

## TRIBAL FANATICISM (RADICALISM) AND LACK OF TRANSPARENCY IN JORDANIAN SOCIETY AND THE ROLE OF OMAR BIN ABDUL AZIZ'S APPROACH IN ELIMINATING THEM

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### *Abstract*

*Tribal fanaticism and lack of transparency is a phenomenon that has invaded contemporary societies, and Jordanian society, like other societies, has been affected by this dangerous phenomenon. When tribal fanaticism shifts from the positive side to the negative, the level of classism and nepotism increases, and the deviation from the correct Islamic foundations increases. Omar bin Abdul Aziz motivated by the fear of God took care of the citizens, and he made sure that everyone was equal. Omar's justice appears through holding the workers accountable in the state, and it was from what Wahb bin Munabbih wrote to Omar bin Abdul Aziz: "I lost one dinar from the Muslim treasury, and Omar replied to him with a letter saying: "I do not accuse you of your religion and trust, but I accuse you of wasting and negligence, and I am responsible for the Muslims' money before God, and peace be upon you." (Ibn Abd al-Hakam, 1984, p. 65). The study aimed to highlight the class and nepotism in Jordanian society and a showing the impact of Omar bin Abdul Aziz's approach in eliminating them, and the study reached results, the most important of which is that despite the royal directives in Jordan and the legislative laws to eliminate the consequences of clan fanaticism, its impact is still present and these effects can be observed through class, nepotism, and lack of transparency among the responsible authorities in Jordanian society which led to an increase in poverty, lack of services for it, and the increasing deficit of the state treasury every year, and it also led to weak community cohesion and the creation of social stratification.*

*Keywords: social stratification, nepotism, transparency, intolerance.*

## **Introduction**

One of the most prominent phenomena that have spread in societies in the contemporary time is the phenomenon of clan fanaticism and lack of transparency, which causes societal stratification and nepotism, and its presence in Jordanian society is considered an obstacle and a challenge,

and confronting that phenomenon is a necessity, to adopt the approach of Omar bin Abdulaziz in its effective treatment so that matters do not worsen. Because its negative impact can be seen in contemporary societies, and the many challenges that result from it, and this is what was supported by the study of Wafaa Shaker: "one of the most important motives that push the individual to practice criminal behavior is poverty in the first degree then bad companions, and then other motives come. (Wafaa, 2001), the researcher also reviewed the study of Zamil and Al-Alawi, and he concluded that terrorism is affected by the extent of social stratification and disintegration, because of class, nepotism, marginalization of minorities that impede the state of harmony and social adjustment, which helps spread terrorist ideology, which is one of the threats to social security. (Zamil & Al Alawi, 2019) Societal stratification creates a psychological state among young people that leads them to a psychological vacuum, which facilitates brainwashing by terrorist groups, so they exploit them and pass on toxic ideas to them (Atef, 1986).

It can also affect economically, as the inability of governments to provide real and radical solutions to the problem of growing unemployment in rural and urban areas. The poverty line, with the failure to provide basic needs such as food, medicine, and water, and with the continuation of raising taxes, which caused the closure of economic establishments,

Moreover, the continuous discrimination in transactions between groups of individuals through privileges and employment (Al-Kloub, 2011).

In 1993, the European Union's Drug and Organized Crime Group defined organized crime as: "A group consisting of more than two persons involved in criminal activity for an extended period or an indefinite period, each member of which has a specific mission within the framework of the criminal organization, and aims to obtain Power or profit, and violence and threats are used to commit the crime, in

addition to influencing the political, global, economic and judicial circles (Kamel, 2001, p. 54).

Among the reasons for deviation is also drug trafficking caused by the exploitation of authoritarian groups to increase their wealth, and they do not care about the security of their society and they do not care about the lower classes and the resulting scourge of this problem, which is an illegal trade on a global level that includes cultivation, manufacture, distribution, and sale of substances subject to drug prohibition laws, and the problem requires Cooperation efforts to combat drugs because they disturb social, economic and political stability and sustainable development, (United Nations, the rule of law). people's hatred of the monopolistic class, which was characterized by consuming the rights of others and robbing them of them to be the dominant one, has increased, and it has worked to marginalize the middle class of society. the decline of the poor class leads to terrorism, and the word terrorism is derived from the verb "terrorist" meaning the use of threat.

