



RESEARCH ARTICLE

## Jordan in the Writings of the English Orientalist “John Baggot Globe.”(My life in the Arab Levant as an example)

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**ARTICLE INFO**

**ABSTRACT**

Received: Oct 22, 2024

Accepted: Dec 1, 2024

**Keywords**

Jordan

Globe

Palestine

Jews

Tribes

Iraq

Globe's memoirs revealed very important historical events and facts related to Iraq, Jordan, and Palestine from the founding of the Emirate of Transjordan until the year he bid farewell to Jordan, heading to Britain in 1956 AD, which made those memoirs an important historical source for the Arab region, especially the modern and contemporary history of Jordan, where He excelled in describing the Arab East, Especially his prominent role in establishing the foundations of security and stability in Iraq and Jordan, a region that witnessed political and security turmoil during the period of World War I, in order to enjoy security and stability. In this study, we were keen to clarify the following matters that the memoirs were keen to list, narrate and document:

- Glubb Pasha with the Arab Legion in Jordan, where he assumed command of the Arab Legion (the Jordanian Arab Army), from 1939-1956 AD, succeeding the British General “Frederick Peake,” who founded the Arab Army in Jordan.

- His talk about Theodor Herzl and the Balfour Declaration

- The 1948 war and the role of war politicians in that war.

- And his farewell to the Arab East.

- And his talk about himself as a general who is a professional writer.

The study also sought to identify the talents of the British general in the military and war fields, the cultural and cognitive fields, and historical writing.

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## INTRODUCTION

The memoirs of "Glube," titled "My Life in the Arab East," are among the historically significant memoirs for studying the history of modern Jordan and Iraq. They contain extensive information about the reality of Jordanian society and the political and security conditions it experienced from the early stages of establishment until the declaration of independence and stability in Jordan. He lived in Jordan for seventeen years (1939-1956) as the leader of the Arab Legion (the Jordanian Arab Army), a period considered one of the most critical in modern Jordan's history. During this time, he played important roles in organizing military, financial, economic, security, and political affairs for the Emirate of Transjordan and later the Hashemite Kingdom of Jordan, alongside the founding prince Abdullah bin Hussein, King Talal bin Abdullah, and King Hussein bin Talal. He immersed himself in the culture of the Jordanian Arab people, understood it, and adopted most of its characteristics, teaching them to his children, even naming his eldest son "Faris," which reflects the deep-rootedness of Arab culture in the thoughts and culture of "Glube Pasha."

**Study problem:**

The problem of the study lies in several aspects, including: Who is the English General Glube Pasha? What is his military and political contribution in the Arab East, especially in Jordan? What are his most notable and significant cultural, historical, and intellectual achievements during his time in Jordan? How did "Glube Pasha" become an encyclopedic orientalist with extensive knowledge and insight into the history of Arabs and Muslims, in addition to the history of Jordan?

**Importance of the study:**

General "Glube Pasha" is considered one of the most prominent and brilliant English politicians and military leaders who contributed to the establishment and development of the Emirate of Transjordan and the Hashemite Kingdom of Jordan. Hence, the importance of the study lies in shedding light on the achievements of that leader, which he elaborated on in his memoirs that we are about to study and analyze to highlight the key milestones in the modern history of Jordan.

**METHODOLOGY OF THE STUDY:**

The study falls within the fields of historical studies that rely on an analytical historical presentation methodology and uncovering the ambiguities within it, based on the texts found in "Glube Pasha's" memoirs, *My Life in the Arab East*.

**Sources of the study:**

The study relies directly on the memoirs of General "Glube Pasha," titled "My Life in the Arab East," which spans 344 pages of medium size. It was translated into Arabic by George Hattar and Fouad Fayyad, and published in its first edition by the Dar Al-Ahliyya for Publishing and Distribution in Amman, 2005. The memoirs consist of a preface and sixteen chapters, including the last eight chapters in which he discusses his life and experiences in East Jordan. As for previous studies, there is no analytical study of "Glube Pasha's" memoirs; rather, there are some non-scientific articles and what historian Suleiman Al-Mousa mentioned in the history of Jordan regarding the political and military milestones in "Glube Pasha's" life in East Jordan.

