

CONSIDERATIONS FROM HISTORY: APPLYING THE THEORIES OF GLUBB AND IBN KHALDUN TO MODERN EMPIRES

Abdelqadir Ibrahim Houti

emails: U21105053@sharjah.ac.ae

Hotiuae@hotmail.com

University of Sharjah - College of Arts, Humanities and Social Sciences

Under supervision

Professor. Mesut Idriz (Ph.D.)

m.idriz@sharjah.ac.ae

University of Sharjah - College of Arts, Humanities and Social Sciences-

Department of History and Islamic Civilization

Associate Professor. Issam Okleh (Ph.D.)

issam.okleh@ukf.ac.ae

Associate Professor in the University of Khorfakkan- College of Arts,
Sciences and Information Technology & University of Jordan

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Associate Professor. Issam Okleh (Ph.D.)

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Abstract:

This paper explores the application of historical theories by Sir John Glubb and Ibn Khaldun to analyze modern empires, specifically the United States and China. Glubb's six stages of empires and Ibn Khaldun's concept of *Asabiyyah* provide valuable frameworks for understanding the dynamics of empire-building and decline. The current paper examines key factors such as leadership, social cohesion, economic growth, and moral integrity in sustaining the power of modern states. By comparing Glubb's "Age of Decadence" and Ibn Khaldun's theories of social fragmentation, this research identifies the importance of strong, ethical leadership and unity in preventing the decline of empires. It also emphasizes the need for economic and political reforms to ensure a balanced distribution of wealth and maintain prosperity. Through the lens of historical analysis, the relevance of these theories for understanding the challenges faced by contemporary powers are addressed. It offers insights into strategies that can help maintain the vitality and resilience of modern empires. Ultimately, it underscores the significance of historical lessons in shaping future trajectories of global powers.

Keywords: Asabiyyah, Glubb's Six Stages of Empires, Ibn Khaldun, Leadership, Social Cohesion.

I. An Introduction

Ever since, history has been known to be a source of knowledge that provides patterns and guides on how these contemporary societies are and how they are likely to evolve (Voros, 2017). Historical growth and decline of nations have been characterized by some patterns due to societal, economic, political, and cultural factors (Falk, 2013). Thus, new patterns arose in the 12th century with the latest trends and new powers such as China. While America is still keeping its position, it is imperative to analyze historical patterns (Nuruzzaman, 2016). With that scope in mind, the historical theories help examine modern empires more effectively to define future tendencies and difficulties for scientists and key decision-makers.

Two historical trends that were found to be most informative are Sir John Glubb's cycles of empires and Ibn Khaldun's Asabiyyah theory. Toynbee identifies the main stages of the life cycle of civilization: the rise, growth, stabilization, deterioration, and finesse and death process (Toynbee, 1934). Glubb brought the theory, popularly known as "The Fate of Empires," and widely argued that empires usually cover around two hundred fifty years. He divides these phases into the Age of Tyranny, the Age of Conquest, the Age of Trade, the Age of Opulence, the Age of Enlightenment, and the Age of Decline (Glubb, 1976).

In parallel with Glubb's historical cycles, the concept of Asabiyyah introduced by Ibn Khaldun on society strength and unity as the main driving forces of societies' boost and decline should also be mentioned (Tahir & Nori, 2023, p. 321). In his book *Muqaddimah*, Khaldun explains that societies are prosperous if their people are closely connected with high Asabiyyah (Karataşli & Clark, 2024). But as prosperity increases, the cohesion it symbolizes dissolves, and society becomes fragmented and declining. Ibn Khaldun incorporates the sociological aspect of empire in the social sciences and contextualizes leadership, unity, and flexibility to maintain dominance (Albar, 2023).

However, this work aims to place historical concepts within the current context to determine how these theories might help explain the geopolitics of would-be superpowers such as the United States and China. As a result, this work's objective is to reveal the possible trajectories that can be followed by these nations, their weaknesses, and the experiences of previous generations. Therefore, this study aims to determine the extent to which the cyclical model of Glubb and Asabiyyah is relevant to the rise and fall and current status of these two nations. The United States is portrayed as a hegemonic but, at the

same time, a more and more threatened power, and the U.S. displays the features characteristic of the successive stages of Glubb's cycle (Mearsheimer, 2010). At the same time, Chinese emergence on the world stage indicates that Asabiyyah is alive and poised to rise again. Wilson et al. (2013, p. 39) indicated that Asabiyyah shares common ideas with Confucian concepts of filial piety as well as respects for elders and family bonds. In the time of scientific revolution, economic integration, and various global problems, the utilization of historical periods and experience is not a mere academic pursuit but a guide to effective and efficient decision-making in State policies and the development of international peace and order. This study aims to pursue this knowledge by bringing Glubb and Ibn Khaldun's teachings to bear on today's great power cycles.