Terrorist means: one who resorts to violence to establish power, and terrorist rule is a type of rule based on terrorism and violence practiced by governments and revolutionary groups that resort to violence to achieve political goals. Terrorism is the use of illegal violence or threats and is used to achieve political goals. (Al-Tartawi, 2006, pp. 21-22)

Among the causes of terrorism; Violating human rights by marginalizing his role. (Refaat, Al-Tayyar, 1998) What drives a person to despair and makes him think in illegal ways is poverty and need, and what makes him think of this negative thinking is the marginalization he feels from the regimes and society. (Barbash, 2011-2012). and because of the control of those groups that are intolerant to those who serve their interests, and because of the elimination of the qualified people so that power and control remain in their hands so that the dominant class remains, the innovative minds emigrated, albeit illegally. Illegal immigration is the movement of people from one place to another, whether individually or collectively, for political, economic, social, or security reasons, so it takes place illegally without immigrants obtaining entry visas and without residence cards. (Sagur 2010).

Illegal immigrants also pose a threat to security and stability because of their integration into criminal activities, which leads to an increase in crimes (Ben Qara, 2014-2015).

One of the reasons for migration is to attract competencies from among those with scientific leadership and technological competence from other countries that did not find justice for them, providing them with stability and the availability of huge material wealth that enables

them to provide important and financial rewarding job opportunities for specialists.

Providing opportunities for people with experience in the field of scientific research that prove their competence and open new horizons for them at the global level. (Abdul Hamid, 2014).

Research problem:

The research problem lies in the increase in social class and nepotism in Jordanian society, which led to an increase in the rate of poverty and unemployment and many challenges, the research seeks to treat this problem by answering the following question: What are the suggestions offered by the researcher by extrapolating the approach of Omar bin Abdul Aziz in the treatment of societal classism and nepotism in Jordanian society?

Study Objective:

The study aims to highlight classism and nepotism in Jordanian society and the role of the Omar bin Abdulaziz approach in eliminating them.

#### **Previous studies:**

- A study by Mahmoud Muhammad Al-Kafaween, (2018) entitled The Relationship between Social Work and Social Justice in Jordan from the Perspective of Practicing Social Workers

The study aimed to understand the practical reality of the relationship between the profession of social work and social justice in Jordan and the role of social work in achieving social justice. The field study was conducted on a sample of sixteen practicing social workers. The researcher used the qualitative approach.

The results of the study showed that the participants agreed on the importance of social justice in general, although they did not agree on a unified definition of it, and they indicated that the reality of the relationship academically was limited to general information, but in practice, there is no significant role, The researcher's attempt in this study was limited to explaining the relationship of social work with social justice to a sample of specialists, and his study showed the importance of justice, as it became clear that justice cannot be applied on the ground.

This study differed from my study in that the researcher's study linked the lack of transparency to negative tribal fanaticism, which led to classism and nepotism in social life, including social service, bearing in mind that social service plays an important role in Jordanian society.

However, the researcher had to link his study to more than one aspect, whether it was in terms of hiring officials in the social service, for example, or other jobs, due to the interdependence of many social aspects to achieve social justice and transparency.

- Zaki, H., Hammouda, Jad, Muhammad, Abd Rabbo, & Saber. (2017). Tribal fanaticism and its relationship to electoral crime

This study seeks to clarify that tribal intolerance is one of the factors affecting political participation and seeks to study the extent to which tribal intolerance affects it, especially in the parliamentary elections, which in turn leads to the commission of an electoral crime. One of the most important results of the study was that tribal fanaticism negatively affects electoral fanaticism in negative and illegal ways, such as the spread of bribes, and the victory of a particular family or tribe renews problems and conflicts.

The researcher noticed that the title of the study is similar to his research on some axes, as it studies the relationship of tribal intolerance to the electoral crime of reform in Egyptian society in particular, while this research will try to highlight the approach of Omar bin Abdulaziz in achieving social stability and try to apply it to members of Jordanian society who have special circumstances, and that Statement of the impact of tribal intolerance on them.

- A study by Prof. Dr. Anis Al-Khasawneh (2015) entitled Factors Affecting Employees' Access to Leadership Positions in Jordanian Governmental Agencies from the Employees' Perspective

The study aimed to highlight the factors affecting career advancement and the access of workers in the Jordanian ministries and government departments to leadership positions from their point of view, the results of the study showed that the most important of these factors are graduation from American and Western universities, security considerations, mediation, nepotism, and clan support that the employee enjoys.

