital part of the world.

Links – <https://www.cia.gov/cia/publications/factbook/geos/jo.html>

[http://encarta.msn.com/encyclopedia_761552293/Jordan_\(country\).html](http://encarta.msn.com/encyclopedia_761552293/Jordan_(country).html)

http://encarta.msn.com/encyclopedia_761578350/Hussein_I.html

<http://www.kingabdullah.jo/homepage.php>

<http://www.queenrania.jo>

<http://kinghussein.gov.jo>

<http://kinghussein.gov.jo/jordan.html>

https://www.ethnologue.com/14/show_country.asp?name=Jordan

<http://lcweb2.loc.gov/frd/cs/cshome.html> Library of Congress Country Studies: Jordan

http://www.mongabay.com/igapo/2005_world_city_populations/Jordan.html

<http://unstats.un.org/unsd/demographic/sconcerns/densurb/citydata.aspx?id=Jordan>

Population estimates for Jordan's cities.

<http://kinghussein.gov.jo/facts.html> Helpful facts for visiting Jordan

<http://www.lonelyplanet.com/worldguide/destinations/middle-east/jordan>

<http://www.modernmuslima.com/jordan.htm> Living In Jordan: A Resource Guide

<http://www.mahfaza.com.jo/jordan/ammanmap.htm> Map of Amman