2. Key Concepts

2.1 Glubb's Six Stages of Empires

The analysis of historical data proposed by Sir John Glubb through his cyclical model of the evolution of empires presented in his work *The Fate of Empires* is called the Classification of Empires. According to the Cycle of History, it provides the tentative sequence of stages that all world empires follow (Glubb, 1976). His is founded on the understanding that all empires are alike, whether they cut across geographical or ethnocratic divides. These stages are defined by the factors that act upon them and determine their development process, growth, and subsequent decline.

2.1.1 Pioneering Age

They discovered that, in Glubb's model, the first stage is known as the Pioneering Age, which is the formation of an empire (Raina et al. 2022). This phase may be defined as a group of people or a nation that goes for conquest for some known or perceived purpose and needs to discover a new place of dwelling or new opportunities. At this time, the people are most unified by coming together around purpose and vision, as Wheatley (2023) points out. This phase is also characterized as a period of high, enterprising, and innovative direction and the creation of new resources and approaches. The mantle of discovery and aspiration characterizes the empire.

2.1.2 Age of Conquests

The second is called the Age of Conquests, in which the empire expanded through conquest (Thomas, 2020, p. 114). It now moves from the phase of discovery-extended borders-conquering, and a Roman empire starts to assert dominion over other regions or civilizations. The physical contest is about the military force, the political influence, and the leadership at this phase (Peyman,

2023). Such an age was sometimes called the Age of Conquests. States captured hegemony over other states, injected scope into their territories, and strengthened their ranks within the world hierarchy.

2.1.3 Age of Commerce

The years of military conquest are succeeded by the age of commercial success of the empire after the age of conquest (Thomas, 2020). Thus, trade, industry, and commerce have evolved into significant success factors for the Empire (Charlesworth, 2016, p. 9). Agrarian structures, money facilities, and the creativity of trade networks are best characterized now (Youvan, 2024). Apart from laying down the firm foundation of the empire's economy, the empire's wealth accumulation process is through trade and innovation. In this respect, the influence is further intensified because the empire's commercial base is expanded during this phase.

2.1.4 Age of Affluence

Age of Affluence is a time of material abundance and stability. In this age, merchants and businessman- who generally did not like taking unnecessary risks and value material success- reestablish at the highest degree of society (ROOTS, 2011, p. 18). The empire's populace is made much wealthier as technology, culture, and infrastructure improve. The masses get to live well, and the rich also get to live well. But sometimes, this creates danger as people strive to consolidate their wealth and need less change, or even growth and stability tend to hinder innovations.

2.1.5 Age of Intellect

In the Age of Intellect, cultural and intellectual interests are in the foreground (Jevon, 2017). The empire achieved high civilization, where extraordinary accomplishments in art, science, and philosophy were accomplished (Steinmetz, 2013). On the other hand, those multiple aspects can also be characterized by the decline of the empire's pragmatic concerns like military force or economic growth because society becomes obsessed with concepts and ideas.

2.1.6 Age of Decadence

The last is the Age of Decadence when the empire started to show a moral, social, and political decline (Nissen & Härmänmaa, 2014). Internal strife, economic depression, and depreciation are the main forces sustaining the fallen great empire, energy-sapping. This stage sets in when the last once-brief symptoms of decay become apparent when the empire breaks or is absorbed into another great power. Here, a long-ending vicious circle of alliance between the emperor and the empire is created, making the empire vulnerable to external influence. They have been found helpful for presenting the

patterns with which historical empires rose and fell, and Packer's view of them seems to show that Glubb did not detract from empire building.

2.2 Ibn Khaldun's Theory of Asabiyyah

Muqaddimah Ibn Khaldun's view of Asabiyyah isolates the basic principle, social solidarity, and cohesion, linking the development and decline of states and empires. Asabiyyah is the sense of shared belongingness that society needs for strength, unity, and cooperation to succeed, as Khaldun cited in Lacoste (1984). Asabiyyah also sets people together with other individuals to contribute to nation-building in the early state formation (bin Syed Jaafar Albar, 2023). Such a sound social structure makes it possible for new dynasties or states to be formed out of these communities owing to the agreed values, goals, and objectives. As for many leaders of such states, one can supply origin from a lower class, in many ways, all types of the collective energy of the population to military conquests, the expansion of territories, and ensuring the stability of power.