The researcher's attempt in this study was limited to leadership positions in government agencies in Jordan, and this is considered one social aspect, while my study is distinguished in that it dealt with social stratification and nepotism resulting from clan fanaticism in Jordanian society, and the weak role of institutions in creating an equal society in rights and duties.

- Study Wafaa Shaker Mohammed Hamdan 2001, entitled the return to crime in the Jordanian society, a social field study.

This study aimed to identify the most important demographic, ecological, and economic characteristics of the perpetrators of the behavior of returning to committing the crime and trying to identify

the most important circumstances and motives that drive the individual to return to committing the crime, The results of the study showed that the crime of theft is the most frequent crime for those who return to crime and that the most important motives that drive the individual to return to committing the crime, The results of the study showed that the crime of theft is the most frequent crime for those who return to crime and that the most important motives that drive the individual to practice criminal behavior are poverty in the first degree, then bad companions, other motives come. The researcher believes that this study focused on crime, and on the most important motives that call for the behavior of crime, but it did not explain the reason for the movement of these motives and the reasons that prompted the perpetrator to return to crime, and what distinguishes my study is that it clarifies the reasons that led to the crime and its motives in detail.

#### **Research Methodology:**

This research uses the qualitative research method, and the researcher used in his study the inductive approach by reading the texts mentioned by Omar bin Abdulaziz about social life, then devising ideas that deal with social class and nepotism, and the researcher used the descriptive approach by describing the reality and problems related to social class and nepotism and provide appropriate solutions to them.

Definition of terms:

- Social class: The concept of social class is scientific and social. In the French language, it is called the word class, and in the English language, the word class, And the social meaning of this word in the Arabic language in the dictionary "Lisan al-Arab", the author of the dictionary mentions that people's classes mean their positions and ranks. (Al-Fendi, 1949, p. 10), So class is the treatment of people according to their position and rank, so the treatment changes according to the change of status. Shukra, & Moradi. (2019).

- Definition of tribalism: Tribal fanaticism linguistically: It is a bloody bond and cohesion of the wombs, and the solidarity of the man's clan, who are his children and his kinship to his father, and the clan are the ones who benefit the man. (Al-Rawashdeh, Abd al-Jawad, 2011, 17-21)

- The idiomatic meaning of tribal fanaticism: What it means is that a man invites people to support his clan, support them, and join hands with them against those who are hostile to them, whether his group is one of the oppressors or the oppressed. (Al-Azhari, Dr. T, p. 49)

- Some also defined tribal fanaticism as: “a social, psychological (psychological), conscious and subconscious bond, that binds a group through kinship in a continuous connection, and its interdependence and cohesion intensify when there is a danger threatening that group or an individual from it, and the nervousness is stronger and more evident among individuals whom They are united by a close lineage (Jairn, & Muammar, 2021, pp. 169-170).

- Definition of nepotism: It is the implementation of actions for the benefit of an individual, a group, or an entity to which the person belongs, such as a party, family, region, institution, etc., without being entitled to it. (Mukhtar, 2011, p. 4), nepotism has serious social repercussions that destroy society and rupture social relations, it spreads hatred, hatred, and anger among the members of society, and causes the collapse of values, unequal opportunities, and the emergence of negative social values that are reflected in the behavior of individuals such as hypocrisy, lying, fraud, forgery, intolerance, lack of interest in public rights, and the acceptance of compromising job performance standards. (Al-Shuaibi, Dr. T, pg. 4)

- Transparency in language: Clarity in dealing at various levels (Mukhtar, 2008, p. 471).

- Transparency, idiomatically: “Clarity, rationality, adherence to the requirements and conditions of work, equal opportunities, ease of implementation of procedures, as well as integrity in their implementation.” (Alloush, 2010, p. 16)

The researcher will deal in his studies to treat the problems of Jordanian society resulting from tribal intolerance and lack of transparency, divided into the following topics:

The first topic: The positive aspect of tribal fanaticism in Jordan

It is known that the Ottoman Empire had a semi-permanent presence in the western regions of the East Bank.

This led to the flourishing of stable urban centers such as Karak, Salt, Ajloun...etc.

