

A STUDY OF HISTORY AND ITS COURSE BETWEEN
HEGEL AND TOYNBEE FROM A KHALDUNIAN
PERSPECTIVE

BY

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ABSTRACT

This dissertation analyses the transformations in historical theory through the lenses of Ibn Khaldun, Georg Wilhelm Friedrich Hegel, and Arnold Toynbee, focusing on their strategies for understanding the general rise, fall and movement of civilisations in history. By situating the ideas and conceptual frameworks of these thinkers within their socio-historical contexts, the research also provides a comparative perspective for examining the factors that determine changes in the vector of social development. Thus, Ibn Khaldun's concept of Asabiyyah, or social solidarity, is a key factor in the forces that shape and potentially disintegrate civilisations. On the other hand, while Hegel wrote from a dialectical point of view, he was also interested in the development of reason, which seeks fulfilment in opposites and reverses, so that reason plants a wish for liberty in humanity and the World Spirit. The cyclic model that Toynbee has proposed, based on the challenge-response mechanism, also enhances the discourse by describing civilisations that were born, grew, and died due to the struggle against stresses and strains from within and without. This study makes critical points regarding the implications of linear and cyclical gravity concepts in relation to historical evolution, focusing on the convergences and divergences between these three thinkers. It emphasizes the significance of leaders, integration, and change in the rise and fall of civilisations. The dissertation similarly evaluates the appropriateness of these theoretical approaches in the modern world, especially concerning nationalism, globalisation, or political movements. On the other hand, this work explains the social forces that drive historical change, pertaining to the evolution of societies, rather than superseding the existing notions of historical interpretation. The call is to shift the focus away from the one-sidedness and fragmentation of civilisational change. It argues that Khaldunism, Hegelianism, and Toynbeeism still have their purpose in contemporary studies. This dissertation presents history from a new perspective by focusing on Hegel and Toynbee through Khaldun's point of view and analyzing their theories in a new way. This suggests that, rather than the linear evolution of social forces, an integrated approach is ideal for the evolution of civilisations.

خلاصة البحث

تحلل هذه الأطروحة التحولات على مستوى النظرية التاريخية من خلال العدسات لابن خلدون، وجورج فيلهلم فريدريش هيغل، وأرنولد توينبي، مركزين على أعمالهم. وتعلق الاستراتيجيات بفهم الصعود الحضاري والسقوط وحركة التاريخ في العالم عام. فمن خلال وضع الأفكار والأطر المفاهيمية لهؤلاء المفكرين ضمن سياقاتهم الاجتماعية التاريخية، يوفر البحث منظورًا مقارنًا لدراسة العوامل التي تحدد التغيير في اتجاه التنمية الاجتماعية. وهكذا ابن خلدون ينظر إلى العصبية، أو التضامن الاجتماعي، باعتبارها أحد محددات القوى التي خلقت وربما تفكك الحضارات. ومن ناحية أخرى، بينما كان هيغل يكتب من وجهة نظر جدلية، كان مهتمًا أيضًا بتطور العقل الذي يسعى إليه تحقيق في الأضداد والعكس بحيث يزرع العقل الرغبة في الحرية في البشرية و الروح العالمية. وكان النموذج الدوري الذي اقترحه توينبي، يعتمد على الاستجابة للتحدي كما تعزز الآلية الخطاب من خلال وصف الحضارات التي ولدت ونمت، ومات نتيجة الصراع مع الضغوط والتوترات من الداخل والخارج. كما توضح الدراسة نقاطًا حاسمة فيما يتعلق بالآثار المترتبة على مفاهيم الجاذبية الخطية والدورية، وفيما يتعلق بالتطور التاريخي، مع التركيز على نقاط الالتقاء والاختلاف بينهما ثلاثة مفكرين. ويؤكد على أهمية القادة والتكامل والتغيرات في الصعود وسقوط الحضارات. وتقييم الأطروحة بالمثل مدى ملاءمة هذه النظرية في العالم الحديث، وخاصة فيما يتعلق بمخاوف مثل القومية والعولمة، أو الحركات السياسية. ومن ناحية أخرى، يقدم هذا العمل شرحًا فيما يتعلق القوى الاجتماعية التي تدفع تطور التغيير التاريخي المتعلق بتطور المجتمعات بدلاً من ذلك وتحل محل المفاهيم الموجودة للتفسير التاريخي. الدعوة إلى تحويل التركيز بعيدًا عن النظرة الأحادية وتجزئة التغيير الحضاري، مع التأكيد على أن الخلدونية، والهيغلية، والتوينبية لا تزال لها أهميتها في الدراسات المعاصرة. وتضع هذه الأطروحة التاريخ في منظور جديد من خلال التركيز على هيغل وتوينبي من وجهة نظر ابن خلدون ويحلل نظرياتهم بطريقة جديدة. وهذا يدل على ذلك بدلا من التطور الخطي للقوى الاجتماعية، حيث يعتبر النهج المتكامل مثالًا في هذا الاتجاه التي تحدد تطور الحضارات.

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DECLARATION

I hereby declare that this dissertation is the result of my own investigations, except where otherwise stated. I also declare that it has not been previously or concurrently submitted as a whole for any other degrees at IIUM or other institutions.