Khaldun moves forward with his thoughts, indicating that as the state gathers wealth and people multiply, Asabiyyah declines (Wazir et al., 2022). Pleasure, opulence, greed, and the aspiring to increase wealth formed mechanisms of altering the social fabric of societies; distances between the superior classes of the receiving societies and the rulers or the ruling classes on the one hand and the populace on the other hand opened up (Al-Azmeh, 2003). This weakens or dissolves the bonds that hold the state together. Hence, we see a breakdown in unity and solidarity. Therefore, the state becomes easy prey to intrigues, 'corruption, faction jealousies, and collective disorientation. It is in politics detailed and impartial investigation of the foundations on which political units have been created, and the state has evolved that Ibn Khaldun's true creativity is to be seen; moreover, it is the conclusions of this tightly argued investigation that are the 'new science' of which he boasts (Gibb, 1933, p. 25). The temptation of power makes the ruling oligarchy more parochial and concerned with self-preservation than creating the unity that led to the creation of the State (Hinnebusch, 2010). The degeneration process through which Asabiyyah becomes weak and the state becomes vulnerable to attack or domestic uprising brings the process to an end.

3. Indicators of Rise

3.1 Strong Leadership

Sir John Glubb, like Ibn Khaldun, stresses the issue of leadership in emergent empires and states but looks at it from different angles. To Glubb, visionary leadership is significant in an empire's

exploration and conquest phases (Glubb, 2024). When an empire is in the developmental period, some leaders can mobilize the public to gain purpose and direction regarding the empire's expansion. In most cases, such leaders appear during somewhat unfavorable circumstances, pointing their people in the right direction and rallying them into combating difficulties (Roth, 2022). To Glubb, leadership and the undisputed capacity of rallying a population to the course of the conquerors is crucial in territorial domination and the creation of an empire (Jevon, 2014). Visionary leadership is the locomotive behind the empire's early emergence, creating harmony and a desire for greatness (Hashimy et al., 2023).

Ibn Khaldun associates strong leadership with Asabiyyah's social solidarity (Alwagdani, 2020, p. 135). In his theory, he asserts that leadership is not a mere possession that results from certain qualities within an individual but is a specific association with tribal solidarity. However, in the formative stages, leaders are identified from groups or tribes with a defined loyalty and support base, leading to decisive leadership (Scribano, 2021). They provide tribal solidarities that allow the leaders to have authority since the unity and strength of the tribe backs up their leadership. According to Khaldun, a leaders need to have the ability and authority to build solidarity. (Selamat et al. 2021, p. 13). However, as the state matures and wealth accrues due to economic accomplishment, a deterioration in Asabiyyah reduces the authority of leadership, causing the ruling elite to lose touch with ordinary citizens and their requirements (Chapra, 2015). Consequently, there is an apparent scientific clash between Glubb and Khaldun over the sources of strong and effective leadership enhanced by the rise of empires and the dynamics of evolution that leadership confronts.

3.2 Economic Growth

Special interest in the issue of economic growth concerning the processes of rise and decline of empires are observations of Sir John Glubb and Ibn Khaldun. However, their visions accentuate different aspects of wealth and its effects on society.

For Glubb, economic growth is most visible after military force and during the Age of Commerce, which comes after the Age of Conquest, the stage that aims at establishing economic resource and commercial dominance. This phase turned out to be the golden age of the empire, anchored in commerce, trade, and industry. So, according to Glubb, a civilization acquires its wealth by creating trade channels, markets, and financial systems (Hughes, 2022). The economy is well developed in this stage to support the imperial power as it provides

social and political infrastructure, security, and cultural capital (Mansfield, 2019). But Glubb also points out that money brings prosperity and control, which is one element that led to the empire's downfall. Previous successes and economic prosperity reduced the stringencies common in the pre-empire days, hence fostering the degeneration of the empire's core values and weakening the fabric that helped form the empire in the first place (Coates, 2014).

Solovian's approach to assessing economic prosperity is primarily contingent on two factors, namely labor and taxation. With modern Islamic economics development in the twentieth, the economic ideas of Ibn Khaldun have attracted scholars' attention (Islahı, 2015, p. 3). According to Khaldun, a state's strength depends on preserving labor while not overtaxing it economically (Maulidizen, 2019). In its development, a state's managers need to control and allocate resources adequately; the working population must be stimulated and paid, and taxes should not be too high for a state. From the position mentioned above, the productivity and coordination of the citizens who are motivated to contribute to the state's revenues (Alamad, 2024). However, with the progression of the state and the pile-up of wealth, the ruling elite tends to impose more taxes to finance their wasteful vices. At the same time, the rest of the working force is pressed hard and often exhausted, and an imbalance of taxation and labor results in stagnation and displeasure in an economy. Thus, the decaying state is instigated. The equation of labor and taxation in Khaldun states that the ruling class needs to balance its rights and privileges to get support from the masses to sustain and prolong prosperity (Albar, 2023).