However, on the other hand, it did not have a significant presence among the Bedouin tribes in the eastern desert region of the eastern bank in Jordan, and when the Ottoman state ended, the Arab states that were part of it were divided into sections of Arab states that had their political borders that were not known before.

This situation was mainly reflected in the life of the Bedouins, as the Bedouin tribes became widely distributed across the political borders of the Arab countries. Some of them are from Iraq, some from Syria, and some from Jordan... However, some Bedouin tribes remained

distributed between two or more countries, and they migrated from countries like Iraq, Syria, and Jordan Bedouin tribes 1958.

The Iraqi government also abolished the clan lawsuit system in 1958, but the Jordanian Bedouin tribes continued to apply their judicial customs, and the Bedouin judicial institution continued to exercise its function for a very long time, that is, until the year 1976.

However, the Jordanian government was not content with continuing the symbolic relationship that existed between the Ottoman Empire and the Bedouin tribes. Rather, it resorted, in its early days, to encouraging the Bedouins to join the ranks of the armed forces and public security.

Thus, it worked intelligently indirectly to prevent the invasion by absorbing Bedouin youth into the ranks of the army and public security, and it also formed a deterrent force from them to prevent the tribes from attacking each other and others, and thus it established the bases of security and tranquility in the parts of the desert in which the invasion and aggression took place. (Abu Hassan, 1993, p. 19)

Ibn Khaldun believes that tribal fanaticism is the result of what he calls the fruit of lineage and not the result of lineage itself.

For this reason, we find that Ibn Khaldun does not restrict tribal fanaticism by lineage, but rather by the fusion that occurs because of it, or that results in what enters the meaning of lineage. At this point, he is very clear and sees that lineage in the sense of belonging to a group to a common ancestor is an imaginary matter that has no truth. In his view, there is no pure blood transmitted from the successor to the ancestor, but rather the mixing of lineages is the prevailing phenomenon.

The lineage for Ibn Khaldun is not the affiliation to a common ancestor, whether the affiliation is real or imaginary. In other words, what is meant by lineage for Ibn Khaldun is not blood kinship alone. As for fanaticism, which he says is the fruit of lineage, it is the result of belonging to a specific group that is distinguished from other groups.

Hence, the individual's intolerance to his clan is due to the length of cohabitation, his saturation with the customs and traditions of that group, and the collective spirit prevailing in it, the permanent common interest of the group, This explains Ibn Khaldun's continuous connection between tribal fanaticism and aggression as well, for fanaticism for him is a force for confrontation that does not emerge or intensify except when there is a danger that threatens the interest of the common group." (Al-Jabri, 1994, p. 171-172)

And God Almighty has warned against fanaticism and forbade it, because it strengthens the side of falsehood over the side of truth, as



was this matter in the Jahiliyyah, and it is useless in the Hereafter. It is supported by a shade of fanaticism.” (Ibn Khaldun, 1981, 253-261)

From the foregoing, the researcher believes that the lineage of Ibn Khaldun is not only based on kinship, but rather it joins another lineage for several reasons. It takes a variety of forms, the most important of which are kinship, loyalty, and alliance.

The second topic: The lack of transparency and the absence of the positive side of tribal fanaticism

King Abdullah II of the Hashemite Kingdom of Jordan said: "When we look at our Arab societies, we find that they consist of a complex system of religious, sectarian, ethnic, and tribal affiliations. This diversity can be a source of cultural and social prosperity and political pluralism, and a tributary to the economy, or a flame of sedition, racism, and conflicts." What separates these two realities is the existence or absence of the rule of law.

The feeling of fear and injustice for any citizen in our society because he belongs to a minority puts us all before a reality based on a shaky foundation. Hence, guaranteeing the rights of the minority is a requirement to guarantee the rights of the majority. Every citizen has inalienable rights that must be upheld; The rule of law is the guarantee of these rights and the best tool for promoting social justice.

The development of government administration is a continuous process that is subject to constant review and evaluation. Accordingly, deficiencies and deficiencies must be identified and acknowledged to work on addressing them and establishing and activating the principle of accountability and accountability as a basic principle in the work and performance of our institutions, and all layers and stages of government administration, so that the employee is rewarded for his achievement and is held accountable for his negligence and negligence.

Comprehensive and sustainable development must be achieved that includes all sectors and ensures the fair distribution of development revenues throughout the Kingdom. About nepotism and nepotism, King Abdullah said: The issue of appointments in government positions, especially senior positions, is one of the most discussed topics when talking about nepotism and nepotism, and we have witnessed in recent years some practices in this regard, in which I see a transgression of our institutions.