**Introduction to John Bagot Glubb:**

"John Bagot Glube" known as "Abu Haniq" was born on "April 16, 1897" in Preston, Lancashire, United Kingdom, and passed away on "March 17, 1986" in Mayfield, United Kingdom, at the age of 89.

He served in France during World War I, and then was transferred to Iraq in 1920, where he worked on building relationships with the Arab tribes spread across southern Iraq up to northern Arabia, and played an important role in shaping British-Arab relations.

He became an officer in the Arab Jordanian Army in 1930, then studied at "Cheltenham College." In 1931, he established what is known as the "Desert Forces" to control southern Jordan and Iraq. In 1939, he succeeded British commander "Frederick Gerard Peake" in leading the Arab Jordanian Army, and during that period, he transformed the Arab Jordanian Army into the best-trained force in the Arab region.

He remained in the position of Commander of the Jordanian Arab Army until March 2, 1956, when King Hussein relieved him of his duties in his historic decision to "Arabize the Arab Army." "Glube" succeeded in reconciling professionalism in the military until he reached the peak of its glory, and he held high positions that earned him the highest British honor, namely the "Order of the British Empire, Distinguished Rank," and the "Order of the Knights Commander." He also participated in both World Wars, in suppressing the Iraqi revolution in 1941, and in the 1948 war, as well as in scientific, literary, and cultural professionalism, where he was a prominent figure in the historical documentation of the Arab Mashreq region. He authored more than 21 books in which he compiled his military and political experiences in the Arab Mashreq, in addition to his interests in Arab Islamic history and civilization. The following list reveals his philosophy and methodology in reading Arab history, the customs and traditions of Arabs, and their tribes.

## His works:

- The Yazidi Tribes and the Iraqi Tribes and the Tribes Neighboring Iraq, published in 1943.
- The Story of the Arab Legion, published in 1948.
- A Soldier with the Arabs, published in 1957.
- Britain and the Arabs: A Study of Fifty Years, 1908-1958, published in 1959.
- War in the Desert, published in 1961.
- The Great Arab Conquerors, published in 1964.
- The Arab Empire, published in 1964.
- The Course of the Empire: The Arabs and Their Followers, published in 1966.
- The Lost Centuries: From the Islamic Empire to the European Renaissance 1145-1453, published in 1967.
- Syria, Lebanon, and Jordan, published in 1967.
- Crises of the Middle East: A Special Interpretation, 1967.
- A Brief History of the Arab Peoples, 1969.
- The Life and History of the Prophet Muhammad, 1970.
- Peace in the Holy Land: An Analytical Study of the Palestinian Issue, 1971.
- Knights of Truth: A History of the Mamluks, 1973.
- The Path of Love: Lessons from a Long Life, 1974.
- Harun al-Rashid, the Great Abbasid Caliph, 1976.
- In Battle: Memoirs of a Soldier in World War I, 1977.
- The Fate of Empires and the Search for Survival, 1978.
- Arab Adventures: Ten Years of Happy Service, 1978.
- Scenes of a Turbulent Life: A Memoir, 1983.

With the Arab Legion in Jordan, we knew "Glube" based on an important principle of the British Army, which most English officers were raised on to qualify them for holding high important positions in the British colonies. This principle is considered one of the standards of military professionalism. He says: "In light of my skills in using the Arabic language, which I became known for before, I was appointed as an intelligence officer attached to the British Air Force, and I held the title of Special Operations Officer, and I regarded the Euphrates region as my parish." (Glube Pasha, 2005: 105)

