

Original Research Paper

## An Analytical Field Study of Muslim–Christian Coexistence in Al Husn City within the Irbid Governorate of Jordan

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**Abstract:** This study aims to explore the lived reality of religious coexistence between Muslims and Christians within the local community of Al Husn, analyzing its social, cultural, and religious dimensions. The research proceeds from the hypothesis that interfaith coexistence in Al Husn is not a transient phenomenon but the outcome of a long historical and cultural accumulation, reflecting deeply rooted patterns of interaction and mutual understanding. A descriptive analytical method was employed to examine the manifestations of Muslim–Christian coexistence within their social and cultural contexts, complemented by a historical approach tracing the evolution of interfaith relations across generations. Field data were collected through a social survey of 237 randomly selected residents of Al Husn Municipality (Irbid Governorate), ensuring balanced representation across religion, age, and gender, thus reflecting the area’s real social diversity. Results revealed that coexistence between Muslims and Christians in Al Husn is grounded in mutual respect, daily interaction, and shared participation across various spheres education, workplaces, and social occasions. Moreover, folk heritage and collective memory act as cultural and emotional bonds reinforcing this form of coexistence. Promoting interreligious coexistence requires integrating shared ethical and cultural values into educational curricula, organizing joint religious and cultural events, and fostering positive media narratives. It also entails encouraging youth led initiatives and interfaith dialogue that cultivate respect and empathy among the younger generations. Despite the overall positive model of coexistence, challenges remain chiefly, the lack of scientific documentation of interfaith relations, limited dialogue platforms, and the need for media engagement in consolidating social harmony.

**Keywords:** Al Husn, Muslim–Christian Relations, Religious Coexistence, Religious Tolerance, Social Cohesion.



## 1. Introduction

Religious coexistence constitutes one of the fundamental pillars that safeguard the cohesion and stability of societies in an increasingly diverse world. Ethical and human values when actively practiced form the essential foundation for the continuity of peaceful living [1]. Such coexistence contributes to building an environment of respect, tolerance, and acceptance of the Other [2]. Coexistence does not merely denote the geographical presence of people from different religions or cultures in one place; rather, it represents a state of positive interaction, deep understanding, and practical cooperation, born from the awareness that difference need not be a cause of conflict but can serve as a source of mutual enrichment [3].

In the Arab context, Muslim–Christian coexistence stands as one of the oldest and most enduring forms of interreligious life. It reflects a long history of interwoven relations, shared kinship, and collective interests, reinforced by national occasions and a common sense of belonging to the land and identity [4]. This model has become exemplary in numerous Arab cities and villages especially in Jordan, where the spirit of coexistence finds one of its clearest expressions in Al Husn, a town located in the Irbid Governorate [5].

Al Husn, with its ancient heritage and visible archaeological remains [6], represents a living embodiment of this shared life. Muslims and Christians have coexisted there for generations within a framework of mutual respect and communal participation in nearly all aspects of daily life ranging from greetings and social celebrations to joint labor and agricultural collaboration. These traditions, rooted in Ottoman era practices [7], persist to this day, attesting that coexistence is not a temporary condition but a deeply embedded cultural norm. The Al Husn model thus emerges as a genuine manifestation of civic belonging and peaceful citizenship, grounded in everyday practices and long-standing human relationships. Muslims and Christians in Al Husn are not merely neighbors or co workers they are partners in joy and sorrow, bound by collective memories and a shared identity that strengthens communal resilience.

Within this framework, the city of Al Husn represents a distinctive model of coexistence between Muslims and Christians, where members of both religions have lived side by side for many decades. This coexistence manifests itself in the everyday life of the community through participation in social events, agricultural cooperation, and the exchange of symbolic elements in shared folklore. However, with the passage of time and the emergence of economic, social, and technological transformations, questions arise regarding the extent to which this coexistence has maintained its strength and clarity. Therefore, this study seeks to examine the ways in which interreligious coexistence is expressed in the daily life of Al Husn's residents, and to identify how it has been affected by ongoing social and economic changes.

More specifically, the research addresses several sub questions: What are the manifestations of religious coexistence in daily life? How do Muslims and Christians interact and participate in each other's social and religious occasions? In what ways has cooperation in agriculture and harvest seasons reflected social cohesion? How are the values of coexistence embodied in folklore and oral traditions within the community? Through these questions, the study aims to uncover the continuity, transformations, and challenges of coexistence in a setting that has historically exemplified interfaith harmony.