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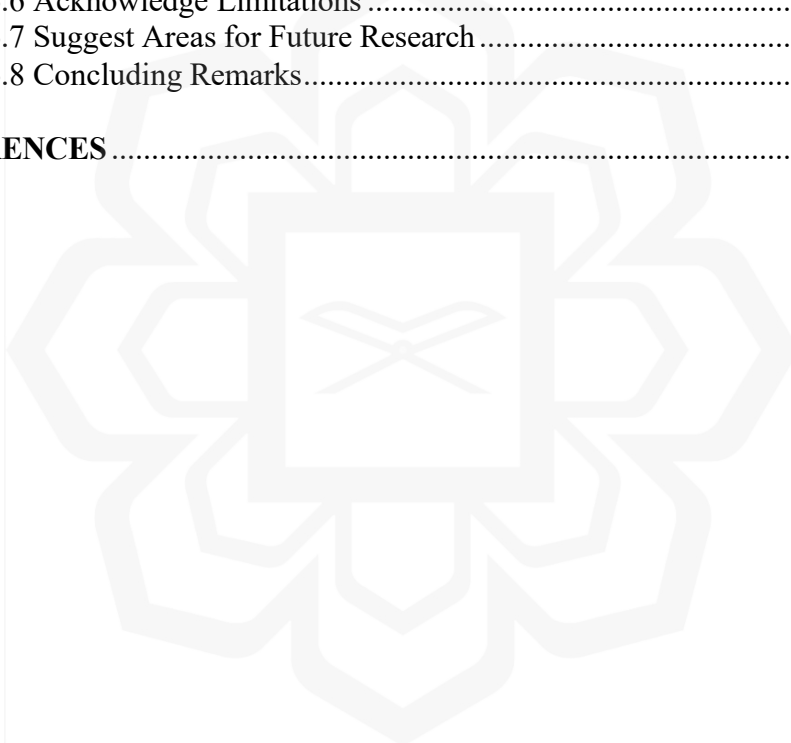
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CHAPTER ONE

1.1 INTRODUCTION

History creates an enlightening chain by studying the lives and struggles of others. To better understand the many varied human cultures, concepts, and customs. Historians and philosophers have been driven to define history and conduct further studies due to its significance. The lack of conventional historical methodologies to anticipate the direction and ultimate importance of historical events is the primary driving force behind the development of the philosophy of history. A debate among philosophers of history on whether history and historical events are past human activities that should not be used to explain the present and future would be a reason to raise some theories about history.

Prominent historians such as Ibn Khaldun and thinkers like Georg Wilhelm Friedrich Hegel and Arnold Toynbee do not see history as a series of events without connections between them. They each offer perspectives on interpreting events and viewing history as a cohesive entity rather than a disconnected sequence of occurrences. They thought of history as a worldwide narrative for humanity as a whole. So, they set out to find the meaning and purpose behind the development, going beyond events to see the overall plan that drove them. This would reveal the hidden storyline of history and give a complete account of what happened in the past.

A contradictory and linked map connecting the ideas of Hegel and Toynbee is required to uncover the general rule of the concept of history, and then a critical analysis review from Khaldun in theory to understand Western and Islamic scholar thinking, as well as to demonstrate the meaning and goal of history from three distinct human times. Despite differing views on when and how history concludes and whether it is rational or illogical, they all share a common understanding. In addition, a critique of Hegel and Toynbee in light of Ibn Khaldun's philosophy of history will be the main task of this study.

The issue of justification arises due to the recent discrepancy in research approaches that have emerged and are not adequately tackled. This study examines the philosophies of Ibn Khaldun, Hegel, and Toynbee. It explores how their theories can be applied to address current global challenges effectively, using historical perspectives to better understand modern societal dynamics. The research sheds light on how the ideas of these philosophers about united governance principles—leadership and societal strength—go beyond their historical eras and provide insightful frameworks for analysing the pressing problems of contemporary society. By examining how Ibn Khaldun's concept of *Asabiyyah* interacts with the influences of nationalism and religion in today's world and applying dialectics to present-day political shifts while also delving into Toynbee Challenge Response Theory concerning global challenges and responses to them, this research highlights the lasting relevance of these philosophical frameworks. It shows how these traditional theories are essential for understanding and manoeuvring through the blend of change and constancy that defines the contemporary era.

1.2 STATEMENT OF THE PROBLEM

Philosophers who study the philosophy of history widely agree that historical events should be examined from a philosophical perspective. A philosophy of history studies the fundamental causes that influence historical events. It establishes overarching rules that, when followed, lead to progress for countries and nations. The inability of traditional historical methods to foresee the course and ultimate meaning of historical events is the primary impetus for developing the philosophy of history. The speculative philosophers of history make an effort at a metaphysical interpretation of history, which means that they are looking for the meaning and the purpose of history.

Hegel, Toynbee, and Ibn Khaldun all stress the need to ask what history is for and what it means. They approach historical research with different hypotheses. This research will look at history in a larger picture. Furthermore, Ibn Khaldun's historical perspective is applied as an epistemological foundation and conceptual framework.

Provides a critical and analytical view of Ibn Khaldun's thoughts on Hegel and Toynbee's concept of history.

This study aims to thoroughly explore the theories of philosophers Hegel and Toynbee, drawing from Khaldunian thought, and address topics that have sparked significant discussions. Some individuals perceive history as following a predetermined path towards a set outcome or a path without reaching a defined endpoint; others view it as not adhering to any route leading to a specific destination. This research endeavours to illuminate solutions that scholars often disregard or lack in-depth exploration of within their fields of study. This research will examine how individuals and society have influenced developments and assess Hegel and Toynbee's viewpoints on the progression of events through a Khaldunian lens.

Toynbee researched history through the lens of civilisation because he considered states insufficient as independent units for historical enquiry. After all, they become a factor in society's losing its civilisational face. Toynbee introduces the concept of challenge and response as factors for constructing civilisation. Hegel saw history as a dialectical process where disintegration and development co-occurred. Hegel says that the state's role in keeping harmony between dialectics is why history has become a logical process.

In addition, Ibn Khaldun, on the other hand, studied the rise and fall of dynasties and other forms of absolute authority throughout history and argued that states were responsible for the transition of people from nomadic to urban lifestyles, with all the attendant benefits and comforts that entailed. Ibn Khaldun's view of history and civilisation as an organic whole led him to think that the state was the main cause of civilisation's decline. Since there are fundamental disparities between the state realities in the different periods and between the thinkers in their view of the state, this research emphasises not only the function of the state but also the notion of the state as one of the study's goals. Then, there will be a logical review from the Khaldunian view.