It overburdens institutions and citizens with incompetent employees, and strips and deprives them of competencies and leaders that contribute to upgrading them and advancing their work in the service of the country and the citizen. Here, the principle of competence and

merit must be adhered to as the sole and basic criterion for appointments.” (The Sixth Discussion Paper: Posted by King Abdullah II, 2016)

After the researcher looked closely at the speech of the previous king, he found that it disclosed the existence of abuses in appointments through nepotism and nepotism, and depriving qualified people of taking their chance on the ground.

He warns against this and urges the principle of competence and respect for the rule of law, and this is what is called deterrence and accountability.

Laws have been established to deter these intolerances, such as Law No. (13) of 2016 and its amendments, the Integrity, and Anti-Corruption Law. The Integrity and Anti-Corruption Commission, the legislation of the Hashemite Kingdom of Jordan in Article No. (4/b), which stipulates ensuring that the public administration provides services to citizens with high quality, transparency, and justice, and investigates financial and administrative corruption in all its forms, detect violations and abuses, and collects evidence and information related to that. Initiate investigations and proceed with the necessary administrative and legal procedures.

The researcher notes that in all Arab societies, the issue of equality and justice contradicts the case of fanatical tribal society, which is rooted in the structural structure of its social environment, as tribal fanaticism is one of the factors affecting political participation and the extent of the influence of tribal fanaticism in it, especially in parliamentary elections, which in turn lead to Committing electoral crimes such as bribes. (Zaki et al., 2017), and here we are talking about Jordanian society because it gives members of the tribe or clan a measure of leadership, distinction, and superiority over others, not because of their capabilities and qualifications or their intellectual, cultural, and scientific capabilities, as is the case in the information society. Rather, because of the bond of blood and bond lineage,

As the person in the tribal society tends to power in all its arrangements, because it is the source of influence, respect, status, and value. This is confirmed by Ibn Khaldun, and it can be noted the continued presence of the tribal structure in the political system in which kinship relations still play a prominent role in the political functions of kinship.

Ibn Khaldun emphasized the political function of kinship and the principle of lineage also emphasized that "lineage is in itself an illusion, and lineage is an imaginary matter that has no reality" (Ibn Khaldun, d.t., p. 129). And what confirms the clan and tribal role in Jordanian society is the development of deterrent laws for any outcast tribal

behavior. A meeting of the Jordanian Minister of Interior took place and the tribal Jalwa document was documented, as it was known that if a murder occurred, none of the offender's relatives should remain in the same area so as not to Unfortunate consequences of disrupting people's interests happen; So the tribal al-jalwa document was written. (The Jordanian tribal al-jalwa document, 2021).

The issue of clan fanaticism and the lack of transparency and the role it plays in traditional societies is important. It has captured the attention of many researchers and thinkers, and among the first of those thinkers who cared about asabiyyah and who researched it deeply was the thinker Ibn Khaldun. He emphasized the importance of tribal fanaticism and linked it to the social structure and the movement of political history. Ibn Khaldun excelled in analyzing the concept of tribal fanaticism and its important role in the structure of Bedouin society when he said, to the effect: "The state is based on two important pillars: fanaticism for a specific side, and money." Ibn Khaldun also discussed The role that fanaticism plays in social life, and he saw that fanaticism is linked to the idea of the deterrent, which is the driving force for societies. Human nature requires the existence of a motive that moves people to do good or evil, and the motive that Ibn Khaldun talked about here is the social motive, not the moral motive, and meeting is a natural necessity imposed by circumstances on a person to live in peace with others. Intolerance is necessary for the union of members of one society against other societies. Through the king's speech, the researcher believes, "I see fanaticism as a transgression of our institutions and overburdening them and the citizen with incompetent employees," that there are excesses in appointments and lost opportunities for competencies due to fanaticism, whether clan or common interests by nepotism. Islam does not allow intolerance and what follows from contempt and hatred between tribes and peoples, but it encourages friendship and brotherhood among Muslims, and tolerance and dialogue between human beings. Islam has achieved compatibility and harmony among large numbers of people of different races and lineages. So he liberated the individual from the tribe in its narrow sense and integrated him into a broader society that includes members of the tribe, and made the comparison between people based on piety. Islam established the principle of equality between members of humans and showed that they are equal in rights and duties and that dealings between people in Islam depend on the principle of piety and scrupulousness. Different races, colors, languages, tribes, and homelands are all signs of God that call for contemplation and contemplation. History has proven to us that there are ignorant tendencies that Islam fought against, and the Messenger - may God bless him and grant him peace - fought with all his strength, such as

ignorant fanaticism that was based on the unity of blood, homeland, or gender, and that controls minds and souls. The approach of Umar bin Abdul Aziz was the best method by eliminating intolerance and highlighting clarity and transparency.