"Glube" elaborated on the Emirate of Transjordan in the ninth chapter of his book, titled: "With the Arab Legion in Jordan," highlighting his military and administrative capabilities that achieved successive successes with the Iraqi tribes in the Iraqi desert, through his modern and firm enforcement of law and order, which resulted in the unification of the Iraqi desert tribes. This earned "Glube" a significant military, leadership, and administrative reputation that was talked about by the governments of the region, prompting the government of Transjordan to summon him to deal with the tribes in the Jordanian desert using the same policies and administration he had imposed on the tribes of Iraq. "Glubb" had no choice but to agree to work in the Emirate of Transjordan. "Glube" says:

"I was summoned to the palace in Baghdad to receive my official farewell from King Faisal and to receive the Order of the Two Rivers from him. The king was well-known in East Jordan because Prince Faisal was the one who led the Arab forces that made their way from Aqaba to Damascus during World War I, as allies of Britain." (Glube Pasha, 2005:153)

It seems that "Glube," before coming to East Jordan, was fully aware of the geography of the region and its tribal distribution, having gained this knowledge and experience during his service in Iraq. He refers to the nature of the place, its area, width, length, and the terrain, as well as the agricultural, desert, and mountainous regions. He noted that the government established itself in the agricultural areas extending between "Moab" and "Jal'ad," and he referred to the tribal distribution in the Jordanian desert, mentioning the Arab tribes of Bani Sakhr, the Huwaytat, the Sarhan, the Issa, the Sardiyah, and the people of the mountain who inhabited the northern volcanic hills. (Glubb Pasha, 2005: 154-155)

"Glube" skillfully and intelligently assessed the situation that those Arab tribes in Jordan were experiencing, along with the threats coming from the Arabian Peninsula represented by the "Brotherhood" (Ameen Rihani, 1987: 262), supported by the government of Ibn Saud in the Arabian Peninsula. This movement invaded Eastern Jordan in 1924, comprising thousands of strong men, and their vanguard reached the area of "Zizya," just ten miles from "Amman," which began to threaten "Amman" with occupation and possibly its complete destruction, were it not for the intervention of British air forces that annihilated the "Brotherhood" forces and inflicted a crushing defeat upon them, saving Eastern Jordan in the subsequent years from large-scale massacres. (Glube, 2005: 155-165)

In the face of the threats posed by the "Brotherhood Movement," which emerged in 1930 and conducted raids on the tribes of Eastern Jordan led by Ibn Saud's cousin, inflicting heavy losses on the Jordanian tribes, "Glube" stated: "Amidst this chaos, it was decided to attempt some form of order, and thus the Jordanian government summoned me to take control of the desert under its jurisdiction. On this basis, I was granted the rank of Major General in the Arab Legion and was asked to establish law and order in the desert area. I immediately set about recruiting one hundred men and seventy mounted troops, along with thirty machine guns mounted on vehicles, which constituted the desert force I had previously established in Iraq." (Glube, 2005: 158-159)

It is clear from reading "Glube's" memoirs that he established friendly and strong relations with the Bedouin tribes in southern Jordan, particularly the "Huwaitat" tribe, which he visited in 1930, describing the generosity and hospitality that characterized this Arab tribe, and how he managed to win their favor through a series of meetings.

Glube Pasha was able to win over the Arab Huwaytat to his forces when he explained to them that they could not fight both the Saudi and Jordanian governments at the same time. He suggested that instead of pushing back the Jordanian government forces, it would be better for them to join his exploratory military force in the desert, which consisted of a hundred men, and to extend their control over their own deserts. Although he found it difficult to convince them of these solutions, he eventually succeeded in attracting them, and the idea of joining the Jordanian government settled in their minds. He began recruiting their men, and the necessary condition for recruitment was that the recruits abandon tribal fanaticism and dedicate themselves solely to serving the government. General Glubb Pasha tells us about the policy he followed in equipping the forces from the Arab Huwaytat and other tribes, where he provided them with natural clothing consisting of white cotton trousers, long white garments, a long cloak made of khaki fabric, a wide red woven belt, ammunition belts, wide cartridge belts, a pistol with a red grip, and a silver dagger. The headgear consisted of a red and white keffiyeh, which became a model for the Arab style, as it was previously common to wear white headscarves in Jordan and Palestine (Glubb, 2005: 164).

