

The Position of King Abdullah II Towards Extremism and Terrorism: A Study of his Discourse to the World

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Abstract

The main aim of This study is to present and analyze the intellectual vision offered by King Abdullah II, the king of the Hashemite Kingdom of Jordan in the domain of fighting extremism and terrorism, which both represent a danger threatening the security of countries and societies at both an Arab and global level, which disfigure and distort the image of Islam, while also harming the interests of Muslims. Actually, this study is devoted to the crystallization and elucidation of the intellectual approaches of King Abdallah II, insofar as their diagnosis of the causes of the spread of extremist thought and terrorist practices, whilst determining their risks, and the means of confronting them, such by drawing on his political discourse addressed to the world in diverse political, cultural and media events and conferences across the world, at which he expressed his intellectual convictions and political visions advocating a shared future for humanity, through resisting the phenomenon of extremism and terrorism of all forms and sources, in a manner removed from claiming that it is confined to the Islamic environment. It is not one of the aims of this Research to study policies and measures adopted by the Jordanian State under the leadership of King Abdullah II in confronting extremism and terrorism. Moreover, it is not one of the aims of this study to narrate the history of the phenomenon of extremism and terrorism in Jordan, or in the Arab region.

Key words: King Abdullah II, Extremism, Terrorism, Jordan, Thought.

موقف الملك عبدالله الثاني من التطرف والإرهاب - دراسة في خطابه إلى العالم -

ملخص

المهمة الرئيسية لهذا البحث هي عرض وتحليل الرؤية الفكرية، التي يقدمها الملك عبدالله الثاني، ملك المملكة الأردنية الهاشمية، في مجال مكافحة التطرف والإرهاب، بما يشكلته من خطر يهدد أمن الدول والمجتمعات عربياً وعالمياً، وبما يرافقهما من تشويه لصورة الإسلام، وإضرار بمصالح المسلمين وقضاياهم. فهذه الدراسة مكرسة لبلورة ما قدمه الملك عبدالله الثاني من مقاربات فكرية، في تشخيص أسباب شيوع الفكر المتطرف والممارسات الإرهابية، وتحديد مخاطرها، وسبل مواجهتها، وذلك بالاعتماد على خطابه السياسي الموجه إلى العالم في مناسبات ومؤتمرات سياسية وثقافية وإعلامية متنوعة عبر العالم، عبر فيها عن قناعاته الفكرية ورؤاه السياسية المدافعة عن مستقبل مشترك للإنسانية، من خلال التصدي لظاهرة التطرف والإرهاب بكل أشكالها ومصادرها، بعيداً عن الادعاء بأنها منحصرة في البيئة الإسلامية. وليس من مهام هذا البحث دراسة السياسات والإجراءات التي اتخذتها الدولة الأردنية بقيادة الملك عبدالله الثاني في مواجهة التطرف والإرهاب، كما ليس من مهام هذا البحث التأريخ لظاهرة التطرف والإرهاب في الأردن، أو في المنطقة العربية.

الكلمات المفتاحية: الملك عبدالله الثاني، التطرف، الإرهاب، الأردن، فكر.

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INTRODUCTION:

The main aim of this study is to state and analyze the intellectual vision presented by King Abdullah II, the king of the Hashemite Kingdom of Jordan in the domain of fighting extremism and terrorism, with the danger they both posed in threatening the security of countries and societies at both an Arab and global level, and which disfigure and distort the image of Islam, while also harming the interests and causes of Arabs and Muslims. Actually, this study is devoted to the crystallization and elucidation of the intellectual approaches of King Abdullah II, insofar as their diagnosis of the causes of the spread of extremist thought and terrorist practices, whilst determining their risks, and the means of confronting them during his reign 1999-2020, such by drawing on his political discourse addressed to the world in diverse political, cultural and media events and conferences across the world, at which he expressed his intellectual convictions and political visions advocating a shared future for humanity, through resisting the phenomenon of extremism and terrorism of all forms and sources, in a manner removed from claiming that it is confined to the Islamic environment.

There are a series of studies on various aspects of King Abdullah II's political, intellectual, diplomatic, and military life, but we have not encountered a single scientific study that analyzes his intellectual position on contemporary Islam issues such as extremism and terrorism.

In this study, the researcher adopted the historical research approach and the content analysis approach adopted in the study of the history, analysis and criticism of ideas, and relied on the initial source of King Abdullah II's speeches addressed to the outside world, his press interviews, articles and published books.

FIRST: Vision of King Abdullah the Second of the dangers of extremism and terrorism:

a) Jordan's efforts in the fight against terrorism.

Jordan faced, in its modern history, myriad political and security challenges, stemming from the conflicts witnessed by the Arab region, at the forefront of which is the question of Palestine, alongside what those conflicts produced in security, political and demographic problems. In reality, Jordan has borne the consequences of the conflicts and continual wars of the region which constituted a fertile environment exposing Jordan to terrorist attacks⁽¹⁾.

Ever since his accession to the throne King Abdallah II,* dealt with these conditions and challenges, and was concerned with facing extremist thought and terrorist practices. Moreover, he dedicated to this danger a significant place in his domestic and external efforts, while offering substantive intellectual and political approaches. Actually, the period of the rule of King Abdullah II witnessed a constellation of major events which exacerbated the risks of extremism and terrorism, perhaps most important of which were the events of 9/11 2001 in the United States of America⁽²⁾, which imposed changes in the concepts of security and politics, and in Arab-American relations, and stirred questions about Islam, Muslims and Arabs in the western mind and in world public opinion⁽³⁾. And there came the American occupation of Iraqi in 2003, which catapulted Iraq to a vicious cycle of violence and instability, and Jordan bore the ramifications of this uneasy Iraqi situation, alongside the environment it spawned which incubates violence. Years later the Arab region entered the stage of the "Arab Spring", which added new challenges related to security, democracy and development in the Arab region. Indeed, the dangers of extremism and terrorism

mounted, in the shadow of the fall of regimes and the instability of several Arab countries and societies. On its part Jordan faced a number of terrorist operations and attempts, and Jordanian security departments dismantled a number of extremist organizations, which is something both old and new for Jordan⁽⁴⁾.

King Abdullah II inaugurated his rule at the outset of 1999 with a general amnesty, where he, at the beginnings of his era, announced a general amnesty for convicts in political and non-political cases, and a number of members of extremist groups availed of this amnesty, but they quickly became involved in new cases, and again returned to courts and prisons, and among the foremost terrorist operations targeting Jordan during that stage, were the bombings of hotels in the Jordanian capital Amman on the ninth of November 2005. They were directed from Iraq by some extremist groups some of whose leaders are of Jordanian origin⁽⁵⁾.

The suffering of Jordan from extremist and terrorist groups continued, including the attempts to build local terrorist networks which target the security of Jordan, but Jordanian security bodies faced them with infiltration strategies, preemptive abortion, to protect the security of society and state⁽⁶⁾.