and it was from his approach:

- Ibn Khaldun laid the foundations for selecting officials from among the governors and others with a good choice of leaders, as it passed with us that he subjects them to tests, so he is not deceived by the abundance of prayer and fasting if piety and firmness in the religion of God do not accompany it, as he wrote to one of his governors, He said: "Do not take charge of anything from the affairs of the Muslims except what is known by advising them, changing them, and fulfilling the trust." (Bustami, 2012, p. 56)

- Among his methodology is the establishment of the truth and the denial of injustice: Omar's condition upon assuming the emirate of Medina was that he acts among the people with justice, and not oppress anyone, and it is not permissible for anyone to take the rights of the people to the treasury. Then Caliph al-Walid agreed and said to him: Do what is right, even if you do not deposit a single dirham for us in the treasury. (Al-Sallabi, 2008, p. 109, -110)

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And from the approach of Omar bin Abdul Aziz is the sense of the magnitude of responsibility; So that every individual in society realizes that he is responsible, whether the man in his home or the one responsible in his administration and every person is in his place. When he assumed his responsibility, he felt busy. When he felt the magnitude of the accountability from God, he sent to his women: Whoever wants the world should join its people, for Omar has come to him with a preoccupation. (Ibn Al-Imad 1986, pg. 7).

- Among his methodology is the determination of justice and equality: he was just when he equated the freedmen and the Umayyads with rights and duties. Omar bin Abdul Aziz equalized people in giving: princes and commoners, the poor and the rich. (Al-Suyuti, 2004, p. 178).

- One of his approaches is to take care of social services: take care of the sick, the blind, the elderly, the prisoners, the travelers, the wayfarer, the needy, the families of the martyrs, the absent, the bachelors, the indebted, and the insolvent, without extravagance and waste. Until it came to him that it was written in the prisons: No one shall be restricted by a restriction that prevents the completion of the prayer. (Ibn Saad, 1968, p. 368) This was confirmed by the study of the

two equals when one of its most important results was the need for justice in providing social services to the needy. (Al Kafaween, 2018).

For Ibn Khaldun, fanaticism is a natural bond that binds members of a tribe or group together to defend against those who attack them. Asabiyyah here does not mean a social bond that binds the members of a tribe or clan only, but rather it is a bond that binds members of the same community even in the city and pushes them to bond together against any external aggression.

Also, distances in the expansion of the lands of states weaken collective fanaticism and solve the problem of private, conflicting, and contradictory fanaticism. And the Arabs maintained their cohesion at the beginning of their era, and they preserved the countries they conquered with the increase in the strength of religion with the power of fanaticism, and with insight and desperation, such as the state of the monotheists and others that were based on religion. When the matter of religion was corrupted, they collapsed before the forces of evil and the greed of enemies until they were torn apart (Dreams, 2015).

It appears to the researcher the power of King Abdullah's words, which agreed with what Ibn Khaldun said when he said: "When we look at our Arab societies, we find that they consist of a complex system of religious, sectarian, ethnic and tribal affiliations. This diversity can be a source of cultural and social prosperity and political pluralism, a tributary to the economy or to be a flame for sedition, racism, and conflicts.

And since asabiyyah means the social bond that forms a homogeneous group and the feeling of loyalty to it and interdependence among its members and means the need for interdependence and solidarity among individuals, the partisan system does not deviate much from this meaning, as it is when a group of people adopts a certain principle or ideology that involves goals. Political, economic, and social values that they work to achieve and spread, and partisanship often goes a long way in its involvement in political affairs by carrying the banner of the opposition, and this is what Ibn Khaldun indicated in his introduction, which is that the goal pursued by partisanship is a political goal, which is the king and the Sultan. (Faroukh, 1970)

King Abdullah II of the Hashemite Kingdom of Jordan said: "I know from experience that everyone accepts and adopts the principle of the rule of law in theory, but some think that they are the only exception who is exempt from applying this principle on the ground, regardless of status, rank, or family. The principle of the rule of law cannot be exercised selectively. (The Sixth Discussion Paper: Written by King Abdullah II, 2016) This is confirmed by the researcher's study.