In conclusion, it should be underlined that although Glubb provides his audience with many variants of the ways of the fact of that commerce and wealth lead to the increase of empires' size, Ibn Khaldun focuses on a balance between labor, taxation, and social solidarity as the forces, which create the primary conditions for economic health. Thus, both viewpoints insist on the correct attitude towards wealth management, as the increase in wealth may lead to either growth or decline.

4. Indicators of Decline

4.1 Moral and Social Decay

This paper shows how Sir John Glubb and Ibn Khaldun acknowledge that moral and social Decadence are the primary causes of empires' fall. However, their perception of the root causes and decline unfolding is diverse. From the pen of Glubb, moral and social corrosion is caused by greed, the loss of the essence of purpose and

values, and the smug satisfaction the size of an empire reaches at its pinnacle (Glubb, 1976). Looking at an empire's development, especially the Age of Affluence and Age of Intellect, the main driving forces become goals and greed, contrary to purpose. Thus, Glubb suggests that with materialism, societies lose the fundamental values previously created and aimed at the communities (Thomas, 2020). High-ranking individuals in society, due to their wealth, begin to shut themselves off from the general population, and a society's energy transits from production and inventions to the conservation of wealth and power (Shipman et al. 2018). I believe this is accompanied by relief, which, lack of civic responsibility and virtue, are the first signs that an empire is on its way to internal collapse and external destroyers.

On the other hand, Ibn Khaldun links the corrosion of moral and social values in empires to the dissolution of Asabiyyah, the comradeship and connectedness responsible for establishing the State (Qadir & Pirzada, 2013). Thus, in his theory, the strength of Asabiyyah is the basis of the success of society. Still, as the empire was getting rich, the rulers and their offspring departed far from the tribal or social solidarity that began. They said that this change results in the deterioration of the people's collectivism as the young generation of leaders and the population tend to focus on selfishness and personal gain. Luxury and the decline of Asabiyyah are the significant principles that form a cycle of depravity, destroying social compact and making ruling elites indulge themselves (Sparling, 2019). As for moral and social corruption, it led to the collapse of the empire. On this point, both Glubb and Khaldun touch on how empires, even when firm, can fall the minute that they succumb to materialism and indulgence.

4.2 Weak Leadership and Division:

Sir John Glubb and Ibn Khaldun also indicated that one of the finest causes of the collapse of empires is betrayal of civil leadership and internal strife, but the sort of expression is asymmetrical.

Glubb's Age of Decadence is the final before the empire's meltdown, which is abnormal, given that weak leadership should have brought about it (Peyman, 2023). Leadership that is at one point in time vibrant and able to steer the empire through prior stages of development and wealth appears weak and uncertain (Rotberg, 2012). Weak deliberators do not counter the items that jeopardize the empire's prosperity regarding finance, warfare, and media culture (Burbank & Cooper, 2021). Fluctuations in the fate of kings and the emergence of a less coherent power source extract a leadership

vacuum, and the perpetual decentralization contributes to much more of the empire's internal problems (Wille, 2024). Thus, only deterioration of leadership brings discord in society and splits it, making it vulnerable to its downfall through external or internal conflict. Hence, as Glubb observed, incompetent leadership is characteristic of regimes that have ascended to power at a time of opulence – Empire's leaders have become isolated from the people; therefore, they did not engulf themselves in the spirit and zeal needed for empire-building (PROVENANCE, 2011). Hence, the empire might be on the brink of dissolution if the problems mentioned above are not addressed with the assistance of a powerful authority and leadership (Heffer, 2017).