The theoretical importance of this research arises from its focus on the religious coexistence between followers of different faiths particularly in societies with a long standing history of religious and cultural pluralism such as Al Husn. The study documents and analyzes manifestations of interfaith living across various dimensions of community life, underscoring its role as a foundation for stability and development. Beyond the local context, the study contributes to a broader understanding of social cohesion within pluralistic Arab societies. It also enriches the theoretical framework surrounding religious pluralism and shared citizenship, opening new avenues for research on identity, tolerance, and interreligious dialogue in the Arab world.

On the practical level, this study presents a detailed and empirically grounded portrait of the social relationships in Al Husn, based on field data collected from a diverse sample of residents. It contributes to understanding the current realities of coexistence by identifying the challenges and supporting factors that shape interfaith relations. The study's findings provide a foundation for public policy and community development, particularly in promoting citizenship values, positive educational and media discourse, and national cohesion. Moreover, its outcomes can guide decision makers and civic institutions in designing strategies that strengthen mutual participation and unity within Jordanian society.

The overarching objective of this study is to examine and document the reality of coexistence between Muslims and Christians in Al Husn (Irbid Governorate), through analyzing the nature and patterns of everyday social relations and assessing how they are influenced by religious, cultural, and socio-economic factors. The specific goals of the research include analyzing the degree of interaction and cooperation between Muslims and Christians in various community settings and social occasions, identifying key factors that enhance or hinder coexistence such as education, upbringing, media discourse, and the role of civil society institutions, extracting positive models and practical examples from Al Husn's experience that can serve as guidelines for strengthening interreligious harmony, and formulating practical recommendations aimed at promoting a culture of coexistence, citizenship, and social integration in religiously diverse societies.

Ultimately, the study does not merely document coexistence but seeks to analyze its social, cultural, religious, and historical foundations, offering insights into how a diverse community has successfully constructed a durable culture of peace and solidarity. The study invites readers to reconsider coexistence not as passive tolerance but as an active partnership in building life itself, aspiring to contribute to sustainable social peace and national unity by emphasizing coexistence as both a moral value and a strategic necessity for modern Jordanian society.

## **2. Literature Review**

### **2.1. Historical and Geographical Background of the City of Al Husn**

This section provides an overview of the historical and geographical background of the City of Al Husn, highlighting the key factors that have shaped its development, social structure, and cultural identity. It examines the town's geographical location, historical roots, demographic composition, religious and cultural landmarks, population and educational profile, economic and agricultural life, as well as the role of the refugee camp in fostering social integration and communal coexistence.

#### **1) Geographical Location**

The town of Al Husn is located in the southeastern part of Irbid Governorate in northern Jordan, approximately eight kilometers from the city center. It serves as the administrative center of the Bani Ubayd District and is considered one of the most vibrant towns in northern Jordan due to its strategic position on the main road connecting Irbid to the capital, Amman, as well as its proximity to the Syrian border. This location has historically contributed to Al Husn's growth as a commercial, residential, and cultural hub across various eras [8].

#### **2) Historical Background**

Al Husn enjoys a deep historical legacy, with roots extending back to the Bronze, Roman, and Byzantine periods. In ancient times, it was known as "Hippos", one of the prominent cities of the Decapolis League a confederation of ten major urban centers that served as key cultural and administrative sites across the Levant [9], [10]. The archaeological mound (Tell Al Husn) remains one of the town's most important landmarks. Excavations there have uncovered temples, churches, residential structures, irrigation systems, and ancient tunnels, all of which attest to the area's advanced urban and architectural development throughout history [11].

#### **3) Demographic Composition**

Al Husn is characterized by a religiously diverse population, with Muslims and Christians having lived together for centuries in an atmosphere of mutual respect, collaboration, and community solidarity. This pluralism has been a source of social strength, fostering relations based on goodwill and cooperation among families in both daily life and religious or national celebrations. Such interreligious harmony has become a distinguished symbol of national unity in Jordan, exemplified through the exchange of visits and greetings during both Islamic and Christian holidays [12].