Jordan, in consequence of the events of 9/11 undertook legislative amendments which are abreast of the risks of international terrorism, where a temporary law was promulgated amending the penal law which includes a definition of terrorism and which transfers the punishments particular to publications from the Publications Law to the Penal Law⁽⁷⁾. And Jordan hosted the "future vision" conference for the special forces in the twenty first century to resist the evolving threat of global terrorism, which was convened on the margin of Special Operations Forces Exhibition (SOFEX) in Amman on 15/10/2002⁽⁸⁾. Those efforts were doubled in the wake of the bombings of hotels in Amman 2005, and in the stage of the "Arab Spring", Jordan witnessed a series of terrorist attempts and operations, perhaps foremost of which was what helped to form a Jordanian official and popular position that is opposed to terror groups, at the forefront of which is ISIS, and a series of terror operations took place in Jordan; actually, the event of the capture by ISIS of the Jordanian pilot Mu`ath Kasasbeh on 24/12/2014 after the shooting down of his aircraft in Syria, and burning him alive on 3/2/2015 intensified popular and official resentment against those groups and their crimes, alongside an enhanced and more intense determination to confront them internally and externally⁽⁹⁾.

In the shadow of these conditions the Jordanian Government was interested in crystallizing a national strategy to face terrorism in 2014, which was subject to continual development and modification, manifesting the inclinations of the Jordanian State to confront extremism and terrorism, whereby all the ministries and institutions would build applied action models including: Distribute the action steps across three time frameworks: short-term- medium-term and long-term. Moreover, those frameworks include Key Performance Indicators (KPIs), and Jordan had promulgated for the first time an Anti-terrorism Law in 2006 (Law of Terrorism Prevention, Number 55 of 2006) amended by Law, Number 18 of 2019. Moreover, it promulgated the Law of the Prohibition of Electronic Crimes, Number 27 of 2015. And within the framework of the persistent efforts of King Abdullah II to fight extremism and terrorism, and as an expression of his belief in the important of common international cooperation, he launched in 2015 a new framework for international cooperation which was termed "The Aqaba Meetings", with the aim of strengthening

security and military coordination and cooperation, and an exchange of experiences between regional and international quarters to fight terrorism in accordance with a comprehensive paradigm. Several sessions of the "Aqaba Meetings" were held in the city of Aqaba 2015, in Albania 2016, in Holland 2017, in Aqaba 2018, with the participation of a number of heads of states, and senior officials from various parts of the world⁽¹⁰⁾.

Within the vision of King Abdullah II to confront terrorism and extremism intellectually in addition to security resistance, there came the establishment of a specialized center to fight extremist thought, where in 2017 the Jordan Center for Countering Extremism (JCCE) initiated its activities, launching a Master's program focusing on fighting intellectual extremism, under the umbrella of the Royal National Defense College, affiliated to the Jordanian Arab Army⁽¹¹⁾.

Undoubtedly, the character of King Abdullah II, with all that he inherited from his father the late King Hussein Bin Talal, and with a high quality education and training, of which he availed in the course of his academic and military training, alongside his experiences in the military and political fields- all contributed to forming the intellectual vision which he held and which he strove to apply in the world of statecraft and politics, and in defining and elaborating the foreign and security political orientations which were clearly evident in his political discourse, and in his exercise of political authority, and in defining his positions vis a vis the issues and challenges facing his country, among which is what relates to the topical field of this study in terms of the issue of fighting extremism and terrorism.

b) Threat to shared human interests and values:

King Abdallah II evinces a categorical rejection of justifying extremism and terrorism of all forms and sources, and also a rejection of associating them exclusively with a particular religion or nationality, and insofar as what the Arab and Muslim world have experienced in the various forms of extremism and terrorism he, notwithstanding his belief in the importance of understanding the feelings of frustration and anger of the Arab and Muslim individual stemming from a sense of grievance and injustice and the absence of justice regarding the main issues, he believes that this does not justify the exercise of violence and terrorism, for problems are not solved through them. Hence, he states, "We must understand the state of anger and frustration from which suffers the Arab and Muslim as a consequence of a feeling of the absence of justice or the injustice befalling him, but concurrently we must recognize that the resolution of crises does not happen through violence or terrorism, but rather through rational and studied action and addressing the world around us through the language it understands, for killing and hostage taking cannot liberate a country or build a state anywhere in this world" ⁽¹²⁾.

King Abdullah II is concerned to alert the attention of the Arabs, Muslims and the world to the threats which extremism and terrorism present to all, while expressing his belief that the forces of extremism corrupt the minds of the youth, and strive to mobilize new generations of extremists thereby producing fear and doubts. This calls for undertaking counteraction by sending "a strong message underpinned by confidence in our shared values and humanity"⁽¹³⁾. And in his speech delivered at the Woodrow Wilson School for Public and International Affairs at Princeton University in 2008, King Abdullah ponders the question: "Will my region sink in further chaos and violence,

whereby extremism prevails? or will it be a region that enjoys peace and development?". He continued by asking, "will it be a region that pivots around conflicting extremist ideologies, which are inflamed by the fires of sectarian strife? or will the region reap the benefits and dividends of globalization and robust international partnerships?"⁽¹⁴⁾.

Under the rubric of the diagnosis of King Abdullah of the dangers of the hegemony of extremism and terrorism, and the absence of peace and stability in the Arab region, and the repercussions of this on the world, he addresses the West by warning of what he terms the "dangerous mixture, combining new technology and terrorism and the harsh consequences of economic backwardness"⁽¹⁵⁾. He underlines that terrorism represents a common international threat, through its carrying out bombings around the world, in "New York, Madrid, London, Riyadh, Sharm Al-Sheikh, Istanbul, Casablanca, Bali, and many others"⁽¹⁶⁾. Actually, the dangers of extremism and terrorism which threaten a vital and strategic region such as the Middle East require international cooperation. He addresses the Europeans by saying that the danger "does not threaten just the Middle East for our regions are deeply interconnected in the fields of commerce, the movement of people, security, ideas, and we have fundamental and significant common interests related to how to face this challenge"⁽¹⁷⁾. And on the other side of the Atlantic, King Abdullah addresses the American elites by emphasizing that extremism is the "greatest challenge" facing this generation and this challenge demands a "global struggle for tolerance and dialogue"⁽¹⁸⁾.

c) Igniting the clash of civilizations:

To magnify the culture of tolerance and dialogue between the civilizations, King Abdullah calls on Europe to cooperate in the "field of fighting terrorism,"¹⁹ to prevent it from imperiling the values of tolerance and dialogue between nations and civilizations and to avert igniting a "clash of civilizations". In this context, King Abdullah offers a deep understanding of what a clash of civilizations would spur in terms of divisions and conflicts within the same bloc, and within the framework of a single culture whether eastern or western. He elaborates by admonishing of the consequences of a clash of civilizations, and its negative reverberations on the common and direct interests and relations between nations, and cross-border cooperation in the fields of trade, investment, health, environment, poverty, security and cultural exchange. And to prevent being ensnared in the circle of a clash of civilizations King Abdullah II calls for an active dialogue between nations, which is also considered a central component of harmony between religions.²⁰ This is what he advocated in his speeches around the world from Asia to Europe to the United States, where he emphasized in his statement delivered at the Chulalongkorn University in Bangkok that extremists target ideas, "and there is nothing that serves their interests more than the occurrence of a "clash of civilizations"⁽²¹⁾. Moreover, he called on the international community in general "to necessarily build partnership, bolster cooperation, and integration rather than antagonism, for they are means to a better future"⁽²²⁾. And in a statement delivered at the Aspen Institute in Colorado, he called for dialogue between America and the Middle East, and the Muslim World as a whole, where he said, "I urge Americans to join us in a face to face dialogue.. which may shatter the misconceptions and help people to find common ground" This call emerges within the framework of his awareness of the fractures caused by the events of 9/11 in American-Muslim relations, alongside a distortion

of the image of Islam and Muslims in the American consciousness, and in global public opinion⁽²³⁾, and it emerged in the context of his warning of a "future punctuated by mass killing, beheadings, kidnapping and slavery, the persecution of minorities, whereby the civilizational and cultural heritage of humanity in its entirety, is systematically destroyed"⁽²⁴⁾. He warned of acquiescence to extremism and planting the seeds of division, for the threat facing us today "is represented by those that attack our common future, and in this battle, all moderates, of all faiths, countries and traditions stand together in one front"⁽²⁵⁾.

SECOND: Contribution of Arabs and Muslims in facing extremism and terrorism:

The intellectual efforts of King Abdallah II have focused on a debunking of the intellectuals and ideological foundations of the extremist discourse, which is adopted by the extremist groups, and stressing that the battle with extremism and terrorism is our battle, "and no Muslim should presume that the duty of facing this threat is that of others, for this battle is our battle, which we engage in to defend our religion and our nation"⁽²⁶⁾.

To form a unified Arab official position in the war on extremism and terrorism, King Abdallah II addresses Arab kings and presidents by stressing that "it is our war- we Muslims- against the Khawarej of this era, our war to defend our religion and future, for either we confront the danger individually or take the correct decision of comprehensive concerted action"⁽²⁷⁾.

In the international arena, he emphasized the same ideas in his statement at the United Nations, namely that fighting extremism "is our battle primarily, and that of the entire Muslim nation, where the aim is to entrench the truth of our Religion and to protect it"⁽²⁸⁾. On various occasions he continued his emphasis on the importance of the role of Arabs and Muslims in the battle against extremism⁽²⁹⁾ where he underlined the importance of the "war of ideas", while stressing that "the most important front of this war lies in the domains of thought, and its aim is to win the hearts and minds"⁽³⁰⁾. He explains that "what is required is to exert more effort to unveil their lies and crimes, and we must confront their false discourse, through a discourse that is anchored in truth"⁽³¹⁾.

King Abdullah defines the role of Arabs and Muslims in leading the war on terrorism and extremism through two axes, namely:

a) Affirming and emphasizing the realities of Islam:

King Abdullah demonstrated an interest in presenting Islam to the world in a factual light, and believed in the necessity of refuting doubts raised about Islam such as the claim that Islam is founded on a violent ideology, and he emphasizes that extremism and terrorism are merely "the corrupt ideology of a misguided minority". He emphasizes that the methodology of exposing the principles of Islam, are considered a powerful weapon against extremism, and serves to attract Muslim youth towards the moderation of our Religion⁽³²⁾. He emphasizes to the religious leaders of the world that Islam is innocent of the practices of the Khawarej⁽³³⁾.

He says, "Nothing harms our religion or the feelings of Muslims more than the actions of these criminal gangs which intensify sectarianism and ignite strife in the nation, whilst misguiding the youth and luring them to abandon their future"⁽³⁴⁾.

King Abdullah rejects the kidnapping by extremists and terrorists of Islam, whilst emphasizing

in his dialogues with the West that "our religion, like your religion commands safeguarding the dignity of every human without exception, from among men, women, neighbors and foreigners." He further emphasizes that "we shall not allow the hijacking of our religion"⁽³⁵⁾, and hence the "efforts to fight terrorism, associated with the security aspect and the enforcement of legal justice, requires in its other important aspect countering extremist thought"⁽³⁶⁾.

And in a statement at an Arab Summit he explained that the intellectual resistance of extremism and terrorism must be based on "spreading enlightened and factual ideas derived from our upright Religion, and authentic Arab traditions, which would lay bare the arguments and excuses mustered by the misguided, on which they rely as justifications for their terrorist operations"⁽³⁷⁾. He also addressed the leaders of the Muslim states: "Our message to the world in its entirety is that there is no place for dark thought in our religion, the religion of mercy and tolerance, which emphasizes the values of life, love and the protection of human life"⁽³⁸⁾.

In addition to addressing Arabs and Muslims he also appealed to the entire world to shoulder its responsibilities in confronting the claims of the extremists, whoever they are, and to prevent the realization of the sinister ambitions of the extremists aiming to "dismember our societies, and sever the links of friendship in all parts of the world, where they derive strength from the phenomenon of Islamophobia and ignorance of our values, which endangers our common future." The allusion here was to the sources of extremism whether stemming from a Muslim environment or otherwise, and according to his vision this necessitates for "leaders at all levels to understand the other religions, and also educate others about them"⁽³⁹⁾. Moreover, he points out an ominous idea that is widespread that attempts to associate terrorism with Islam exclusively, where he addresses the West by saying, "I have great fear of the rumor that is presently in circulation, which holds that not every Muslim is a terrorist, but every terrorist is a Muslim, which is an idea that we must resist"⁽⁴⁰⁾ It is a suspicion or an unfair equation which deserves to be rejected in the opinion of King Abdullah the Second, given that it is oblivious of the forms of extremism and terrorism which many non-Muslim religions, ethnicities and countries have known⁽⁴¹⁾.

In the final analysis King Abdullah II is keen on numerous international occasions to address a deep and brief humane message, in an easy language which the world understands about Islam, whereby he says: "The Islam that I was taught and was brought upon on; an Islam of benevolence and mercy, rather than an absence of rationality coupled with cruelty, an Islam that is authentic and upright, rather than extremism that is innovated, a tolerant Islam, and an Islam that is built on solid roots, rather than an extreme emphasis on details, an Islam that is of a comprehensive view embodied in the Holy Quran and the Sunnah of the Prophet, rather than a segment and selective interpretation of the Quranic verses and the Hadith to serve political agendas. This is the upright Islam in which believes the majority of Muslims around the world, namely 1.8 billion people who are good neighbors and citizens, who contribute to build the future in Jordan, the Middle East, the United States, Asia, Europe, and other areas"⁽⁴²⁾.

b) Refutation of the claims of extremism and unveiling the crimes of terrorism:

King Abdullah II believes in the necessity of unmasking the discourse of extremism and removing the Islamic cover from the ideas of extremist through while emphasizing that the methods

of extremists and their actions go beyond the founding principles of the Islamic Shari`ah. Moreover, the counteraction to extremism calls for rebutting the idea of extremism at its fundamental foundation, and to deal with it as “a political movement that operates under a religious cover”⁽⁴³⁾. He further emphasizes the importance of laying bare the founding intellectual foundations of the discourse of extremism and the Khawarej groups, which “give themselves an absolute freedom to distort the words of God and to exploit them to achieve their deviant purposes”⁽⁴⁴⁾. and among the founding principles of the thought of extremism is the manipulation of terms, such as the term of jihad or holy striving, and here Abdullah II addresses Arab public opinion, and in particular the Muslim Arab youth who are misled, and among whom are those persuaded by religious distortion and deceit, whereby he says, “Every Muslim deep inside knows that the murder of the elderly, women, children and non-combatants is a sin prohibited by Islam, and we have a plethora of honorable instances of the treatment by real Muslims of non-Muslims”, and he offers a number of instances derived from the biography of the Prophet Muhammad (pbuh) and his forgiveness of the people of Mecca on the day when it was liberated, and from the life of the rightly guided caliphs and Muslim leaders concerning the ethics of war and the rules for dealing with civilians and non-combatants, and the commandments of the first caliph Abu Bakr Al-Siddiq to the armies, and how the second caliph Umar Bin Al-Khattab treated the inhabitants of Jerusalem upon its liberation, and “the great Muslim leader Salah Eddin Al-Ayyoubi⁽⁴⁵⁾.

when he liberated Jerusalem from the Crusaders, who even killed children and women from among the Muslims, but in contrast he did not kill an elderly man or a woman or child or captive”. Abdullah II reaches a significant conclusion where he says, “Incidentally the killing and violence against innocents is a part of the history of non-Muslims, which was perpetrated against Muslims in many historical periods, and such violence was never a part of the culture of Muslims, or their method of dealing with others”⁽⁴⁶⁾. He further emphasizes that the term “Jihad” which has produced considerable misunderstanding and distortion due to the actions of extremists and terrorists, and he presents his understanding of the term of jihad; he says, “the Prophets who are possessors of constancy were on a journey of inner struggle leading to obedience to the commandments of Allah, and the first of the steps of this journey begins with the striving of the soul, within each one of us, in the quest to be in the best possible form, and this represents the greater jihad⁽⁴⁷⁾, which was undertaken by the possessor of constancy from among the Prophets, and which was a beacon that illuminated the path for us all”⁽⁴⁸⁾.

King Abdullah rejects the claims of the extremists that their crimes against innocents and defenseless civilians fall within the purview of jihad, while emphasizing that “I know that Islam showed the Muslim soldier how to treat adversaries, for even an enemy combatant, when he falls captive or does not possess arms to defend himself- it is not permissible to kill him or to mistreat him”⁽⁴⁹⁾.

To stop doubts about Islam Abdullah II reminds the Occident that Islam framed the ethics and rules of war more than one thousand years before the Geneva Conventions, and he emphasizes that the “perpetrators of these actions are criminals, and are not soldiers in the view of Islam”⁽⁵⁰⁾.

It is noticeable in the intellectual and political discourse of King Abdullah that he branded the extremists as “Khawarej”, and in his response to the question of the Fox News Channel on his characterization of ISIS as Khawarej, he said, “Yes, they are Khawarej, I do not want to describe

them as extremists, because they would consider this as a badge of honor, and I do not know what those persons represent, they are apostates from Islam, and our religion is innocent of them”⁽⁵¹⁾. They deserve this appellation given that “they present the ugliest image of Islam, and they try, as others have in this world to attach it to Islam, and rendering it expressive of it,” and the term denotes that they are apostates from Islam, and represent a threat to the essence of our religion. The king speaks with candor with the West by arguing that the problem has another dimension which lies in the formed misunderstanding of the West of the practices of the Khawarej when they associate them with Islam, even though the crimes of the “Khawarej” have more violently affected the Muslims⁽⁵²⁾.

The danger of the Khawarej in the view of King Abdullah lies in the fact “that they consider the civilized world and all people, civilian or military, to be enemies, while considering them legitimate targets”⁽⁵³⁾ while also believing that just as the Khariji waves were stopped in the past, the wave of terror will again be stopped in the present time, and he alludes and points out the historical experience of the nation with such movements which depart from the consensus of the umma and the general trajectory of its historical procession, “and they were very ferocious in their first emergence, but Islam stood against them and vanquished them”⁽⁵⁴⁾.

THIRD: Program for a comprehensive confrontation against extremism and terrorism:

In addition to his intellectual and political interjections regarding the diagnosis of the phenomenon of extremism, and investigating its causes, while alerting to its dangers, King Abdullah devoted attention to probing the means for confronting it. Thus in addition to his efforts and initiatives at the Jordanian level, and the ideas he presented concerning the role of the Arabs and Muslims in this domain, he believes in the necessity of mobilizing international effort to confront this phenomenon which threatens the region and the world. And it does not suffice to rely on individual or scattered or partial efforts in this global war, which “requires more than just security measures.” A comprehensive confrontation succeeds by focusing on developmental and human priorities “and by providing more opportunities, and developing an economy which is rich with job opportunities, to enable our youth to build their future, and to create societies that are secure for our families and children, and create good governance, and to sustain it to protect human rights, and to give citizens a share in the building of a society that is blessed with peace”⁽⁵⁵⁾.

While King Abdullah II believes that the confrontation with extremism and terrorism must be concerned with the terms the “war of ideas”, which counterattacks intellectual and ideological destruction which the extremist groups practice, hence emerged his directives to issue the Amman Message 2004⁽⁵⁶⁾, under his direct follow up, with a view to present the real image of Islam and its tolerant message, and to refute the claims of extremism, and King Abdullah II expressed, on several occasions and in many speeches, his pride in those efforts which are a manifestation of his Hashemite commitment to contribute to this global war on terrorism and extremism⁽⁵⁷⁾. And in his statement delivered in the ceremony of receiving Pope Francis the Second on his visit to Amman in May 2014, King Abdullah II said, “Ten years ago, I had the honor of issuing the Amman Message to reemphasize the call of Islam to global harmony, mercy and justice, alongside an absolute rejection of the invalid claims of those who spread hatred and sow the seeds of division”⁽⁵⁸⁾.

King Abdullah ceaselessly sheds light on the efforts of his country in the intellectual and cultural domains to fight extremism. Thus in his statement delivered at the American Aspen Institute, in addition to launching the Amman Message it is the “host of an initiative which we launched in 2007, namely a “Common Word”, which expresses two of the great commandments of both Islam and Christianity, the love of God and the love of neighbor, where the adherents of these two religions who constitute more than a half of humanity are in fact neighbors”⁽⁵⁹⁾.