The researcher offers the following suggestions:

- Stop the phenomenon of combining power and money and allow the arrival of businessmen who are not good at carrying responsibility, and the likes of what Omar did, he laid the foundations for choosing officials.
- Determination and determination to uphold the rule of law that requires accountability and responsibility for all without fanaticism, discrimination, or racism; A significant number of critics of government performance appeared who believed in the principle of the rule of law at the beginning of the day and disbelieved in it at the end, to mediate to save a relative or friend accused of corruption from the principle of fanaticism, by responding to those who lost a dirham from the Muslim treasury, as we passed.
- Global and regional changes in which no political system can live in isolation from international developments must be kept up with when Omar bin Abdul Aziz launched a rule that spoke to people of districts as much as they caused immorality" (Ibn Ashour, 2004, pp. 541-543).

### **Result and discussion**

The results of the research showed: that despite the royal directives and legislative laws, there are still tendencies of clan strife that create class and nepotism, and the lack of transparency required by the responsible authorities in Jordanian society, leading to an increase in poverty, lack of services, and an increasing treasury deficit every year, which led to weak cohesion to increase class. This also led to an increase in the needs of the individual, as cases of violence increased due to factionalism and the absence of social justice.

This result agreed with the study (Al-Kafaween, 2018) in its conclusion, which states: The participants agreed on the importance of social justice in general, despite their disagreement about one concept of it, and they indicated that the reality of the relationship between social justice and social service was academically limited to general information, while In practice, there is no significant role.

This result agreed with the study (Wafaa Shaker 2001) in its conclusion: that the crime of theft is considered the most frequent crime for those who return to crime, and that the most important motives that drive the individual to practice criminal behavior are poverty in the first degree, then bad companions, then other motives come.

The study (Zaki and Saber, 2017 AD) agreed in its most important results: that nervousness negatively affects the electoral process

through illegal means, such as the spread of bribes; This is due to the loss of the values of the religious relationship with *asabiyyah*, due to the lack of a culture of integrity and transparency.

The results of the study of Anis Al-Khasawneh (2015) also agreed in its conclusion: The factors related to graduation from Western universities, security considerations, mediation, nepotism, skating to bosses and decision makers, support and family and clan representation enjoyed by the employee, and the employee's physical, financial and economic capabilities formed the most important factors affecting the appointment and promotion of employees. For leadership positions in the agencies in which they work.

### **Conclusion:**

The researcher concludes that the presence of fanatical tribal strife, and the lack of transparency required by the responsible authorities in Jordanian society, as well as the case in contemporary societies, which led to classism and nepotism, which resulted in poverty, and the treasury deficit increasing every year, which led to weak cohesion to increase class, and the rich getting richer and the poor poorer, because of the lack of transparency, and this is what also led to the need, and what increased the congestion of that poor class; So the degree of violence and crimes increased on the simplest things, and this is born of need, and is similar to that period that was during the caliphate of Umar bin Abdulaziz, and how he organized financial, administrative, political, social, educational and intellectual activities with the help of the good lining and the ingredients and indicators that helped him with that, and how he created those indicators that help in The elimination of the principle of differentiation between classes with the principle of piety, justice and equality, and Omar - may God be pleased with him - had achieved the concepts of that theory on which Ibn Khaldun built his neurotic theory, so this historian was able to summarize what is important in the life of such men, such as Omar bin Abdul Aziz, and who Through the researcher's extrapolation of the period of Omar bin Abdul Aziz, and the theory of Ibn Khaldun from its Islamic perspective, and describing the contemporary reality in Jordanian society and its counterpart in contemporary reality, the researcher presented his suggestions to be on the approach of Omar - may God be pleased with him -; To spread justice and equality, and how to eliminate that hateful tribalism of all kinds to remove injustice and dissolve societal differences except on the basis of piety. . The study also recommended the need to apply Omar's curriculum to treat these afflictions and teach them in educational curricula, and the need for the responsible

authorities to implement the king's visions on the ground, as he wanted the rule of law overall.

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