Based on this, Ibn Khaldun also speaks of the problem of bad governance to mark out the failure of an empire. However, his emphasis is on the disintegration of *Asabiyyah*, meaning solidarity (Tahir & Nori, 2023). Khaldun believes that as empires grow, their political class is removed from the corporate social networks central to state formation. Additionally, Khaldun demonstrates that political nature exists in every people because they strongly relied on social organization in decision-making (Fuchs, 2024, p. 730). First, the ruling class arises from a solid, compact, robust social base; the people's devotion to their superiors strengthens the rulers (Mann, 2012). However, with the increase of the growth of the empire followed by the rise of its wealth, this unity also declined. The hereditary rulers, the direct descendants of the leaders, become less committed to the original goals of leadership, in maintaining unity and equity, but instead become more concerned with power and wealth (Keller, 2017). Its decline resulted in splinterisation among the ruling elites and the mass populace (Alatas, 2017). Disunity is the mother of factions, and since the government is factional, weak governance is the order of the day. The author affirms that numerous competing groups make it challenging for leaders to exert authority over them, resulting in poor governance and failure.

Moreover, both authors mention that the lack of strong leadership and internal division are two primary symptoms of empire decline. Whereas Glubb embarks on incompetent leadership in the Age of Decadence, Khaldun emphasizes internal disintegration by erasing social cohesiveness.

5. Application to Modern Empires

5.1 United States

The concept regarding social Decadence in empires put forward by Glubb in his 'Age of Decadence' coupled with Ibn Khaldun's theory (known as 'asabiyyah) of social dispersion can well be used to explain the process of modern Empires. Hence, the U.S. These aspects of Glubb's Age of Decadence, which include cultural splits, materialism, and weakened political authority, apply to the contemporary United States. Currently, the USA has an internal conflict that provides for a division in political authority, social strife, and rising civic alienation (McCoy et al., 2018). Such divisions are reminiscent of the divisions described by Glubb in his work about the decline of societies: a society is gradually transforming into a consumption society built on the priority of material values in people's lives, as well as on the worship of wealth and gorgeousness. Moving from communalism to selfishness and individualism erodes responsibility, which Glubb observed as typical of societies on the verge of collapse.

In addition, the concept of Asabiyyah, developed by Ibn Khaldun, explains the social division prevailing in contemporary America (Grine & Khezzar, 2018). Khaldun opined that a high level of integration or structural solidarity within a society embracing similar values and interdependently supporting each other is a prerequisite for state stability (Khairulyadi et al. 2021). However, as societies become affluent and marked by rising levels of sophistication, this cohesiveness fraction. In the U.S., the loss of social cohesion can be seen from the rising cleavages among social, economic, and cultural entities (Lichter, 2013). The Asabiyyah has deteriorated, as shown through the decline in public confidence in their governments, the disintegration of society, and increasing income disparity (Dragolov et al. 2016). The results have been an exhaustion of common goals, a focus of power and resources in the palms of a few hand-selected lucky persons, and a thus breakdown of society (Rahman Khan, 2012). This separation or dismantling based on the theories of Glubb and Khaldun exposes the United States Federation to crises within and outside the nation.

5.2 China

China in the 21st century seems to mimic Glubb's "Age of Conquests" and more to the story of Ibn Khaldun Asabiyyah dynamics. According to Glubb, the 'Age of Conquests' is when an empire is motivated by military imperialism and a centralized concept of development, supported by purposiveness and ambition (Nicolle, 2012). In many ways, China's rise to superpower status fits this stage,

especially after the beginning of its sensical reforms in the late twentieth century (Nuruzzaman, 2016). The fast growth rate of the economy and the growing power of the country, together with the aspiration to world domination, resemble the conquest phase characteristic of the Bunker. China has used such investments in infrastructure and technology, military procurement, and modernization to assert its power as an empire on the edge of its greatest territorial extent (Westad 2012). China's Belt and Road project, where China is tied to many countries by commerce and investment, resembles the kind of imperialism and world outreach Glubb points out is typical of this phase of human evolution (Peyman, 2023).

Like economic growth, China's phenomenal success draws its strength from a high level of asabiyyah or nationalism, as outlined by Ibn Khaldun (Alwagdani, 2020). One of the government's successes has been its ability to foster, maintain, and promote unity and purpose among the Chinese (Ogden, 2016). Because of this, the government has popularised nationalism, culture, and economic development to foster the people in the state's strategic direction towards the desired future. This solidarity has played a significant role in providing internal stability, leading the nation to transform and develop the economy and determine the position of China in the international systems (Jinping, 2022). Khaldun stressed that without Asabiyyah, states could not arise, or they sputter and falter – and China's high Asabiyyah is only continuing to fuel its rise, which proves the importance of unity in sustaining the tempo of an empire.