He also spoke about what Jordan has offered in efforts and initiatives for the sake of promoting peace, understanding and coexistence between all people irrespective of creed. He says, “To achieve this aim, we proceeded in 2010 to present a new annual initiative, namely “The World Interfaith Harmony Week” at the United Nations, and in honor of achievements in this field we established an annual award which was given this year (2014) to youth and organizations which operate in India, Philippine, Uganda and Egypt”⁽⁶⁰⁾.

It is important to note that King Abdullah, whilst taking significant steps to combat extremism at the intellectual and cultural level in his country of Jordan, he continually emphasizes that this kind of challenges requires a collective and comprehensive response, whose burdens must be carried by all who are negatively affected. In his view the world in its entirety is harmed by extremism and terrorism, and he presents what may be described as an action plan that is anchored in international participation and cooperation, to confront extremism and terrorism, and this program or action plan which he presented to the world, and from the pulpit of the UN General Assembly included several steps:

First step, is to return to the common roots of religions, given that the commonalities are much greater than the differences, and this is represented in shared values, in which we believe, such as love, peace, justice and empathy. The second step is represented in the call to change the language of our discourse, and to preclude the speech of hate, borne by the extremists, from education, the religious discourse and international relations. The third step is to translate beliefs into actions, in the sense of “embodying the values and principles of our religion in our daily life, in every hour and from the dawn of a new day.” The fourth step is to magnify the voice of moderation, whereby it has primacy over the voice of extremism in the modern media, while preventing the monopoly of the television screens, the internet, and social media by those who constitute the greatest danger to our world. The fifth step is to strive to unmask deception and trickery, namely that the motives of those Khawarej and extremists from all corners of the world are represented in the “appetite for power and control of people, wealth and land.” The sixth step is what he terms the “war of the age or the third world war” to confront extremism and extremists of the followers of all religions and creeds, in all parts of the world, which demands a joint effort removed from negativity or indifference of the exponents of moderate thought, “and our global war today is not between nations or societies or religions, but is a war bringing together all the moderates of all religions and creeds, in opposition to extremists of all religions and creeds”. The seventh step imposes the necessity of giving due regard to the requirements and tools of the age, and giving care to communication in our era, for this defines “the method of existence and interaction, whether in our business or societies or schools and all the aspects of our life”. Actually electronic communication moved from computer internet to the internet of things, in the sense that the internet has come to connect numerous and diverse

aspects of life, but what is more important than all of them is the concept of the (human internet) which is represented in the highest levels of communication which unifies our consciences and brings us together around a single issue”⁽⁶¹⁾.

King Abdullah the Second had addressed the Security Council in September 2014 at the height of the preoccupation of the world with the control by a number of extremist organizations such as ISIS and others of large swathes of Iraqi and Syrian territories, and he emphasized that this battle is not “just an Arab or Islamic battle, because the danger hangs over the states represented in this Council and beyond, it is the war of the age, and success in prosecuting it requires an effort buttressed by powerful resources, as well as a comprehensive paradigm, for transnational terrorism thrives on crises, oppression, sectarian strife, and winning the hearts and minds demands a strong position against marginalization, poverty and exclusion, and parallel with security measures, there should be diplomatic and developmental efforts, coupled with the creation of employment and educational opportunities and otherwise.” The king offers in this statement his vision for a roadmap to confront extremism and terrorism, demanding immediate measures, to hinder the recruitment processes around the world through the social media and secret partnerships”. And in the same speech he called on the Security Council to form what he termed the “coalition of the willing” to confront extremism and terrorism. One year later, that is in September 2015, he expressed his gratification at the establishment of the (Coalition of the willing) and that this coalition had seen the light, and achieved many of its aims against ISIS⁽⁶²⁾. And in the belief of King Abdullah the war that will be of greater benefit and will achieve the desired goals in the struggle against the Khawarej groups “will be a security and intellectual war, and this war is long-term”⁽⁶³⁾.

In the context of the solutions offered by King Abdullah II for a comprehensive confrontation against the threat of terrorism and extremism, he calls for “benefiting from the tools of the modern age, given that the extremist were able to harness the modern means of communication in the world, to conspire, recruit, arm and spread their dark ideas. Hence, we must exert more efforts to confront them, in the same domains.

He also calls the attention of the world to the importance of comprehensive action to fight extremism and terrorism, represented in the “necessity of investment in comprehensive and sustainable development, whereby all people, especially the youth, can avail of opportunities, which also means the necessity of engaging in the war of ideas to confront ideologies, which call for division- in addition to responding to the unprecedented crisis of refugees which the world faces. Moreover, we must also assist in the resolution of conflicts, particularly the central conflict in my region, represented in the continued denial of the right to establish a Palestinian state”⁽⁶⁴⁾.

In this context King Abdullah the Second expressed interest in a diagnosis of the reality of the Arab region, and the challenges it faces, and what the Arab region provides in general in opportunities to counter frustration, despair and mutual violence, out of a keenness to call the attention of the world to the Palestine issue, as a model for the absence of justice, and the generation of anger and violence. His argument is that there is no way for the stability of the region and the world without a just solution to this issue, and guaranteeing the rights of the Palestinian people to its independent state, in the context of a two-state solution. King Abdullah untiringly emphasizes that

“the establishment of a viable and sovereign Palestinian state, next to a secure Israel, is the only path to end the violence and extremism”⁽⁶⁵⁾.

Ever since the beginnings of his assumption of constitutional powers, King Abdullah consistently pointed out to the world that “the central and major dispute in our region is fired by the denial of the rights of the Palestinians and their sovereignty, which is the perennial crisis behind what we witness in immense suffering and violence, which contributes these days to producing a state of regional instability”⁽⁶⁶⁾. This is what he emphasized several times in addressing Europe, America and the world, “the source of global division, and the disaffection and frustration in our region is the denial of justice and peace in Palestine”⁽⁶⁷⁾.

In the vision of King Abdullah, the continuing suffering of the Palestinian people contributes to widening the circle of violence and hatred in our region and in the world, “for every day in which the Palestinians are deprived of justice, and in every day the occupation prevents the achievement of a bright future for them, the circle of the conflict widens and hatred and frustration spreads in the region, and indeed in the world in its entirety. And in the shadow of the continued absence of justice, millions ask, and especially the young generation, whether the West is truthful about what it says regarding equality, respect and comprehensive justice, whilst the extremists- from among Muslims, Christians and Jews- increase in strength in an environment of suspicion and division resulting from this”⁽⁶⁸⁾. And King Abdullah emphasizes that “moderation, rather than extremism, is what paves the way for that future, through promoting coexistence and cooperation with all that this generates in gains, and I believe that this road is the basic one for the Middle East region, but to actualize it demands for us to baldly collaborate with each other to create the strategic space in which it would be possible for peace and progress to grow, but the first step for this must be to achieve peace and to ultimately attain justice and the establishment of a state for the Palestinian people”⁽⁶⁹⁾. King Abdullah II wonders before the European Parliament at the outset of 2020, what if the world abandons the two-state solution to end the Palestine Israeli conflict? He responds to his question regarding what he terms the "deepest wound in our region" by saying: "More than seventy years of conflict have dissipated the hopes for achieving justice. And today, the advocates of a one-state solution seek to impose a solution that is untenable for the region and the world: one state based on an unjust basis, which renders the Palestinians to be second class citizens, which turns its back on our region, and which perpetuates division between peoples and religions in all corners of the world"⁽⁷⁰⁾.