#### **4) Religious and Cultural Landmarks**

Al Husn hosts a number of religious institutions that reflect its pluralistic heritage. The town includes several mosques, such as the Saddam Hussein Mosque, Al Sahabah Mosque, and Al Barakah Mosque, alongside churches over a century old. Notable among these are the Greek Orthodox Church, considered one of the oldest in Jordan, as well as the Latin, Greek Catholic, and Baptist Churches. These religious sites are not merely places of worship but serve as social and cultural centers, hosting activities that promote interreligious dialogue and communal harmony [13].

## **5) Population and Education**

The population of Al Husn exceeds 37,000 residents, making it one of the largest population centers in Irbid Governorate. The town is home to a highly educated population, including professionals across diverse fields, many of whom hold prominent positions in governmental, educational, and civic institutions. A key educational institution in the region is Al Husn University College, affiliated with Al Balqa Applied University, which offers programs in engineering, information technology, and business administration. In addition, the town includes numerous public and private schools, reflecting the community's commitment to education as a pillar of progress.

## **6) Economic and Agricultural Life**

Al Husn's economy has historically been rooted in agriculture, supported by its fertile plains and favorable climate. The region produces a variety of crops including wheat, barley, olives, grapes, figs, and pomegranates, all of which contribute to both local sustenance and regional trade. The agricultural sector continues to play a vital role in supporting the local economy, providing employment opportunities and preserving traditional communal practices of cooperation and shared labor during planting and harvest seasons.

## **7) The Refugee Camp and Social**

Integration One of the prominent social landmarks of Al Husn is the Martyr Azmi Al Mufti Camp (Al Husn Camp), established in 1968 to accommodate Palestinian refugees. Over time, the camp has become an integral part of the town's social fabric, actively participating in economic, educational, and cultural life. Today, the camp's residents contribute significantly to the development and productivity of the area, embodying the principles of integration and coexistence that define Al Husn's identity. Amid its ancient streets and historical sites, Al Husn continues to blend tradition with modernity, serving as a Jordanian model of coexistence, cultural diversity, and shared heritage. The town remains proud of its historical legacy while confidently looking toward the future through the efforts of its educated youth and dynamic institutions [14].

## **2.2. The Concept of Coexistence and Its Manifestations in the Society of Al Husn**

This section examines the concept of coexistence and its practical manifestations within the society of Al Husn, focusing on how shared values of tolerance, cooperation, and mutual respect are translated into everyday social practices. It explores coexistence as a moral, civic, and educational principle, and analyzes the ways in which it is embedded in social relations, traditions, folklore, and collective memory, shaping a durable culture of harmony between Muslims and Christians in the town.

### **1) The Concept of Coexistence**

Coexistence represents a way of life based on understanding, tolerance, and cooperation among members of a community, despite differences in religion, culture, language, customs, and social or political affiliations [15]. It is one of the fundamental principles that consolidate social peace and harmony within diverse societies, whether at the level of the family unit or the state. Coexistence does not merely denote the absence of conflict [16]; rather, it extends to the establishment of positive relations grounded in mutual respect and the recognition of diversity as an enriching value rather than a threat [17]. It reflects a community's ability to create a cohesive social fabric wherein all individuals share rights and responsibilities, and where differences are respected without being transformed into sources of division or discrimination. The importance of coexistence lies in its capacity to promote social stability, strengthen collective belonging, and foster an environment conducive to development an environment that enables individuals to express themselves freely and participate effectively in public life [18].

### **2) Coexistence as a Civil and Educational Value**

Coexistence serves as a core foundation of civic education, instilled from an early age within the family, school, and community institutions [19]. It is through these structures that values of cooperation and solidarity are cultivated as lived experiences rather than abstract ideals. A tangible example of this can be observed in traditional rural communities such as Al Husn, where communal cooperation manifests in everyday life whether in celebrations, mourning, farming, or shared labor. This lived practice reflects a deeply embedded moral order that transcends religious difference and affirms the unity of the social body. In this sense, coexistence is not a theoretical construct but a practical ethic, one that allows

individuals of different religious, cultural, or economic backgrounds to live together in a climate of mutual respect, acceptance, and collective responsibility.