While Ibn Khaldun's and Toynbee's historical frameworks have exerted significant influence over time, and Hegel's contributions are noteworthy, there remains a gap in the comparative analysis of their ideas from both Western and Islamic perspectives.

viewpoints in historical philosophy. Current research tends to focus on each scholar with criticism rather than incorporating a holistic view of their perspectives collectively. Given the challenges, like shifts in social unity and governance, alongside ideological conflicts, there is a pressing need to reassess traditional theories in light of present-day realities. This research seeks to fill a void by analysing the viewpoints of Hegel and Toynbee from Ibn Khaldun's perspective and delving into how these ancient philosophies can be applied in today's world by contrasting the philosophical and methodological differences between these thinkers to provide a deeper insight into historical developments and the impact of human actions on civilisations, in various settings.

The terms and concepts of Hegel's Spirit and Toynbee's challenge and response that play a significant role in their understanding of history and how history begins and ends will be looked into in this research from the Khaldunian perspective in the broader sense. Additionally, conducting a critical analysis of the purpose of this research is to examine a contradictory mapping of the relationship between Ibn Khaldun's conception of history and its Hegelian and Toynbee analogues.

Furthermore, Ibn Khaldun hailed from the era of Islamic scholarship. At the same time, Hegel emerged during the Enlightenment period, and Toynbee thrived as a historian amidst the rise of developing nations and nationalist movements. The study underscores the contrasts among these thinkers by examining their contexts, historical periods, and geographical backgrounds to grasp the nuances of their perspectives and concepts. During a period when Spanish Christianity dominated Andalusia under his rule and influence, the influential thinker Ibn Khaldun thrived as a figure in that era. Hegel emerged from the influence of the philosophers of his time during the European Enlightenment. Encounters with the realities of wars and modern life shaped Toynbee's insights.

Last but not least, the main goal of this research is to find out how history grows and who creates history, while determining its main elements according to their understanding. Moreover, history goes and ends between Hegel and Toynbee's theories and the Khaldunian perspective.

These statements summarise the fundamental links and correlations that the researcher is attempting to uncover or build, and the regard mentioned above could lead to a meaningful conclusion.

1.3 RESEARCH QUESTION

The following are the research questions addressed by this study:

1. How do the historical and cultural context of Ibn Khaldun, Hegel, and Toynbee shape their theories on civilizational dynamics?
2. What core principles define Hegel's philosophy, particularly his concept of the dialectical process?
3. How does Toynbee's cyclical model explain the rise and fall of civilisations, and how does it differ from linear Historical interpretations?
4. How does Ibn Khaldun's civilizational theory critically re-evaluate Hegel's and Toynbee's Historical frameworks, and what insights does this offer for addressing contemporary global challenges?

1.4 RESEARCH OBJECTIVE

The following are the objectives of this study to answer the research questions.

1. To explore how Ibn Khaldun and Toynbee's historical and cultural backgrounds influenced their views on civilisation theories alongside Hegel. The aim is to understand how their surroundings shaped their perspectives on the growth and decline of civilisations and assess the relevance of these influences in interpreting their theories in a setting.
2. To explore the ideas in Hegel's philosophy of history, encompassing the advancement of history over time through interactions and the significance of governmental entities in shaping societal evolution, seeking to grasp his

Perception of history as a logical and intentional progression directs human community growth.

3. This paper examines how history progresses based on Toynbee's ideas by looking at his theories on challenges and responses from civilisations alongside the impact of minorities in shaping progress and change.
4. To critically examine the theories of Hegel and Toynbee within the context of Ibn Khaldun's framework. This analysis aims to uncover insights that can enhance understanding of these theories and their implications for addressing global issues.

1.5 SIGNIFICANCE OF THE STUDY

It is essential to study perspectives from philosophers like Ibn Khaldun, Hegel, and Toynbee as they offer insights and interpretations of past events. Each philosopher is renowned for their theories on history. They all emphasised the significance of interpreting history in a way that remains relevant to both times and the future rather than viewing it solely as a subject of the past.

This study will significantly enhance their reasoning and critical thinking. Understanding their theory and epistemology is crucial for effectively engaging with present and upcoming developments. It is essential to comprehend their theories is essential to foster innovative reflections instead of getting caught up in the past.

This study's analysis reveals a contrasting comparison between Hegel's and Toynbee's viewpoints on history to explain the origins and conclusions of narratives before examining them from a standpoint. This research aims to shed light on the significance of societal contributions and occurrences. Furthermore, this study's findings will provide insight into the events' rationale. Moreover, this study offers a perspective on the trajectory Ibn Khaldun, Hegel, and Toynbee outlined.

The importance of this research lies in its investigation of philosophies from Islamic and Western viewpoints by combining the ideas of Ibn Khaldun with those of

Hegel and Toynbee will discuss historical development and decline issues and the impact of human actions on historical progression. This study is essential for philosophical studies because it helps us learn more about what each thinker added and shows how their ideas can be used in modern issues of social harmony, like government and cultural strength. In essence, this study provides a structure for interpreting history as a story that highlights the relevance of classical theories in shaping our comprehension of contemporary societal behaviours. This research contributes to the discussion of philosophy by exploring connections among historical and philosophical traditions often overlooked and tackling current issues with a profound understanding based on fundamental ideas.