CONCLUSION:

The present study enabled us to understand the vision of King Abdullah II concerning facing extremism and terrorism. He offers a methodological analysis of the dangers of extremism and terrorism, and the environment and conditions which spur the growth of this phenomenon, and which produce it. Moreover, it enabled us to become acquainted with the vision of King Abdullah II of the role of the Arabs and Muslims in facing extremism and terrorism, coupled with the necessity of explaining the truths of Islam and purifying its image of the doubts stemming from extremist and terrorist practices, and the necessity of rebutting the claims of extremism and terrorism and demolishing the founding foundation upon which rest those claims.

The means for a successful confrontation with extremism and terrorism are very clear in the thought of King Abdullah II, where they require a comprehensive international effort in which partakes the international community, in a manner guaranteeing an encirclement of this phenomenon and drying its wellsprings. King Abdullah offers what may be considered a proposed action plan for a strategy of international cooperation to fight extremism and terrorism. In this plan he merges the military, security, intellectual, political, economic and social means, and he also assigns a pride of place to the necessity of reaching a just solution to the Palestine issue; as an important factor for creating an international and regional environment that is opposed to extremism and terrorism.

It is noticeable that King Abdullah addressed the world on all occasions and in all his speeches as an Arab Muslim Hashemite ruler, who feels the weight of responsibility upon his shoulders to clarify the image of Islam, and that of Arabs and Muslims, and to explain the reality of the position of the overwhelming majority of the Muslims of the world who reject extremism and terrorism and who believe in the pristine pure creed of Islam devoid of accretions and doubts, and who believe in cooperation and integration of civilizations, nations, states and peoples, in the interest of humanity, contrary to the distorted stereotypical negative image which the Muslim and non-Muslim extremists contribute to forming about Islam and Muslims and their issues in the mind of the world

FOOTNOTES:

- (1) About the terrorist actions which Jordan was subject to in the history of the Jordanian state, Dr. Khaled Obeidat, *Terrorism Controls the World* ar., A critical unbiased objective, political and scientific study, Military printing press, Amman, 2004.

* King Abdullah II Ibn Al Hussein was born in Amman, the 30th of January 1962, and he assumed his constitutional powers as the king of the Hashemite Kingdom of Jordan on the 7th of February 1999. The stages of his life were a repository of intellectual accumulation which produced in him an awareness, culture and knowledge that made his biography a model for the one seeking knowledge from its sources, whilst instilling in him a genuine awareness of the importance of civilizational interaction between the various nations, alongside an insistence on possessing qualitative experience buttressed by both civil and military education. The educational journey of King Abdullah II began at the Islamic Educational College in Amman, enrolling in 1966; and he then attended Saint Edmund's School in Surrey, Britain, before attending Eagle brook School and Deerfield Academy in the United States to complete secondary education. Subsequently he enrolled in Georgetown University in Washington. He added to his academic studies' various military experiences in the United States, Britain and Germany, after which he did military service, after graduating from the Royal Sandhurst Military Academy. In 1986 the King became commander of a tank company with the rank of Captain in the 91st Armored Brigade of the Armed Forces. He remained in the Armed Forces until becoming Commander of the Royal Jordanian Special Forces before taking over as Commander with the rank of Brigadier General. He reorganized these forces in accordance with the most modern international military standards. His broad knowledge of international affairs contributed to his being an Arab and Muslim voice of importance in international forums, and in all political, economic, academic and religious arenas around the world defending the image of Arabs and Muslims, and explaining the reality of Islam and the justice of the Palestine issue and its centrality in the domain of issues of peace and security in the Arab region and the world. See the official webpage of His Majesty King Abdullah II Ibn Al Hussein.

- (2) Those events are in brief the attack on the twin towers of the World Trade Center in Manhattan New York, and the building of the Pentagon through four hijacked aircraft which crashed into the three buildings with their passengers and hijackers, while the fourth airplane was controlled and was said to be heading towards the White House, and it was downed with its passengers and hijackers. Al Qaeda organization under the command of Usama Bin Laden (Saudi national) declared responsibility for the operation executed by nineteen members of the group, most of whom are Saudi nationals. Jordan declared its explicit and strong condemnation of this terrorist act, which targeted innocent civilians, and King Abdullah II was on his way to the United States when American airspace was closed at the moment of the occurrence of these events, and he returned to Amman. He arrived in the morning of the twelfth of September, and he immediately called for an emergency meeting of the State Security Council at noon, and he immediately asked, according to the Chief of the Royal Court at the time, Dr. Fayez Tarawneh, for arranging encounters with the major American news networks (CNN, ABC, NBC, CBS) to tell the American people that Jordan stands with it against this terrorist criminal act, and to explain that true Islam is innocent of this event, and that the perpetrators do not represent the Muslims. He also declared that Jordan stands at the heart of international efforts to fight terrorism. Actually, King Abdullah II was the first head of state to be received by the American president George Bush Jr. at the White House after the events of 9/11. Fayez Tarawneh, *In the Service in Two Eras, Biography and Memoirs*, Amman, 1st ed., 2019, p.369-370.
- (3) On the interaction of Jordan with the reverberations of the events of September eleven, Obeidat, Khaled, *Terrorism Controls the World ar.*, p.423.
- (4) Mohammad Abu Rumman, Hassan Abu Hanieh, *Islamic Solution in Jordan, Islamists and the State and the Bets of Democracy and Security*, Friedrich Ebert Foundation, and the Center for Strategic Studies, University of Jordan, 2012, pp.14-16. And on the activities of the Salafi Jihadis in Jordan, and the efforts of the Jordanian state to resist them, Ali Mhafzah, *Extremist Islamic Movements in the Arab Homeland, the Intellectual Roots and Conversion to Violence and Terrorism*, Arab Institute for Research & Publishing, Beirut, 1st ed., 208, pp.326-331.
- (5) Involvement of Al Qaeda in the planning and execution of the bombing of hotels in Amman, which took place on the ninth of November 2005. It was implemented by a number of Iraqi suicidal bombers coming across the border, and those bombings are considered the major act of terror to which Jordan was exposed in the course of the history of terrorist operations linked to extremist Islamic groups. They targeted three hotels in the capital Amman, namely, Radisson Sass, Hyatt Amman, Days Inn, and they led to the killing of sixty persons, and the wounding of more than a hundred. Al Qaeda Iraq under the command of Al-Zarqawi declared responsibility for this operation, and gave some details about the perpetrators, namely three Iraqi men and a woman, where the woman Sajedah Atrous Al-Rishawi failed to execute the suicide bombing, and was immediately arrested, and she was later sentenced to death. The sentence was carried out after ISIS elements killed the Jordanian pilot Mu`adh Al-Kasasbeh by burning him in 2015. Abu Rumman, Abu Hanieh, *op. cit.*, p.15, p.284, p.307.
- (6) On the measures of Jordan to confront extremism and terrorism, see, Abu Rumman, Abu Hanieh, *op.cit.* pp.358-360.
- (7) Obeidat, Khaled, *Terrorism Controls the World. A critical unbiased objective, political and scientific study* , Military printing press, Amman, 2004., p.432.
- (8) Dr. Khaled Obeidat, *Terrorism Controls the World ar.*, A critical unbiased objective, political and scientific study , Military printing press, Amman, 2004, p.423.
- (9) Mhafzah, Ali, *op.cit.*, pp.336-341.