### **3) Everyday Manifestations of Coexistence in Al Husn**

In Al Husn, coexistence is embodied through daily practices and shared social behaviors that reflect a strong sense of community and belonging. One of the most prominent examples is the mutual support displayed during social occasions, such as weddings and funerals, where residents unite in acts of solidarity regardless of religion. This is also reflected in the traditions of collective labor, including cooperation during harvest seasons, house construction, or the organization of agricultural festivals, all of which are passed down from one generation to the next. The community also maintains traditions of resource sharing and mutual aid among families. Conflicts, when they occur, are often resolved through customary councils rather than formal courts, underscoring the social trust and the ability of communal ties to transcend divisions. Moreover, children are raised on values of respect, discipline, and tolerance, ensuring the continuity of this peaceful social model. Hence, coexistence in Al Husn is not a mere slogan it is a lived and inherited practice, deeply rooted in the town's collective consciousness and daily life. It confirms that unity and cooperation are essential for building a stable, harmonious society, even amid family and religious diversity [17].

### **4) Social Relations and Traditions as Bridges of Cohesion**

Social relations and ongoing communication form the pillars of cohesion in culturally and religiously diverse societies. In communities such as Al Husn where Muslims and Christians coexist these relationships serve as bridges that maintain unity and mutual understanding. Daily interactions, collective history, and shared participation in life events contribute to the formation of an intertwined social fabric that minimizes divisions and fosters solidarity. In Al Husn, this depth of relationship is most clearly expressed in social and religious occasions, where mutual participation is the norm. Muslims and Christians exchange greetings and gifts during both Eid al Fitr and Christmas, and neighbors frequently share in one another's celebrations. Similarly, in times of mourning, both communities participate in condolence gatherings, providing food, visiting bereaved families, and expressing mutual empathy practices that reflect human solidarity and shared values of compassion and respect. In agricultural life, the land itself has served as a unifying force, as Muslims and Christians historically worked side by side in plowing, harvesting, and celebrating the completion of agricultural seasons through folk songs and communal feasts. Although modernization and technology have altered these practices, the collective memory of cooperation and mutual reliance remains an enduring symbol of the town's identity.

### **5) Folklore and Collective Memory**

The folk traditions of Al Husn are replete with symbols of shared heritage and interreligious friendship. Old songs, tales, and oral narratives often portray neighborhood solidarity and moral values that transcend religious boundaries. These stories feature symbolic figures who embody courage, wisdom, dignity, and unity, representing a moral universe shared by both faith communities. The coexistence preserved in these cultural narratives reflects a deep interweaving of social and moral meanings, in which diversity is viewed not as difference, but as mutual enrichment and collective strength. As Al Zutaymeh [20] notes, social relations grounded in mutual respect and open dialogue become enduring sources of communal resilience, enhancing peace and stability. Through the celebration of shared heritage and folk expression, Al Husn continues to reaffirm coexistence as a cultural constant a living testament to how diversity can evolve into unity.

## **3. Methodology**

### **3.1. Research Methodology**

This study adopted the descriptive analytical approach as the most appropriate method for addressing its objectives. The approach enables an accurate observation of the manifestations of interreligious coexistence between Muslims and Christians in the city of Al Husn, and facilitates an analytical understanding of its social, cultural, and religious dimensions, especially in light of the economic and social transformations experienced by the local community in recent years.

The study also benefited from the historical method, which helped trace the evolution of coexistence patterns and interfaith relations across generations, and from the social survey method, which provided empirical data reflecting the reality of coexistence in its everyday context.

The research sample comprised 237 residents of Al Husn Municipality in Irbid Governorate. The participants were selected randomly, ensuring balanced representation across the main demographic categories of religion, age, and gender. This diversity in the sample allowed for a realistic and comprehensive portrayal of the community’s social fabric and interaction patterns.

### 3.2. Research Tools

The main tool for data collection was a structured questionnaire, designed to capture both quantitative and qualitative dimensions of the respondents’ experiences. The questionnaire consisted of open ended and closed ended questions, allowing participants to express their perceptions and practices regarding coexistence objectively and freely.

Descriptive statistical techniques such as frequency distributions and percentages were employed to analyze the collected data and to identify response patterns. Additionally, comparative statistical analysis was used to explore differences between Muslim and Christian respondents’ perspectives, thereby providing a deeper understanding of the factors that support or hinder coexistence in daily life.

### 3.3. Population and Sample

The study’s population included residents of Al Husn Municipality in northern Jordan. The final research sample comprised 237 male and female participants, selected randomly to ensure representativeness.