Through this clever policy that Glube Pasha followed with the Arab Huwaytat and other Arab tribes such as Shammar, he achieved great successes in getting the leaders of those tribes to abandon raiding and incursions, forming them into a model military leadership. The number of those joining these forces quickly increased, and personal sensitivities melted away, creating a reconnaissance unit made up of a true brotherhood, and a genuine spirit of service blossomed among us.

In discussing "Theodor Herzl," the founder of the Zionist movement at the Basel Conference in Switzerland in 1897, and the promise made by British Foreign Secretary "Balfour" to establish a national home for the Jews in Palestine, Glube Pasha spoke about the populations that lived in Palestine. He believed that the Israelis were not the only inhabitants of Palestine, nor did they constitute the majority of the population. He also thought that there was a narrative in the "Book of Samuel" that embodies the arrogant Bedouin spirit of the Israelis. In that narrative, their god "Yahweh" asks, "Are you the one who will build a house for me to dwell in? I have not dwelt in a house since the day I brought the Israelites up from Egypt to this day, but I have been living in a tent." He emphasized that the Israelis consider "Yahweh" to be the ruling god and that he is the creator of the universe. In fact, "Yahweh" was a god for the Israelis, who believed that each tribe had its own specific god, such as Ishtar and Astarte, the gods of the people of Sidon, the god "Chemosh" of the Moabites, and the god "Moloch" of the Ammonites. He also reviewed the ancient invasions that Palestine had faced since 724 BC, when the Assyrians invaded the land occupied by the Israelis, taking the ten tribes that occupied those lands as captives and settling them in northern Iraq. This was the first exile

carried out by the Assyrian king "Sargon I" (795-722 BC), followed by the second Babylonian exile in 587 BC during the reign of Nebuchadnezzar. This was followed by the Persian occupation of the Levant and Palestine, where the Persian king "Cyrus" took control and allowed the Jews to return to Palestine as a reward for their cooperation with him in the invasion and destruction of Babylon (Glubb, 2005: 210-215).

"Globe" transitions from discussing the history of Palestine and Jordan in ancient times to the modern era, starting from the Basel Conference in Switzerland in 1897, where he emphasized that the leader and founder of the Zionist movement, under his guidance, explicitly declared his goal at this conference of the necessity of establishing a national homeland for the Jews in Palestine. Zionism benefited from World War I when Britain received a statement known as the "Balfour Declaration," which expressed the British government's support for the establishment of a national homeland for the Jews in Palestine. The persecution carried out by the Nazi German leader through the burning and extermination of Jews led to a significant number of Jews migrating to Palestine. When they arrived, under Britain's arrangement and sponsorship, those Jews began to expel as many of the original Arab inhabitants of Palestine as possible (Glob, 2005: 216).

In World War II, in which Britain, the United States, and the Soviet Union emerged victorious, a new opportunity opened for Jews to solidify their presence in Palestine at the expense of the Arab population. Additionally, Jews in Palestine engaged in a terrorist campaign against British soldiers and officials, resulting in the deaths of many Britons. "Bagot Glob" acknowledges that this was orchestrated by the British government, so that Britain could use this fabricated terrorism as a pretext to withdraw from Palestine and abandon all its institutions there to the Jewish terrorist organizations and hasten the establishment of the State of Israel. Although Britain was the one that issued the Balfour Declaration and facilitated Jewish immigration to Palestine, Jewish terrorists accused Britain of being a colonial state occupying "the land of Israel" (Globe, 2005: 217).