This study examines the language and concepts to offer historical perspectives and fresh conclusions regarding their beliefs and opinions. Additionally, this research aims to contribute to the critical comprehension of the evolution and progress of history. Moreover, this study emphasises differences. Acknowledges the philosophers' contexts within their respective eras and cultures. It also considers that they belong to two poles regarding geography and intellect to thoroughly grasp their viewpoints and concepts. During a time when Spanish Christianity gained control of Andalusia's sovereignty, Ibn Khan was a thinker who thrived intellectually. Hegel's philosophical ideas were shaped by the Enlightenment era and influenced by the thinkers of his time. Toynbee has observed life and the impact of the two World Wars well. This thesis will be the primary and original study that shows how Hegel and Toynbee see history by making a conflicting map and a critical point of view, then a logical and analytical review of Khaldunian theory.

1.6 RESEARCH METHODOLOGY

The following subsections provide the methodology of the research.

1.6.1 Research Design

This study used a qualitative approach to address its research questions and achieve its objectives. Qualitative research is the bedrock of the social and human sciences. Throughout this, the researcher's goal is to discover more about the worldviews of the three most influential historical thinkers: Ibn Khaldun, Georg Wilhelm Friedrich Hegel, and Arnold Toynbee. In this situation, the progression and course of history. Qualitative research methods and the interpretative scheme will be used to critically evaluate their points of view and learn more about them.

1.6.2 Data Source

The research in this paper employs a mix of primary and secondary sources. The work of all three thinkers will be an example of a primary source. Evidence gleaned from Ibn Khaldun's writings is an example of a primary source, particularly his masterworks (*Al-Muqaddimah I*). In addition, Toynbee's notable work (*A Study of History Vol. III, IV, V, VI, IX, X*) and Hegel's remarkable work (*Lectures on The Philosophy of World History, The Phenomenology of Spirit, and Reason in History*). To dig deeper into the writers' minds and grasp their perspectives. One might gain new insights and enhance knowledge of the past by examining the perspectives of thinkers such as Ibn Khaldun, Hegel, and Toynbee. Biographies, histories, and sociological studies of philosophers and the impact of their works are all examples of secondary sources.

1.6.3 Data Collection

This study employs the technique of literary research, in which data is gathered through libraries, documentation exploration, and inquiry materials such as book publications, journal articles, and articles from scholarly journals. The last steps of the data collection stage are to choose the correct data, set objective records, and figure out and make a dynamic, flexible analysis summary as it develops.

1.6.4 Data Analysis

The researcher will use a method to organise the data into fundamental critical analysis and comparative models, categories, and units with names and formats representing the framework of emerging themes to explain the data collected for this study.

1.7 LITERATURE REVIEW

History has profoundly impacted every period of human civilisation and the development of human society throughout humanity. This includes both the past and the present. Because these functions have been discovered and impacted humanity, historians and philosophers have been inspired to define history and conduct further research. Ibn Khaldun, Georg Wilhelm Friedrich Hegel, and Arnold Toynbee have each made significant contributions to the field of history. Their understanding and thoughts have been the subject of the vast majority of works that have been written. It is possible to divide it up into these three categories.

1. Works dealing with the thoughts of Ibn Khaldun.
2. Works dealing with Hegel's idea.
3. Works dealing with the Toynbee perspective.

1.7.1 The Works of Ibn Khaldun

Scholars have discussed Ibn Khaldun's beliefs because of his extensive and in-depth understanding of history.

Not nearly as many studies analyse the epistemological and methodological components of Ibn Khaldun's writings as there are that describe his theory or survey of his works; despite this, some significant research has been published. An introduction that is brief but informative may be found in Muhsin Mahdi's *Ibn Khaldun Philosophy of History* (2015), Zaid Ahmad's work titled *The Epistemology of Ibn Khaldun* (2003), and Robert Irwin's (2018) *Ibn Khaldun: An Intellectual Biography*. Before going into detail on Ibn Khaldun's research, Irwin presents a detailed account of the scholar's life.

Irwin gave a talk that focused on the Muqaddima methodology. According to Irwin, the fact that scholars try to make Ibn Khaldun seem more methodical than he was is one of the factors that adds to the challenges involved in understanding his work. He used terms such as “Arab,” “*Badawi*,” and “*Asabiyya*” in a manner that was not consistent. He was inconsistent in his views of the resistance of the Mamluk regime to the historical cycle of collapse. Whether his idea of history as repetitive and cyclical extended to regions other than the Maghreb was unclear. Regarding the origin of the condition, he provided conflicting information. Unsurprisingly, he often contradicts himself in Muqaddima (Irwin, 2018).

Muhsin delves into the underpinnings and core ideas of Ibn Khaldun’s cultural studies to showcase his holistic research methodology and grasp a deeper insight into his impact on examining different facets of human society. This involves exploring the foundations and core tenets of Ibn Khaldun’s cultural studies to highlight his influence. The writer emphasises the importance of possessing a perspective to achieve an understanding. He showcased the nature of these ideas and their application in historical research, revealing how individuals and societies are built upon philosophical concepts. These philosophical principles are integral to shaping culture’s activities and civic structures, as outlined by Ibn Khaldun’s four factors influencing cultural identity.

Muhsin concluded that Ibn Khaldun did not look to history to set his standards and aim, or to understand how the Idea gradually materialised itself and restricted future paths so that he might follow the predestined route of history. He believes that science can predict what he will do in the future. It is still an artistic creation that demands understanding how society and man will finish and historical knowledge of the real conditions, but it must be refined by practice. Given the circumstances, intelligent men are still responsible for making the best decision after arming themselves with this information. He is still responsible for making the appropriate decisions. Even when verified and explained in the context of the emerging science of culture, history may aid the wise man in making a wiser decision, but it cannot and does not make that decision for him (Mahdi,1957).