- (10) State of the Country Report, Economic and Social Council, (www.esc.jo). "National Document to Confront Extremism", September 2014. And on the Aqaba meetings, see Al Rai Newspaper, 26/2/2019, and also see (Statement of His Majesty King Abdullah II, at the inauguration of the International Conference "Cohesive Societies", Singapore, 20 June 2019).
- (11) For more information on the origins, goals and programs of the Center, see, interview with its director. <https://unipath-magazine.com/undermining-extremism>.
- (12) Interview with His Majesty King Abdullah II, By Nart Boran, For Abu Dhabi Television, 23 January 2003.
- (13) Speech of His Majesty King Abdullah II," A Message of Peace and Understanding Among Peoples', The Netherlands, Amsterdam, 31 October 2006. <https://bit.ly/3hpyRmg>
- (14) Remarks by His Majesty King Abdullah II, At Oxford University, UK, Oxford.04 June 2008. <https://bit.ly/3hqKclV>
- (15) Remarks by His Majesty King Abdullah II, At the Woodrow Wilson School of Public and International Affairs – Princeton University, US Princeton, New Jersey, 28 February 2008. <https://bit.ly/3fTGot1>
- (16) Remarks by His Majesty King Abdullah II, At the University of Mississippi, 03 February 2006. <https://bit.ly/3eQOth4>
- (17) Remarks by His Majesty King Abdullah II, At Oxford University, UK, Oxford.04 June 2008. <https://bit.ly/3hqKclV>
- (18) Remarks by His Majesty King Abdullah II, At the University of Mississippi, 03 February 2006. <https://bit.ly/39iq2aU>
- (19) Remarks by His Majesty King Abdullah II, At the ceremony of the International Charlemagne Prize of Aachen to honor European Parliament President Martin Schulz, Germany Aachen, 14 May 2015. <https://bit.ly/2Bqyoku>
- (20) Remarks by His Majesty King Abdullah II, At the European – American Press Club, France Paris, 20 March 2006. <https://bit.ly/39hfA3C>
- (21) Remarks by His Majesty King Abdullah II, At Chulalongkorn University, Thailand Bangkok, 15 December 2005. <https://bit.ly/2ZQZ9bh>
- (22) Remarks by His Majesty King Abdullah II, At Oxford University, UK, Oxford.04 June 2008. <https://bit.ly/3hqKclV>
- (23) Remarks by His Majesty King Abdullah II, At the Aspen Institute, US Aspen, Colorado, 21 July 2008.
- (24) Remarks by His Majesty King Abdullah II, At the Plenary Session of the 70th General Assembly of the United Nations, US New York, 28 September 2015. <https://bit.ly/2OJd8cK>
- (25) Speech of His Majesty King Abdullah II At the World Class the Hague, The Netherlands The Hague, 20 March 2008. <https://bit.ly/39kcknX>
- (26) Remarks by His Majesty King Abdullah II, At the Fifth Congress of Leaders of World and Traditional Religions, Kazakhstan Astana, 11 June 2015. <https://bit.ly/2Edhzut>
- (27) Speech of His Majesty King Abdullah II, At the 27th Arab Summit, Mauritania Nouakchott, 25 July 2016. <https://bit.ly/39iohuB>
- (28) Remarks by His Majesty King Abdullah II, At the Leaders Summit on Countering ISIL and Violent Extremism, US New York, 29 September 2015. <https://bit.ly/2CV6iOA>
- (29) Remarks by His Majesty King Abdullah II During the 52nd Munich Security Conference, Germany Munich, 12 February 2016. <https://bit.ly/2ZOsRxn>
- (30) Remarks by His Majesty King Abdullah II, At the Plenary Session of the 70th General Assembly of the United Nations, US New York, 28 September 2015. <https://bit.ly/2OJd8cK>

- (31) Speech of His Majesty King Abdullah II At the Opining of the Annual IISS Manama Dialogue (14th Regional Security Summit). Bahrain Manama, 26 October 2018. <https://bit.ly/3jtMnHi>
- (32) Remarks by His Majesty King Abdullah II, At Chulalongkorn University, Thailand Bangkok, 15 December 2005. <https://bit.ly/2ZQZ9bh>
- (33) Al-Khawarejs: A term dating back to the Rashidi era that emerged in the era of Caliph Ali bin Abi Talib, which is intended to go out on religion, or on (the guardian) the Muslim ruler whom the nation agreed to imamate. The term remained called for anyone who came out of the consensus of the Islamic nation. AL Melal wa EL Nehal , Mohammed bin Abdul Karim Al-Shahristani, Investigation: Mohammed Sayed Kilani, Dar al-Ma'refah, Beirut. Part 1, p. 114.
And Look at , Hassan Ibrahim Hassan, History of Political, Religious, Cultural and Social Islam, Arab Heritage Revival House, Beirut, C1, p. 375-378, p. 388-394)
- (34) Remarks by His Majesty King Abdullah II. At the Fifth Congress of Leaders of World and Traditional Religions Kazakhstan Astana. June 2015. <https://bit.ly/2Edhzut>
- (35) Speech of His Majesty King Abdullah II. At the Leaders' Summit on Refugees (on the margins of the 71st UN General Assembly), US New York, 20 September 2016. <https://bit.ly/30vuora>
- (36) Speech of His Majesty King Abdullah II, At the 27th Arab Summit. Mauritania, Nouakchott 25 July 2016. (Translated from Arabic), (Delivered by Prime Minister Hani Mulki). <https://bit.ly/3hsm2ru>
- (37) Speech of His Majesty King Abdullah II, At the 19th Arab Summit. Saudi Arabia Riyadh, 29 March 2007, (Translated from Arabic). <https://bit.ly/39haYdQ>
- (38) Speech of His Majesty King Abdullah II. Opening of the 14th Session of the Ordinary Islamic Summit Conference of the Organization of Islamic Cooperation Saudi Arabia Mecca, 31 May 2019,(Translated from Arabic).<https://bit.ly/39qKyGv>
- (39) Remarks by His Majesty King Abdullah II, At the luncheon after the National Prayer Breakfast. US. Washington, DC. 02 February 2017. <https://bit.ly/2OOWnwA>
- (40) Interview with His Majesty King Abdullah II, By: Antonio Ferrari. For: Corriere della Sera, 27 September 2004.<https://bit.ly/30zBb3q>
- (41) Interview with His Majesty King Abdullah II, By: Charles Lambroschini. For: Le Figaro. 28 September 2004. <https://bit.ly/2CVxrRt>
- (42) Remarks by His Majesty King Abdullah II. At the luncheon after the National Prayer Breakfast. US. Washington, DC.02 February 2017. <https://bit.ly/2OOWnwA>
- (43) Remarks by His Majesty King Abdullah II, At the National Prayer Luncheon. US. Washington, DC. 02 February 2006. <https://bit.ly/2D2nth5>
- (44) Remarks by His Majesty King Abdullah II. At the Fifth Congress of Leaders of World and Traditional Religions Kazakhstan Astana. 11 June 2015. <https://bit.ly/2Edhzut>
- (45) Saladin Al-Ayoubi 532 Ah/1138 AD-589 Ah/1189 AD, Sultan Nasser Yusuf bin al-Afdal Najmuddin Ayoub. The founder of the Ayyubid state, he led the Jihad, Reform and Change movement to counter the Crusader invasion, defeated the Crusaders in the Battle of Hattin in 1187, liberated Jerusalem from the control of the Crusader Kingdom of Beit al-Maqdis, and became famous for his humanity and commitment to the ethics of war in Islam. Abu al-Muhasin Bahauddin bin Shaddad, Royal Anecdotes and Tangerine Beauties, Hindawi Foundation for Education and Culture, Cairo, 2012.
- (46) Interview with His Majesty King Abdullah II. By: Nart Bouran. For: Abu Dhabi Television. 23 January 2003. (Translated from Arabic) <https://bit.ly/3jCyJlt>
- (47) Greater Jihad: It is the jihad of the soul, its upbringing, the resistance to its whims and desires, and this is the most severe and important kind of jihad.Link: https://al_maktaba.org/book/432/3448#p11
<https://www.al-qaradawi.net/node/3823>