6. Lessons for Sustainability

6.1 Strengthening Social Cohesion

Maintaining social cohesion is essential for contemporary imperialistic states such as the USA and China to avoid ending up like the author of the theory of Asabiyyah (social cohesion), Ibn Khaldun. Khaldun avails that social cohesion determines a state's ability to address difficulties and execute collective objectives (Garrison, 2012). But when the society or economy grows and becomes rich, and leaders no longer share the life of the majority or middle Asabiyyah, it starts to diminish, and people become divided and fragmented and end up declining (Hertler et al. 2020). To prevent this, the successors and the assertive powers must pay due attention to preserving unity and social solidarity.

As Khaldun outlined, the United States can overcome these social fragmentation pitfalls (Schulz-Forberg, 2015). The political, economic, and social structures have further split, and society no longer shares a feeling of belonging to the country as it did in the past. To improve social integration, the U.S. has to concentrate on building commitment among its citizens, which was supported by the data that identity importance for the United States was positively related to identity importance for other countries (Reeskens & Wright, 2013). Such policy may include encouraging policy-making that would ensure that the separation between those who are economically powerful and those who are less so is reduced; generosity to those least privileged; or, in other words, political participation that will accommodate everyone and not make anyone feel ignored or neglected. Educating for civic responsibility and engagement, in addition to instilling values, may also help to breathe some life into a similar dying belief in the common good and watch such citizens leap into action to go beyond self-interest alone (Bordas, 2016).

As for China, sustaining the high level of Asabiyyah has contributed to the country's rise to a similar level and remains equally significant (Cowan & Cowan, 2018). Nowadays, China is consistently proud of its national unity and identity, which are supported by national patriotism projects and discursive strategies on the government level. Yet, the leadership must not rely on the country's wealth and must not succeed in manipulating the population's emotions (Han et al., 2018). That is why, as the nation progresses economically and politically, the leadership has to be more watchful of the unity of purpose among the populace, especially with changes in requirements and expectations among the citizens (Lampton, 2014). To ensure harmony, stakeholders should strike the chord between economics and welfare, portray and boost people's culture and history, and trace and control possible reasons for social conflict (Zicheng, 2010). Moreover, a similar idea is related to China, which has to be concerned with the growing gap between the urban and rural population and promote social cohesion within all the regions of the State (Mok & Kang, 2019).

On both occasions, the solution for averting the decline perspective is the improvement of social and economic causes of division. That is why, in striving for such values as unity, equity, and shared vision, modern empires can enhance social cohesiveness and create conditions where such empires will remain prosperous and withstand internal vices and external forces.

6.2 Moral and Ethical Leadership

Johansen stated that Moral and ethical leadership is obligatory in standing up to the Decadence that Sir John Glubb distinguished in his empire research (Wheatley, 2023). Glubb says that the insanity of Decadence refers to a decline on the value scale in which men prefer to become prey to materialism, egoism, and apathy instead of fulfilling loyalty and duty, with these being essential for raising an empire higher (Glubb, 1976). At this stage, some people in power think they alone are powerful while the rest of the population is powerless. At the same time, they enjoy their extravagant lifestyle, and those in the state suffer (The New York Times, 2020). To break this trajectory, leadership can only be soaked in moral and ethical conduct and reasons out of the common good rather than the self or the elite.

This is why, according to Glubb's analysis, modern empires – whether American or Chinese – have to send to society people who are ethical, moderate, and with a sense of duty towards the nation. This includes creating a leadership culture supporting public interests, not self-interests. Top management must be willing to cater to every citizen's needs, espouse sustainability commitment, and balance available resources (Dale, 2022). This way, the social order is preserved, and the social contract is not undermined, according to Glubb, which is characteristic of the sclerosis of empires.

Further, ethical leadership entails honesty, Responsiveness, and readiness to fight corruption and other vices within political or economic systems (Shava & Mazenda, 2021). It also required a continuous conversation between politics and the public, not presented in the instrumental language of self-interests but inspired by the 'values of the people' (Nevarez and Wood 2014). In this way, a nation can prevent itself from getting rotten from the inside due to luxuries and comfort, keeping the leaders and other administrative officials young, public-oriented, and able to mobilize the rest of society. In this manner, moral and ethical leadership function as an antidote to the forces of Decadence, which are necessary to continue an empire's upward climb and unbroken success.