"Bagot Globe" reveals to us the weak, even cowardly, stance of the Arab countries towards British and French policies aimed at establishing the Zionist entity on Palestinian land. These countries—Egypt, Syria, and Iraq—were not serious in taking a stance to prevent the Zionists from implementing their projects. In fact, all the Arab governments at that time were horrifically submissive to British and French colonialism, and these governments were ignorant of all the means that global Zionism was using to occupy Palestine, expel its Arab inhabitants, and replace them with Jews. Therefore, when the Arab League announced the dispatch of its armies to Palestine, those armies were neither large nor organized, poorly equipped with weapons, and unenthusiastic about fighting the Jews. Additionally, these armies were under direct British military command. Under these circumstances, the Jews, whether in Palestine or in the United States, Britain, and both Western and Eastern Europe, demanded the withdrawal of the British army and government from Palestine, while the Arabs also called for Britain's withdrawal from Palestine because they did not want to exacerbate the situation. Britain, exhausted by World War II, was faced with a collective demand for withdrawal from Palestine, and for the first time, the United States and the Soviet Union were speaking in agreement and in a unified voice. (Globe, 2005: 217-218)

"Globe" clarifies the united and agreed-upon stance between the United States and the Soviet Union regarding the British withdrawal from Palestine and granting the Jews a fully independent state and recognizing it as an official member of the United Nations. This was due to the desire of U.S. President Harry Truman to gain Jewish support for his re-election as president for a second term. As for the Russians, they supported granting the Jews independence from Britain because the Middle East had long been a sphere of Western influence. There is no doubt that the Soviets saw Britain's departure from Palestine as likely to lead to chaos and civil war, from which the Russians could derive some benefits. At the same time, the Russians would lose nothing in any case. Based on these positions, Britain informed the United Nations of the termination of its mandate over Palestine, which would take place on "May 15, 1948." "Globe" informs us of the intense conspiracy against Palestine through the many committees that were formed until the United Nations approved the plan to partition Palestine (Aref Al-Aref, 1956: 25), which allocated regions to the Jews and others to the Arabs in overlapping areas. It was decided that the Jerusalem area would be a neutral international zone managed by the United Nations, an organization that had not assigned any personnel or police to control the area. (Aref, 2005: 218)

"Globe" tells us about the phase that preceded the end of the British mandate in Palestine by almost two months, that the Prime Minister of Jordan, "Tawfiq Pasha Abu al-Huda," visited London and took him along. They had a conversation with the British Foreign Minister, "Ernest Bevin," and "Globe" was the one translating the meeting. "Abu al-Huda" said that the British mandate in Palestine is about to end, and the Jews have a government and an army fully prepared, while the Arabs of Palestine have nothing of the sort; they are looking to East Jordan for assistance. He inquired about Britain's role and stance if the Arab Legion were to cross into the areas designated for the Arabs in Palestine to assist them. The British Foreign Minister's response was to agree to the entry of the Arab Legion, provided it does not enter the areas designated for the Jews. Accordingly, and with the approval of the British government, the government of East Jordan was determined to assist the Arabs of Palestine in defending the areas designated for them in the West Bank and Samaria north of Jerusalem, as soon as the mandate ended. It was not expected that there would be any clashes with the Jews, who accepted the partition plan approved by the United Nations, and King Abdullah was ready to reach an agreement with the Jews based on the principles laid out in the UN plan (Globe, 2005: 218-219).

The government of Eastern Jordan did not realize that the "Jewish Agency" accepted the partition plan in order to achieve the end of the British mandate over Palestine. As soon as the British left Palestine, the Jewish Agency prepared a plan to seize all of Palestine. "Glubb" accuses the Jordanian government of being in its thinking, as it accepted the apparent value of the Jews' agreement to the partition plan. Accordingly, the government of Eastern Jordan did not expect any complications in the matter (Glube, 2005: 219-220).