Zaid Ahmad is focused primarily on understanding Ibn Khaldun's ideas about knowledge in his work while also delving into Ibn Khaldun's views on epistemology and exploring the implications of his philosophy of knowledge and science in shaping society and civilisation development ties to that philosophy are discussed as well in Chapter 6 of the *Muqaddima* where Ibn Khaldun's epistemology sociology of knowledge and classification of science are detailed. The main goal of this study is to understand and analyse Ibn Khaldun's epistemology thoroughly and accurately. Moreover, the emphasis was on comprehending the substance and arrangement of the section. Zaid determined that upholding a tradition of education and ensuring its longevity were aspects of this context.

The writer dedicates a section to exploring this subject, recognising the importance of passing down the generation's accomplishments to maintain and enrich the urban culture for the next generation. The writer believes that creating an educational legacy and perpetuating it over time is the best approach to achieving this objective. If future generations lack a foundation, they will also lack the preservation of customs and practices passed down through time. Then, it would be a task for them to recall and build upon the accomplishments of their predecessors (Ahmad, 2003).

None of the three authors has included Ibn Khaldun's argument in their works despite their research efforts to explore his idea across the literature. It is evident that Ibn Khaldun aimed to offer a view of the importance of history in a context; however, there remains a dearth of research on this topic. It is crucial to delve into Ibn Khaldun's viewpoint on development and initiate discussions around it. Historian Ibn Khaldun believed that history could either advance along a defined path towards a goal or proceed along a path without reaching a predetermined destination altogether. Alternatively, it could not follow any set course towards a singular endpoint. They did not elaborate on Ibn Khaldun's interpretation of historical causality, his approach to it, how he dealt with it, or the proposed solutions for the mentioned problems.

Analysis and critique of Ibn Khaldun's theory is another kind of literature that pertains to Ibn Khaldun and goes beyond descriptive explanations of his ideas. Ibn Khaldun's contributions to the field of sociology. The following will provide a few.

Examples of this kind of work. Work of Syed Farid Alatas (2014), *Ibn Khaldun: Recovering a Lost Tradition in Sociology in the Writings of Ibn Khaldun*. And Fuad Baali's (1988) *Society, State, and Urbanism: Ibn Khaldun's Sociological Thought*.

Alatas emphasises in his book that the ideas put forth by Ibn Khaldun could be applied to develop a sociology that is valuable for examining history and modern society; however, this application and integration have been largely overlooked due to Ibn Khaldun's marginalisation as a thinker. The systematic exploration of Ibn Khaldun's concepts is yet to be realised in investigating the factors influencing the ascent and decline of nations and the shifts in dynasties while delving into religion's significance in both the Muslim East and West regions. This book analyses Ibn Khaldun and his work in sociology while delving into why he was marginalised and suggesting integrating his theories into mainstream discourse. Alatas pointed out that simply labelling Ibn Khaldun as the precursor to modern social sciences or the founding figure of sociology, or dismissing him as a tool of Orientalist colonialism, is insufficient. The theory proposed by Ibn Khaldun regarding the progression and decline of nations could be validated by examining evidence from West Asia and North Africa (Alatas, 2014).

This book discusses and analyses Baali's work, Ibn Khaldun's ideas on society and the state, and the application of social science to those topics. Baali observed that Ibn Khaldun knew that social circumstances do not always change similarly. As with the views of many sociologists, this does not adequately explain all aspects of social change. Ibn Khaldun was not only a trailblazer but also one who established sociology as a distinct academic field. This fact alone makes him worthy of investigation (Baali, 1988).

Both authors recognised Ibn Khaldun as the pioneer of sciences; however, they noted a scarcity of publications that effectively integrate his framework into the historical and modern Muslim societies in North Africa and the Middle East. They highlighted the enduring influence of Eurocentric views in the sciences that hinder the exploration of ideas and theories originating beyond boundaries. Both claim that Ibn Khaldun is credited with establishing sociology; however, they do not. Contrast Ibn Khaldun's concepts with those from the Middle East or Europe.

Aside from the literature mentioned above, several articles explore Ibn Khaldun's idea. Each of his works, Umer Chapra (2008), *Ibn Khaldun's theory of development: Does it help explain the low performance of the present-day Muslim world?* And Muhammad Dhaouad (1983), *The Concept of Change in the Thought of Ibn Khaldun and Western Classical Sociologists*. Moreover, Murat Önder and Faith Ulaşan's (2018) article *Ibn Khaldun's cyclical theory on the rise and fall of sovereign powers: the case of the Ottoman Empire*.

Dhaouad focused heavily on Ibn Khaldun's development concepts. It is necessary to distinguish Ibn Khaldun from European scholars by highlighting a key difference in their perspectives. Following the progression theory commonly held by European sociologists during the Enlightenment era, Ibn Khaldun proposed a cyclical pattern of societal change. Both Ibn Khaldun and Western sociologists agree that social change is an element in the evolution of societies and often results in progress from simpler stages to more advanced ones. For instance, from nomadic to settled lifestyles or traditional to modern ways of living.

Chapra discusses Ibn Khaldun's thoughts about advancement in his writing. He explains how Ibn Khaldun discusses the importance of multiculturalism and functional development. Chapra suggests that various aspects like values, social norms, economic conditions, political systems, and historical contexts all play a role in determining whether a society or economy flourishes or declines rather than being influenced by just one factor. This research uses these ideas to analyse why contemporary nations with a population are not performing well.

Finally, Murat and Faith cited the Ottoman Empire as a case study for putting theory into practice. They touched on the nature of development and its influence on Ibn Khaldun's theories to show their relevance to historical periods, civilisations, cultures, and nations. They outlined Ibn Khaldun's writings and ideas.

In all three articles, the writers did not consider the idea of development in a more general sense to answer a critical perspective of Ibn Khaldun's thesis.

They apply a theory to a specific scenario to achieve the desired result. Some analytical research compares Ibn Khaldun's ideas to those of some of the most influential Western thinkers. Below are some examples of such work.