Table 1. Distribution of Respondents by Religion

Religion	Frequency	Percentage (%)
Christian	129	54.4
Muslim	108	45.6
Total	237	100

The data show that Christians represented 54.4% of the sample (n = 129), while Muslims comprised 45.6% (n = 108).

Table 2. Distribution by Religion and Age

Age Group	Christian (%)	Muslim (%)	Total (%)
Under 20	19.4	16.7	18.1
20–40	46.5	41.7	44.3
41–60	21.7	25.9	23.7
Over 60	12.4	15.7	13.9
Total	100	100	100

The highest percentage among Christian respondents falls in the 20–40 years’ category (46.5%), while the lowest (12.4%) belongs to those over 60. Similarly, among Muslims, the highest representation also lies in the 20–40 years’ group (41.7%), and the lowest (15.7%) among those over 60 years.

Table 3. Distribution by Religion and Gender

Gender	Christian n (%)	Muslim n (%)	Total n (%)
Male	73 (56.6%)	83 (76.9%)	156 (65.8%)
Female	56 (43.4%)	25 (23.1%)	81 (34.2%)
Total	129 (100%)	108 (100%)	237 (100%)

According to Table 3, Christian males represent 56.6% of Christian respondents, compared to 43.4% females. Among Muslims, 76.9% were male and 23.1% female. Overall, males constitute about two thirds (65.8%) of the total sample.

### 3.4. Summary of Methodological Approach

In summary, this study integrates quantitative and qualitative methods to present a holistic picture of coexistence in Al Husn. The historical descriptive framework situates empirical findings within a broader narrative of cultural continuity and social transformation. The combined use of field surveys and comparative analysis ensures both depth and accuracy in understanding how interfaith relations evolve and persist amid modern changes in lifestyle and community dynamics.

## 4. Finding and Discussion

### 4.1. Overview of the Analytical Framework

To answer the study’s research questions with precision, the analysis focused on the frequencies and percentages derived from the questionnaire responses of 237 participants. The results presented below reflect how Muslims and Christians in Al Husn perceive and practice interreligious coexistence in various social contexts.

### 4.2. Relationship with Members of the Other Religion during Social Occasions

Participants were asked:

*“How would you describe your relationship with people of the other religion during social occasions such as weddings and funerals?”*

Table 4. Relationship with Members of the Other Religion during Social Events

Response	Christian (%)	Muslim (%)	Total (%)
Very close	7.8	32.4	19
Good	42.6	57.4	49.4
Moderate	35.7	7.4	22.8
Weak	14	2.8	8.9
None	0	0	0
Total	100	100	100

The highest proportion of Christian respondents (42.6%) described their relationships with members of the other religion as good, followed by moderate (35.7%), while none reported the absence of such relationships. Among Muslim respondents, the majority (57.4%) rated their relationships as good, and 32.4% as very close, indicating a higher intensity of interaction.

Overall, nearly half of all participants (49.4%) described their relations as good, affirming that interreligious interactions are generally positive and well established.

### 4.3. Attendance at Social or Religious Events of the Other Religion

Participants were also asked:

*“Do you attend religious or social events of the other religion (e.g., weddings, funerals, holidays)?”*

Table 5. Attendance at Events of the Other Religion

Response	Christian (%)	Muslim (%)	Total (%)
Always	17.8	31.5	24.1
Sometimes	55.8	50.9	53.6
Rarely	26.4	17.6	22.4
Never	0	0	0
Total	100	100	100

A majority of Christian respondents (55.8%) reported attending such events sometimes, followed by rarely (26.4%), while none reported never attending. Among Muslims, 50.9% also attended sometimes, and 31.5% always, indicating frequent and consistent interreligious participation. Across the total sample, 53.6% stated they attended sometimes and 24.1% always, reflecting a strong culture of mutual social involvement between the two communities.

#### 4.4. Experience during Interreligious Social Participation

Respondents who answered “yes” to the previous question were asked:

*“If yes, how would you describe your experience at these events?”*

Table 6. Experience at Events of the Other Religion

Response	Christian (%)	Muslim (%)	Total (%)
Very positive	10.9	34.3	21.5
Positive	67.4	53.7	61.2
Neutral	21.7	12.0	17.3
Negative	0.0	0.0	0.0
Total	100.0	100.0	100.0

Among Christian respondents, 67.4% described their experiences as positive, while 10.9% reported them as very positive. None indicated a negative experience.