"Glube" reviews the situation of the Arab governments and the region before the end of the British mandate over Palestine and the early signs of the 1948 war. He tells us about the visit of the Secretary-General of the Arab League, "Abdul Wahab Azam," on "May 13, 1948," to Amman, where he met with the Jordanian government and also with "Glubb Pasha." He informed him of the Arab League's decision to fight against the Jewish state and that the Egyptian army would invade Palestine, knowing that Egypt was under British mandate at the time of the visit, and the Egyptian army was entirely under British control. "Glube" considered that this announcement, called for by the Arab League, undermined King Abdullah's project to reach an agreement with the Jewish state based on the partition plan. Nevertheless, the Jordanian government and its British leadership, represented by General "Glube Pasha," knew that this project had to be realized, as the Jews had previously planned in their minds to occupy all of Palestine by force (Glube, 2005: 220).

"Glube" claims that he was greatly affected by the factual reality that the Arab League decided to go to war against the Jews in Palestine, even without asking about the number of men they had or the number of Jews. The intervention of the Arab League turned all of King Abdullah's plans upside down. Despite this, the Jordanian government decided to carry out its plan to send its forces to the areas designated for Arabs according to the partition plan and not to enter any area designated for the Jewish state. It was also strictly prohibited for the Jordanian Arab Legion to enter the city of Jerusalem, which the United Nations declared an international zone. Consequently, the Prime Minister of the Jordanian government, "Tawfiq Abu al-Huda," informed the commander of the Jordanian army, "Glube Pasha," that his government, whether it participated in the battle or not, did not expect to receive funds. Therefore, it had to fight without exceeding the spending limits of its peacetime budget. "Glube" here mentions the number of troops that the Arab League prepared to confront the Jewish state:

- Ten thousand men from Egypt
- Four thousand five hundred men from the Jordanian Arab Legion
- Three thousand men from Iraq
- Three thousand men from Syria
- A total of twenty thousand five hundred men, while on the other hand, the number of Israeli forces reaches sixty thousand men (Globe, 2005: 220-221)

"Glube" took a hardline stance against the terrorist operations carried out by Zionist gangs such as the Palmach and the Haganah against the Arab population, as they conducted numerous brutal massacres. "Glubb" informs us of a letter of discontent he received from an English lady regarding

the brutal practices of Jewish gangs against the Arab population, noting that this cruelty and severity are the same traits with which the Nazis treated the Jews. He asserts that he believes even the Jews of the world are aware of the brutality exercised by the Zionists in Palestine, and while they currently overlook it, the Jews of the world have not taken any action to prevent this Zionist brutality. Here, "Glube" expresses his humanitarian feelings towards the brutal practices carried out by the Jews against the Arab population in Palestine, stating: "I am convinced that love is the 'oil' that makes life run smoothly and happily. It seems to me that I have experienced this during the eighteen years I spent in Jordan. The English language lacks many words that have numerous meanings for love, and it seems to me that love is a pale imitation of God's attitude towards man. I arrived alone in Eastern Jordan and succeeded in ending the invasion raids in the desert, even the acts of theft, without firing a single shot or sending a single man to prison. The tribes that were once the fiercest enemies of the government have become more loyal. Even the Druze mountain tribes, who are officially considered subjects, would cross into Eastern Jordan and plead to be enlisted in the Arab Legion." (Glube, 2005: 224-225)

"Glube Pasha" was at the head of the Arab Legion (Jordanian Arab Legion) during the war of 1948 (Aref al-Aref, 1956: 54-60) (for more on the 1948 war, see the book by Aref al-Aref, *The Nakba of Palestine and the Lost Paradise, 1947-1952*, 1956). He was the one who, along with the Jordanian government, decided to cross the Arab Legion into Palestine to assist the Arabs in defending the West Bank, namely Judea and Samaria, which had been allocated to them. They were strictly prohibited from entering Jerusalem, as it was an international city. He emphasizes here, as he had previously in several instances, that the government of East Jordan was naïve in its thinking, believing that the Jews who accepted the partition plan would adhere to it, while the city of Jerusalem, which was declared an international zone, represented the strategic key to all of Palestine, as it formed a crossroads from Tel Aviv to Jericho and from Hebron to Nablus. Israel was certain of this fact, and therefore decided to seize the entire city of Jerusalem as soon as the British left. In this context, Glubb referred to the accusations directed at him as a commander of an army eager to attack Israel (the "innocent" one, as he described it), which had just been born. He then continues to discuss the events of the 1948 war and how he, with the Arab Legion and the help of the United Nations, managed to keep the city of Jerusalem in Arab hands (Glube, 2005: 230-240).