Aytekin Demircioğlu's work (2014), *A Comparison of the Views of Ibn Khaldun and Montesquieu in Terms of the Effect of Climatic Conditions on Human Life*. This comparison was conducted regarding how climate affects people's traits and the lives of communities in general. Demircioğlu expanded, Ibn Khaldun examines the impact of climate change on humanity in a larger context. Individuals moulded by the effects of climate might influence the places they live in this regard, according to Ibn Khaldun, and many components, such as construction, eating and drinking, and economic and political ties associated with the civilisation of social life, emerge in this process. Moreover, the author says that Montesquieu investigated the influence of climate in a narrower sense. He focuses specifically on how climate change impacts legal decisions.

Meanwhile, Zubair Hasan, in his paper published in 2007 under the title, *Labour as a Source of Value and Capital Formation: Ibn Khaldun, Ricardo, and Marx: A Comparison*. In this work, the author compares Ibn Khaldun, Karl Marx, and David Ricardo's perspectives on the value of labour and its role in creating capital. The author concluded that the primary purpose of this study was to demonstrate that Ibn Khaldun's introduction had the earliest rudiments of a theory demonstrating labour as a measure of value and source of capital production hundreds of years before classical thinkers such as Smith, Ricardo, and Karl Marx. It is time to make this correction in the history of economic philosophy.

Except for the work mentioned above, Ernest Gellner (1991), Fida Mohammad (1998), Stephen Frederic Dale (2006), and Abdullah Yaqub Samarah (2011). They compare Ibn Khaldun and Western thinkers. Their works are titled by categorising their names above *Islam and Marxism: Some Comparisons* (1991), *Ibn Khaldun's Theory of Social Change: Comparison with Hegel, Marx, and Durkheim* (1998). *Ibn Khaldun: The Last Greek and the First Annaliste Historian* (2006) and *Ibn Khaldun and Some Classic Views in 20th-Century Linguistics* (2011).

Based on the preceding literature, there was a strong desire to compare Ibn Khaldun with the giants of Western thinking. This is not to argue that people who conducted such research had archaic readings of Ibn Khaldun or suffered from the precursor syndrome. Sociologists compared Ibn Khaldun and Western thinkers to demonstrate that the former invented sociology. This means that the above comparisons did not analyse the meaning of the whole history of Ibn Khaldun but worked on the social side. Western academics, influenced by what many saw as an alone, towering figure in pre-modern Muslim knowledge, also conducted comparative investigations. Although many of these works are not very good and draw false parallels based on out-of-context, out-of-date interpretations of Ibn Khaldun, others are worth considering.

1.7.2 The Works of Hegel

It can be challenging for students and researchers to choose which Hegel-related books to use in their research because so many of them are available. Here, the researcher considers several books.

“Hegel and Metaphysics “, a book by Allegra de Laurentis in 2016, delves into the pursuit of resolving the deadlock between no metaphysical interpretations of Hegel’s works prevalent during his period. Rather than align with the prevailing beliefs of his era, Hegel takes a stance towards them in his writings, prompting the contributors in this compilation to explore the question: “Which types of metaphysical doctrines does Hegel refute and which does he endorse? Allegra says that one of the greatest assets of the volume is that each author breaks free from the impasse between an “analytical” and a “continental” view of Hegel’s philosophy. They also demonstrate convincingly that the opposition between “pro-metaphysical” and “anti-metaphysical” interpretations is erroneous, if only due to Hegel’s explicit. Some authors suggest a qualified return to Aristotelian ontology as a workable reading of Hegel’s stance should not come as a surprise.

In other books, such as *Averroes and Hegel on Philosophy and Religion* by Catarina Belo (2016), the author compares and contrasts the medieval Islamic and

Contemporary Christian perspectives on questions of religion, reason, and the origins of truth. In *The God of Metaphysics* by T. L. S. Sprigge (2006), Several metaphysical systems are analysed as thoroughly as possible in this work. *The Aftermath of Syllogism Aristotelian Logical Argument from Avicenna to Hegel* by Mendelsohn, J (2021). This book investigates Aristotle's impact and reception from ancient antiquity to current philosophy from various viewpoints. The books in this series do not just look for Aristotelian ideas in the writings of other philosophers; they also try to figure out how those philosophers took Aristotle's ideas and made them their own. Another book titled *G.W.F. Hegel: The Philosophical System* by Kainz, Howard P. (1998). This book highlights the distinctiveness of Hegel's system by analysing his approach, terminology, symbolic and contradictory style, and factors that contributed to philosophy, the concept of nature, conceptual anthropology, and other fields. Kainz examines Hegel's whole system and its foundational principles, drawing extensively from canonical works. He particularly focuses on how dialectical methods and paradoxical notions interact.

Axel Honneth's book "*The Struggle for Recognition of the Moral Grammar of Social Conflicts*," published in 1996, offers a perspective on contemporary social thinking by steering away from the individualistic approaches rooted in thinkers like Hobbes and Machiavelli. Honneth focuses on fostering recognition over prioritising self-preservation within a tradition that emphasises the importance of developing interpersonal connections.

Referenced works show that authors either failed to elaborate on or completely disregarded Hegel's critical theory of history. On the other hand, the essential philosophy of history focuses on asking questions about historical enquiry rather than the historical process to explain and evaluate the concept of history. As a criticism of historical knowledge, it addresses the issues raised by key ideas such as comprehension, objectivity, causal linkage, and narrative that form the framework of the investigations pursued by historians. Critical philosophy of history looks at how people think about history, how historians do their work, and how these methods compare to those used in other fields, especially the sciences.

Due to the high interest in Hegel's work, several dissertations and theses have been produced. Some examples of this are shown below.