6.3 Economic and Political Reforms

Economic and political changes are crucial in supporting well-being, to say nothing in avoiding the collapse of empires and maintaining all conditions that contribute to the proper distribution of property (Scheidel, 2019). In this respect, they are comparable to Glubb's "Age of Decadence" and Ibn Khaldun's theory of Asabiyyah, which approximates a fair and smooth-running socio-economic

system. According to Kim (2024), in Glubb's model of empires, societies stagnate when absolute riches are accumulated in the hands of the elites, resulting in social vices that cause fragmentation. Likewise, there is volume and page number: Ibn Khaldun was also of the opinion that failing solidarity, which is the genesis of inequity and the emergence of luxury, resulted in the corrosion of empires (Abdullah & Talib, 2023, p. 355). Hence, if current great powers, such as the United States and China, are to protect and enhance their prospects in the face of widening intrasocietal inequality, they must strike a balance.

Thus, modern decades have elicited increasing concerns over economic inequality in the United States (Heathcote et al. 2010). Inequalities between whites and blacks continue to rise, thereby energizing the social divide, lack of trust in the leadership structures, and the feeling of togetherness that is so important for the growth of the nation's economy (Meiring et al., 2018). Some political and economic changes are necessary to prevent the situation from worsening. To correct the systematic evils, policymakers have prioritized education, healthcare, and employment and are working to distribute prosperity evenly (Labeeque & Sanaullah, 2019). Measures such as progressive taxation, wealth redistribution instruments, and social security measures can also go a long way in preventing the emergence and entrenchment of groups of lazy elites who become accommodated in power and lose their bearings and sense of high principle in leadership (James, 2017). To prevent the decline of social capital that has been witnessed, the U.S. has to enhance the level of economic mobility and equality.

It was for China that despite the fast-growing economy over the past few decades, the issues of income disparity and spatial inequality could not be ignored (Wang et al. 2015). The Chinese leadership has also endeavored to solve these problems through poverty alleviation, rural-urban integration, and middle-income income growth (Chen et al. 2019). However, the inequality of wealth distribution is essential to solve. This entails not only funding education and building infrastructures but, in addition, it needs to extend the fruits of its growth to the lowest strata, the marginalized, and the rural folk. In addition, the government cannot afford to relent in the fight against corruption, mainly because the aggregation of political and business power leads to a disparate society and slow economic growth rates (Ang, 2020).

In China and the U.S., prosperity will be sustained by sound economic and political reforms that consider wealth distribution, which is key for the welfare of general citizens and for fanning the flames of familiar spirit and moral foundations that will ensure strength and endurance.

7. Conclusion

The historical theories of Sir John Glubb Pasha and Ibn Khaldoun are the most enlightening theories of the empire's rise and fall. They can provide insight into current powers like the United States and China. Both scholars opined that an empire is cyclical and identified key differences defining an empire's success or failure. When it comes to the six stages of empires exhibited by Pioneering, Conquest, Autarchy, Decadence, Siezures, and Dissolution, Glubb shows that any empire goes through a planned cycle of history, having experienced an initial burst of energy up to moral decline, complacency, and then imperial breakup. Also, Ibn Khaldun's Asabiyyah points out the essence of a social factor in the emergence and continuation of a state. The guidelines of this theory state that an empire needs to have robust group cohesiveness and leadership, and to maintain these qualities, there must be a stress on the accumulation of tangible riches as well as the rejection of luxury and the worth of labor, an empire of populace fragment and decline. When applied to today's powers, these theories will bestow a vision for deciphering the threats and possibilities existing for nations.

The leadership of an empire is one of the most influential factors that define the empire's further development; both Glubb and Khaldun pay much attention to this factor. Ambitious leadership, characteristic of the pioneering or conquest type, is necessary in periods of ascending activity. However, in any empire, once it gets to the state of opulence and decline, in reality, it requires a different organizational leadership perspective to respond to the new dynamics in society. According to Glubb, leadership failure during the period he termed Decadence, in which rulers lost touch with the citizens, hastened the empire's decline. Similarly, there are also philosophical reasons for the decline of leadership and the event's occurrence, which led to the break up of society and disintegration of the state since the latter lacked strong Asabiyyah. Thus, leadership is the capacity of a state to reign not merely over foreign domains for conquest or the acquisition of economic benefits but also to draw the equilibrium of a state of intensified cohesion across its receiving society, taking care in preserving shared values and the right value-sets towards moral order in how the empire's governance is conducted. Those leaders who

respect the people, experience social obligations, and foster togetherness will not succumb to moral and ethical degradation.