Globe talked about the assassination of King Abdullah and how King Talal bin Abdullah ascended the throne of the Hashemite Kingdom of Jordan. Globe claims that during this period, King Talal was living in a mental hospital in Switzerland because he was suffering from schizophrenia. He described him as a charming young man who loved his family, although his relationship with his father was not good. He was a well-mannered and good-looking man, easy to work with, in his early forties. King Talal was beloved and had a deep awareness, and his personal morals were free from faults at a time when he had a charming personality, which is the typical age for a new king. Talal returned to Amman on September 5, 1951, to ascend the throne. The streets of Amman were adorned with grandeur, and he received an enthusiastic welcome, with many people crying from joy and emotion. He describes the general scene in the Arab region as filled with upheavals and problems; in Syria, there was a coup by Adib al-Shishakli on December 19, 1949, riots in Baghdad in 1953, and the declaration of martial law in Iran following General Zahedi's coup on August 19, 1953.

There is no doubt that the role played by "Glube" in managing the affairs of Eastern Jordan had a significant and profound impact on the course of the political process in an unparalleled atmosphere of peace and security. Jordan remained for a long period one of the happiest Arab countries and one of the most secure and stable, even though it was one of the smallest. "Glubb Pasha" felt that much of this stability was due to the army's loyalty to the throne, and therefore he exerted every possible effort to strengthen this loyalty. He encouraged the king to visit army units and to get to know the officers. It soon became clear that the young king had his own ambitions. In the summer of 1953, there was a strong anticipation as the time for the coronation of King Hussein approached (Glube, 2005: 269-271).

Honestly, "Globe Pasha" admits that he dedicated himself to serving the honorable Hashemite family, of which Hussein bin Talal represented the fourth generation, whom he knew personally. At the same time, he saw that the Arabs inside, alongside the government headed by a personal ruler, As soon as King Hussein was officially crowned, Fawzi al-Mulqi was immediately appointed as Prime Minister.

Fawzi al-Mulqi studied at a British university and absorbed British ideas about democracy and freedom of speech. Therefore, as soon as he took office, he enacted legislation that stipulated freedom of expression and the press. Then "Globe" pauses at the decision to Arabize the Arab army, which was issued on "March 1, 1956," a decision that King Hussein communicated to his Prime Minister, Suleiman al-Nabulsi, to inform "Globe," who was asked to leave Jordan quickly. On the day following "Globe's" departure, the British ambassador met with King Hussein, and the ambassador himself had previously informed "Globe" that King Hussein and the officers who advised him believed that he would lead the recruited Bedouin forces.

He moves towards the capital, and the young officers who believed in something like this did nothing but reveal their lack of insight. This is because we attribute to others the intentions we hide ourselves. This is because the same young officers who advised the king to dismiss "Glubb" had committed themselves to President Gamal Abdel Nasser to betray King Hussein himself. "Glubb Pasha" says: "I swore an oath of allegiance to King Hussein, and I promised his grandfather Abdullah that I would serve Jordan as if it were my homeland, unless Jordan became an enemy to Britain. In that case, I would be free to retire from my position in Jordan and remain neutral. King Hussein held absolute power, under which I exercised my authority in Jordan. Therefore, it never occurred to me to resist the authority of the king and the Jordanian government, which I served faithfully for twenty-six years. The truth is that even today, after twenty-four years have passed since those events, I still feel that I am obliged to remain loyal to the King of Jordan and his people." (Glube, 2005: 284-287)