Ali Çaksu's thesis (1999) was titled *Ibn Khaldun and Hegel on Causality in History: The Aristotelian Legacy Reconsidered*. The central claim of this analysis is that Ibn Khaldun's and Hegel's approaches to causality cannot be reduced to a mechanical application of Aristotelian doctrine and that as they developed their respective histories and philosophies, Ibn Khaldun and Hegel each profoundly altered the Aristotelian theory of the four fundamental reasons; to do otherwise would be to simplify and distort their structures. It has been established that this disparity is a direct consequence of attempts to condense Ibn Khaldun's extensive and practical methodology into a clear-cut conceptual notation. As in the Khaldunian case, it is possible to produce several seemingly incongruous transfers of correspondences between Aristotle's arguments and their purported Hegelian counterparts. The theological beliefs of those philosophers and how they have applied the theory of reason to the movement of history are further illustrated by this examination.

Gustavus Watts Cunningham's thesis (2001) was titled *Thought and Reality in Hegel's System*. This paper aims to put forth this interpretation of the notion, to emphasise its relevance for a theory of knowledge, and to shed light on Hegel's concept of ultimate reality in light of this interpretation. According to the author, Hegel's teachings on the individual of the Idea demonstrate its uniqueness due to its adoption of the form of the Notion, itself a manifestation of the person's uniqueness. The Idea is the last class in the dialectical definition of the notion, as even the most cursory reading of the logic will reveal. However, this demonstrates further that the idea is a unity of differences and that both types of uniformity and diversity are necessary for the concept to function.

Thought and Being in the Opening Transitions of Hegel's Phenomenology of Spirit (2007) by Benjamin Levey. The thesis tries to give a new explanation of how Hegel's Phenomenology of Spirit starts. The author demonstrated that the interpretational hypothesis that the Phenomenology's opening transitions demonstrate the acceptability of two paths for the unification of being and thinking is neither without worth as an interpretative hypothesis nor lacks textual support. His reading of these

Introductory passages and the connections he draws with other texts provide direct support. At the same time, the work's merit stems from the texts' mutual agreement on what constitutes genuine philosophical proof and the fallacy of earlier philosophies such as metaphysics, empiricism, and Critical philosophy.

The most recent two studies referenced Stephen David's work (2016). *In what sense, if any, is there movement in Hegel's system?* Helena Cicmil's thesis (2107) was titled *Adorno on Hegel and History*. Stephen gives a comprehensive overview of movement in Hegel's writings. He describes the system's transitions and how they might be seen as movements. He discusses "becoming," which the author believes to be the system's most pervasive sense of movement, and it is crucial to explain such movement. The author went into more detail about his research before classifying movement into three categories: "Pure movement," "Becoming another to itself movement," and "Self-movement." He attempts to distinguish between three different interpretations of movement. The same movement may instantiate all three since, in his opinion, they are three distinct elements of movement.

Helena's thesis delves into Adorno's perspective on history and the role of thinking in contexts, strongly relying on Hegel's ideas as a critical lens. Given Adorno's interest in Hegel's influence on these areas of study, the thesis explores how Hegel contributed to Adorno's insights. Ultimately, the author asserts that Hegel aids Adorno in identifying the constraints of thinking within socio-cultural circumstances.

The earlier thesis did not delve deeply into Hegel's views and their connection to the concept of causality in fluxes. It failed to contribute to our understanding of the structure of historical progression or justify why Hegel assigns significant importance to the ultimate cause in history.

There are many articles regarding Hegel's thoughts; some of them are listed below.

Rocío Zambrana's piece titled "Hegel, History, and Race" delves into the interconnectedness of Hegel's theory and his perspectives regarding race relations from the year 2000. Then, critiquing Hegel's racial concepts, Zambrana aims to ponder how

Scholars and teachers operating within a Hegelian context can effectively engage with Hegel's historical perspective and philosophical musings about the unfolding of history.

Hegel's Hold on Conceptions of Human Development by Seamus Mulryan (2008). Hegel argues that the maturation of the self, or Spirit, is the point and conclusion of world history, and the author demonstrates how improvement and growth connect to this purpose. He also elaborates on Hegel's relationship between the development of the spirit and that of the person. Two sets of case studies, one focused on social and economic growth and the other on intellectual and moral development, formed the basis of his research on the concept of development.

Hegel's Phenomenological Method and Analysis of Consciousness by Kenneth R. Westphal (2009). The questions of knowledge and justification that Hegel raises in the Introduction are dissected here. The author elaborated on Hegel's Introduction, which raises the epistemological question of fairly evaluating opposing philosophical positions and determining which is sounder. The possibility of constructive self-criticism by Hegel, which he developed upon the author, then discussed Hegel's idea of the Spirit and the Sense of Certainty before moving on to the problems and goals Hegel outlined in "Perception" and the ontological revolution he outlined in "Force and Understanding."

Form and history: Hegel's Philosophy of Art Today by Daniel Martin Feige (2015). The author explores Hegel's theory of art as a philosophical point of view that marks the end of the aesthetic age. After showing how it has stood the test of time, how it is organised will be discussed. Also, rebuilding Hegel's philosophy of art in a way that is less dependent on Hegel's conceptual language aims to bring out the insights it may offer about some more modern conversations: on the one hand, discussions about how to interpret Hegel in light of current discussions in post-analytical and central philosophy; and on the other hand, arguments about how to interpret Hegel in light of post-Hegelian philosophy of art.

David Couzens book "History of Consciousness ", published in 2016, delves into the evolution of the concept of consciousness from philosophers like Kant and

From Hegel to thinkers like Derrida and Foucault, exploring consciousness throughout history is crucial for grasping how consciousness evolved and became a concept in philosophical discourse. The author presents a narrative that traces the journey of consciousness, highlighting its development and gradual loss as a significant focus within human knowledge and understanding. He firmly believes that understanding philosophy requires considering its background and anticipates that philosophy will remain substantial for humanity's future.