Social cohesiveness is as essential as producing food for the people. At this point, both Glubb and Khaldun are in harmony to explain that the essence of an empire is the power to bring together its nation. According to Glubb's 'Age of Decadence,' social stratification based on cultural, regional, economic, and political factors erodes the empire's strength. In the same context, Ibn Khaldun's 'Asabiyyah' theory states that the nation is most dominant when the people of the empire are united under one virtue. The unity of the people maintains a reciprocation of pledges towards the empire, plus leadership is backed in case of arising complications. This is especially true for new or postcolonial empires, such as America and China, where unity in diversity must be achieved. Increasing inequality, political division, and decreasing confidence in the institutions undermine social capital, which hinders the ability of a nation to respond to challenges from within and outside. To this end, policies should be developed that enhance social belongingness, prevent social exclusion, and ensure that everybody feels they are part of the larger society in both nations.

Another contributor toward the achievement of long-term sustainable economic prosperity is moral and ethical leadership. In this context, as it will be seen, Glubb and Khaldun focus on Decadence, materialism, and the decline of essential virtues, notifying the signs of collapse when nations become bloated empires. Considering the tendencies mentioned in Glubb's model, the nations become necessary and indulgent, forgetting about the virtues of hard work, discipline, and desire that emerged in the empire, or at least this is how it is with Western nations. Likewise, Ibn Khaldun thought that once the elites of an empire get carried away by the comforts of globalization, there lies no reason for them to bother about the common good, and Asabiyyah declines. To contemporary states, it is equally vital to uphold strict ethical principles to prevent leadership from being corrupted and turning into a dictatorship. The common focus with moral virtues is that leaders help create and establish purpose and cause, emphasizing that transcends mere possession of material objects.

Lastly, without knowing history, one cannot succeed in the future. However, reading Glubb's and Ibn Khaldun's works allows us to follow modern empires' current actions and activities through the lens of history. States can enjoy lessons about leadership, society, and character by analyzing past behaviors to sustain power. This paper demonstrates that empires do not stand still; leaders form them, and

people exist in the society and within its parameters at a specific time. However, what I want to underline is that the empire cycle exists, and due to this fact, the modern empire can learn from the previous one and avoid making mistakes or repeating the actions of the earlier empire. This means that the primary direction of activity to achieve long-term outcomes is to search for the causes of the decrease in indicators – authority leadership, team unity, or ethical governance. Throughout history, countries have been able to comprehend what they face in the current world and can manufacture a future that will help them sustain their authority.

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تأملات من التاريخ: تطبيق نظريات غلوب وابن خلدون على الإمبراطوريات الحديثة

الباحث عبد القادر إبراهيم هوتي

جامعة الشارقة- كلية الآداب والعلوم الإنسانية والاجتماعية

المشرف الأول الأستاذ الدكتور مسعود إدريس

جامعة الشارقة- كلية الآداب والعلوم الإنسانية والاجتماعية- قسم التاريخ والحضارة الإسلامية

المشرف الثاني الأستاذ الدكتور عصام عقله

أستاذ مشارك في جامعة خورفكان- كلية الآداب والعلوم وتقنية المعلومات، والجامعة الأردنية

الملخص:

يستكشف هذا البحث تطبيق النظريات التاريخية التي وضعها السير جون جلوب وابن خلدون لتحليل الإمبراطوريات الحديثة، وتحديدًا الولايات المتحدة والصين. توفر المراحل الست للإمبراطوريات التي وضعها جلوب ومفهوم ابن خلدون للعصبية أطراً قيمة لفهم ديناميكيات بناء الإمبراطوريات وانحدارها. يدرس البحث العوامل الرئيسية مثل القيادة والتماسك الاجتماعي والنمو الاقتصادي والنزاهة الأخلاقية في دعم قوة الدول الحديثة. من خلال مقارنة "عصر الانحطاط" الذي وضعه جلوب ونظريات ابن خلدون حول التفتت الاجتماعي، يحدد هذا البحث أهمية القيادة القوية والأخلاقية والوحدة في منع انحدار الإمبراطوريات. كما يؤكد البحث على الحاجة إلى الإصلاحات الاقتصادية والسياسية لضمان التوزيع المتوازن للثروة والحفاظ على الرخاء. من خلال عدسة التحليل التاريخي، يسلط البحث الضوء على أهمية هذه النظريات لفهم التحديات التي تواجه القوى المعاصرة. كما يقدم رؤى حول الاستراتيجيات التي يمكن أن تساعد في الحفاظ على حيوية الإمبراطوريات الحديثة ومرونتها. وفي نهاية المطاف، يؤكد هذا الكتاب على قيمة الدروس التاريخية في تشكيل المسارات المستقبلية للقوى العالمية.

الكلمات المفتاحية: المراحل الستة للإمبراطوريات عند غلوب، ابن خلدون، العصبية، الزعامة، التماسك الاجتماعي