The British general "Glube," who led the Arab army (the Arab Legion) for more than twenty-six years, recounts his last day in Amman as he prepares to leave Amman for London. He says: "The next morning, our Sudanese servant (Jum'a) brought us coffee, with tears streaming down his cheeks. He had spent more than twenty years with me, before I got married. After we left, the Jordanian government announced the sale of our furniture at public auction, which resulted in unexpected outcomes. For example, the table we used to eat on was sold for two pounds, while the basket made of reeds, which we used as a cradle, was sold for eight pounds. Our Arab friends, who sent me their letters from Amman, informed me of the general astonishment because our house contained nothing of value. As I had held a high position all that time, the public imagined that I must have stuffed my pockets with money." (Glube, 2005: 288)

### **CONCLUSION OF THE STUDY:**

It seems that "Globe" was involved in the history of Mesopotamia and the Levant, both in ancient, medieval, and modern times, and he has a deep understanding of the details of this region, which reveals his great ability to engage with the culture of the area and the customs, psychology, behavior, and desires of its people, making it easy for him to subdue the inhabitants with ease and comfort. He became a familiar and beloved figure among them due to his kind and humane dealings with them, which allowed him to serve in both military and civil roles in the Jordanian government for twenty-six consecutive years without harming any individual or imprisoning them. We can summarize some of the main results contained in the research before us in the following points:

1. General John Bagot Glube, a British officer, practiced military affairs from a young age, participating in both World Wars, suppressing the Iraqi revolution in 1941, and in the 1948 war, as well as in scientific, literary, and cultural professions. He was a prominent figure among Western Orientalists who engaged in historical writing about the Arab East. He authored more than 21 books in which he gathered his military, political, intellectual, and cultural experiences in the Arab East, in addition to his interests in Arab Islamic history and civilization .
2. He was an intelligent and astute intellectual when he published his book titled: "The Life and Times of the Prophet Muhammad" (peace be upon him).
3. It seems that "Globe" was fully aware of the geography of the region and its tribal distribution before coming to East Jordan, as we see him referring to the nature of the place, its area, width, and length, as well as the terrain and agricultural, desert, and mountainous areas. He also noted that the government established itself in the agricultural areas extending between "Moab" and "Gilead," and he mentioned the tribal distribution in the Jordanian desert, citing



the Arabs of Bani Sakhr, the Huwaytat, the Sarhan, the Issa, the Sardi, and the people of the mountains who lived in the northern volcanic hills.

4. He established strong and friendly relations with the Bedouin tribes in southern Jordan, especially the "Huwaytat" tribe, which he visited in 1930, describing the generosity and hospitality that characterized that Arab tribe, and how he was able to win their favor through a series of friendly meetings and gatherings, which included dinners, coffee drinking, and watching the fire lit at night, considering this to be the most effective means of attracting these tribes in favor of the order and law that Britain was working to impose and apply.
5. "Baghot Globe" reveals the weak and even complacent stance of the Arab countries towards British and French policies aimed at establishing the Zionist entity in Palestine. These countries: Egypt, Syria, and Iraq, were not serious in taking a stand to prevent the Zionists from implementing their projects. Rather, all the Arab governments at that time were subjected to a horrific subjugation to British and French colonialism, and these governments were ignorant of all the means that global Zionism was using to occupy Palestine and expel its Arab inhabitants, replacing them with Jews. Therefore, when the Arab League announced the dispatch of its armies to Palestine, those armies were neither large nor organized, poorly equipped with weapons, and lacked enthusiasm to fight the Jews.
6. "Globe" took a strict stance towards the terrorist operations carried out by Zionist gangs such as: the Palmach and the Haganah, against the Arab population, as they committed numerous brutal massacres. "Globe" informs us of a letter of discontent he received from an English lady regarding the brutal practices carried out by Jewish gangs against the Arab population, noting that this cruelty and harshness are of the same nature with which the Nazis treated the Jews. "Globe" emphasizes that he believes that even the Jews of the world are aware of the brutality practiced by the Zionists in Palestine, and that they overlook it at present, but the Jews of the world have not taken any action to prevent this Zionist brutality.

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