- (48) Remarks by His Majesty King Abdullah II. At the 2018 Templeton Prize Ceremony US. Washington, DC. 13 November 2018. <https://bit.ly/3jyiyVU>
- (49) Interview with His Majesty King Abdullah II, By: Saad Silawi for: Al Arabiyya. 03 August 2004 (*Translated from Arabic*) <https://bit.ly/2CZjoKy>
- (50) Speech of His Majesty King Abdullah II. During the State Dinner at Castle of Laeken Belgium Brussels, 18 May 2016. <https://bit.ly/2D2oOED>
- (51) His Majesty King Abdullah II's interview with Fox News Channel, interviewed by Bert Baer, April 14, 2015) <https://bit.ly/372Vxn8>. Speech of His Majesty King Abdullah II, At the Leaders' Summit on Refugees (on the margins of the 71st UN General Assembly) US New York 20 September 2016. <https://bit.ly/3fT11bk>.
- (52) Interview with His Majesty King Abdullah II, By: Isabelle Kumar, For: Euro news, The Global Conversation, 11 November 2015. <https://bit.ly/2OMOKa7>.
- (53) Speech of His Majesty King Abdullah II, At the Plenary Session of the 71st United Nations General Assembly US. New York, 20 September 2016. <https://bit.ly/2E9RqfY>
- (54) Interview with His Majesty King Abdullah II. By: Tony Jones. For: Australian Broadcasting Corporation (ABC) Late line, 23 November 2016. <https://bit.ly/2CCBE42>.
- (55) Remarks by His Majesty King Abdullah II. At the University of Mississippi US. Oxford, Mississippi. 03 February 2006. <https://bit.ly/3eQOth4>
- (56) Check king Abdullah II's efforts to issue "a statement to the people" explaining the truth of Islam, the seal of religions, which was issued under the title "The Message of Amman", on the night of Al Qader 27 Ramadan 1425 H/ November 9, 2004, see, Tarawanh, Dr. Fayez, reference already mentioned, p. 389.
- (57) Remarks by His Majesty King Abdullah II. At the luncheon after the National Prayer Breakfast. US. Washington, DC. 02 February 2017. <https://bit.ly/2OOWnwA>. And see, Abdullah II Ibn Al-Hussein, our last chance, the pursuit for peace in a time of danger, Dar al-Saki, Byron, first edition, 2011, p. 329.
- (58) Remarks by His Majesty King Abdullah II. Welcoming His Holiness Pope Francis Jordan Amman 24 ay 2014. <https://bit.ly/2WNhBPT>. And see, Abdullah II Ibn Al-Hussein, our last chance, the pursuit for peace in a time of danger, Dar al-Saki, Byron, first edition, 2011, p. 330-331.
- (59) Remarks by His Majesty King Abdullah II. Welcoming His Holiness Pope Francis Jordan Amman, 24 May 2014. <https://bit.ly/2WNhBPT>. And about the collection of intellectual documents adopted by King Abdullah, including the initiative "A Common Word", see, Tarawneh, Dr. Fayez, reference already mentioned, p. 399.
- (60) Remarks by His Majesty King Abdullah II, Welcoming His Holiness Pope Francis. Jordan. Amman. 24 May 2014. <https://bit.ly/2WNhBPT>
- (61) Remarks by His Majesty King Abdullah II. At the Plenary Session of the 70th General Assembly of the United Nations US. New York. 28 September 2015. <https://bit.ly/2OJd8cK>.
- (62) Remarks by His Majesty King Abdullah II. At the Summit on Threats to International Peace and Security caused by Terrorist Acts - United Nations Security Council US. New York, 24 September 2014. <https://bit.ly/30AMV5D>. Remarks by His Majesty King Abdullah II, At the Leaders' Summit on Countering ISIL and Violent Extremism. US. New York, 29 September 2015. <https://bit.ly/2CV6iOA>
- (63) Interview with His Majesty King Abdullah II. By: Isabelle Kumar, For: Euronews, The Global Conversation, 11 November 2015. <https://bit.ly/2EbnkbZ>
- (64) Speech of His Majesty King Abdullah II. Opening the International Conference on Cohesive Societies, Singapore City, 20 June 2019. <https://bit.ly/30zOWPz>.

- (65) Remarks by His Majesty King Abdullah II, At the University of Mississippi, US. Oxford, Mississippi, 03 February 2006. <https://bit.ly/39iq2aU>
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- (67) Remarks by His Majesty King Abdullah II. At the Woodrow Wilson School of Public and International Affairs - Princeton University US. Princeton, New Jersey, 29 February 2008. <https://bit.ly/2ZOwHqh>.
- (68) Remarks by His Majesty King Abdullah II. At the UN Dialogue of Civilizations US. New York 12 November 2008. <https://bit.ly/2CVaaz6>.
- (69) Remarks by His Majesty King Abdullah II, At Oxford University, UK, Oxford. 04 June 2008. <https://bit.ly/2BrM1jq>.
- (70) Remarks by His Majesty King Abdullah II. Before the European Parliament France Strasbourg 15 January 2020. <https://bit.ly/3jztfb8>.