Similarly, 53.7% of Muslims described their experiences as positive, and 34.3% as very positive a notably high level of satisfaction.

Overall, 61.2% of the total respondents described their experiences as positive and 21.5% as very positive. No participants reported negative experiences, suggesting a broadly harmonious interreligious environment where mutual participation reinforces social bonds.

#### 4.5. Discussion of Findings

The results confirm that Al Husn maintains a deeply rooted and practical culture of coexistence between Muslims and Christians, manifested in both private and public life.

Several patterns emerge clearly:

- 1) Social participation as a norm  
 The consistent attendance at religious and social occasions of the other faith indicates that mutual respect and involvement are part of daily social behavior, not exceptions.
- 2) Positive interfaith perception  
 The near absence of negative experiences suggests that social relations are governed by civility, empathy, and shared identity, rather than religious difference.
- 3) Collective identity and shared heritage  
 The continued presence of folk traditions and shared celebrations including agricultural festivals and seasonal customs demonstrates that coexistence is embedded in the community’s cultural memory.
- 4) Sociological implications  
 These findings affirm that interreligious coexistence functions as a form of social capital that sustains collective stability and civic belonging, and that the Al Husn model can serve as a microcosm of Jordanian unity and pluralism.

#### 5. Conclusion

The field data provide compelling evidence that religious coexistence in Al Husn is not merely symbolic but structurally integrated into everyday life. The high levels of participation, positive experiences, and mutual interaction across religious boundaries reveal a robust social fabric capable of withstanding economic and cultural changes.

This model highlights how local traditions, shared values, and civic ethics together can form a foundation for sustainable peace, demonstrating that religious diversity, when anchored in respect and mutual support, becomes a source of strength rather than division.

The study concludes that religious coexistence in the city of Al Husn represents a living social model deeply embedded in the town's collective identity and historical experience. Coexistence between Muslims and Christians is not merely a product of tolerance but a shared civic culture rooted in mutual trust, respect, and continuous interaction.

The results of the field survey and analytical review demonstrate that:

- 1) Coexistence is a stable and dynamic reality that extends beyond coexistence in space to coexistence in values and social practice.
- 2) Mutual participation in life cycle events weddings, condolences, and religious festivals constitutes a symbolic bridge that unites both communities.
- 3) Folk heritage including songs, oral traditions, and communal customs preserves the memory of unity and solidarity, acting as an enduring cultural link.
- 4) The persistence of social cohesion despite modernization shows that coexistence in Al Husn has evolved into a moral norm supported by generations of education and shared civic upbringing.
- 5) The absence of negative perceptions or experiences across religious boundaries affirms the maturity of interfaith relations in this community and its capacity to adapt to social change without conflict.

Overall, the Al Husn model demonstrates that religious diversity, when managed through respect, participation, and cultural awareness, becomes a source of collective resilience rather than division.

Based on the findings, the study proposes several recommendations to strengthen and sustain interreligious coexistence in Al Husn and similar communities:

- 1) **Educational Integration**  
Incorporate the principles of coexistence, pluralism, and citizenship into school curricula to foster mutual understanding from an early age.
- 2) **Joint Cultural and Religious Initiatives**  
Support the organization of shared cultural, folkloric, and religious events that promote interaction and highlight common heritage.
- 3) **Positive Media Engagement**
- 4) **Encourage the media to portray stories of successful interfaith collaboration and emphasize the national model of coexistence.**
- 5) **Youth Empowerment**  
Launch youth driven initiatives and dialogue programs that bring together members of both religions to address community needs collaboratively.
- 6) **Digital Heritage Platforms**  
Develop interactive digital applications that document and celebrate the shared cultural and spiritual heritage of Al Husn, enabling younger generations to engage with it in innovative ways that strengthen collective identity and belonging.

These recommendations align with the study's central insight that coexistence is both a social responsibility and a developmental necessity for the sustainability of peaceful societies.

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This study, supported by the Deanship of Scientific Research at the University of Jordan, underscores that the Al Husn experience is not an isolated phenomenon but a living paradigm of coexistence that can inspire national and regional models for interreligious harmony. By bridging faith, heritage, and civic ethics, the community of Al Husn demonstrates how religious diversity, when nurtured by education and shared values, evolves into sustainable peace and human solidarity.

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