The Representation of an Action in Tragedies by Kant and Hegel, as explored by Cooper (2017), is examined in this study. The author evaluates this revised argument's validity, highlighting Hegel's critique of Kant's assumptions. According to the author, Kant's distinction between knowledge and aesthetics is emphasised for its practical significance. Cooper presents a different interpretation of the tragic element, expanding on the revised perspective while honouring artistic uniqueness. He concludes by discussing an approach to handling the situation that draws inspiration from Hegel's critique of Kant while honouring art independence.

The papers mentioned earlier were quite fascinating. However, they seemed to be missing some background information on how the spirit has influenced global history and manifested in various forms throughout history before moving beyond those forms to generate new perspectives on itself. Moreover, details regarding how the spirit imposes challenges within world history are scarce.

1.7.3 The Works of Toynbee

The quantity of books explicitly published on Toynbee is so small that it is necessary to benefit from three Arabic theses produced specifically on Toynbee.

The role of religion in building a civilisation in the philosophy of Arnold Toynbee Christianity is a model by Hoda Boufadda (2008). The author focuses on the link

between Christianity and the development of Western civilisation. He was seeking an answer to Toynbee's question on the contribution of Christianity to the development of Western civilisation. Finally, the crisis of Western Christian civilisation occurred around Toynbee's philosophy.

Shaykhawi Khaddar's thesis, "Civilisational Interpretation of History According to Arnold Toynbee," written in 2017, explores Toynbee's ideas on the progression of civilisations and delves into how he perceives their development unfolding within civilisation as per Toynbee's methodology.

The history and civilisation of Islam according to Arnold Toynbee by Nur al Huda al Gharb (2019). This thesis introduced Toynbee's view of history and civilisation. Toynbee's view of Islamic culture is used as an example. In addition, he provided a logical, historical, and geopolitical analysis of Islamic civilisation.

These analyses of Toynbee's theories, focusing on civilisation and his ideas from a perspective, lacked an in-depth exploration of Toynbee's historical objectives. The significance of the imitative majority versus the creative minority was not thoroughly examined, nor were Toynbee's proposed solutions to sustain civilisation adequately addressed.

The following articles give further background and details regarding Toynbee's notions.

Arnold J. Toynbee's Philosophy of History by Pitirim A. Sorokin (1940). The author further develops Toynbee's theory and discusses the emergence and collapse of civilisations. However, he does not place much importance on Toynbee's philosophy of history; instead, he focuses on what Toynbee's philosophy of history is rather than how Toynbee's theory functions.

"*Toynbee and the Decline of Western Civilisation*", an article by Theodore A. Sumberg from 1947, sheds light on Toynbee's perspective of civilization's trajectory. The author delves into Toynbee's insights regarding the decline of civilisation and the

These societies are currently in a stage of development. In outlining Toynbee's forecast, the author also explores his proposed solutions as a potent remedy to avert the looming crisis.

Michael Lang's work (2011), *Globalization and Global History in Toynbee*, follows the development of Arnold J. Toynbee's ideas. The focus is the combination of idealism and evolution by British social theorists at the turn of the twentieth century. Toynbee used this theory in his analysis of imperial and global politics.

Ian Hall's work (2014), *Time of Troubles: Arnold J. Toynbee's Twentieth Century*. In this work, Hall focuses primarily on Toynbee's life and career. The author spoke about Toynbee's work after the Great Wars and the complex problems that the world was facing at the time and during Toynbee's life. Furthermore, at some point, Toynbee's thoughts and works would be included in Hall's article.

In Krishan Kumar's article "*The Return of Civilisation—and Arnold Toynbee?*", (2014), three key aims are outlined: firstly, delving into the evolution of the notion of civilisation to place Toynbee within it appropriately; secondly, advocating for a renewed appreciation of Toynbee, as an innovative analyst on civilisations whose contributions remain relevant today ;

Finally, aiming to rejuvenate interest in the concept of civilisation. Daniel A. Dombrowski's work (2021), *Arnold Toynbee and the process of civilisations*. This study aims to demonstrate that Toynbee can be understood as a process thinker who was especially interested in the tremendous changes that have historically occurred in various civilisations worldwide. This will be accomplished by demonstrating that Toynbee's interest in these changes was extreme. According to the author, considering Toynbee's research might be advantageous in acquiring some much-needed historical perspective on the development of civilisations. Furthermore, the author invites readers to study Toynbee as a general process thinker and a process philosopher of religion.

Based on the article mentioned earlier, the authors did not delve deeply into explaining the concept of minorities and how they could be identified in society or express their creativity within a context. Furthermore, the writers failed to address how creative minorities can thrive in communities. Additionally, the authors provided no clear explanation regarding the drawbacks of both creative minority groups and imitative majority groups. There is little research comparing Toynbee's ideas with those of other philosophers, as seen in the following section.

Challenge and response: The Lasting Engagement of Arnold J. Toynbee and Martin Wight by Ian Hall (2003). Focusing on their perspectives on the past and historical method, this paper aims to analyse their intellectual and personal interactions and evaluate how Toynbee's writings affected Wight's thinking. It contends that Toynbee presented a "challenge" to which a significant portion of Wight's writing may be seen as a "reaction," part of it sympathetic, and some of it critical. It argues that Toynbee had a bigger and longer-lasting impact on Wight than is often acknowledged in international relations, and it ends by discussing the nature of that legacy in Wight's international philosophy.

Toward a New Science of Civilisation: A Synthetic Study of the Philosophical Views of al-Farabi, Ibn Khaldun, Arnold Toynbee, and Samuel Huntington is presented in Osman Bakar's work (2016). This article delves into their differing perspectives on science. Offers a comprehensive analysis for readers to engage with. The writer provides proof to support the argument that Al-Farabi and Ibn Khaldun were trailblazers in studies. This writing aims to delve into the core concepts and notions that form the foundation of any discipline claiming to be a science of civilisation. In line with the theme of this piece, a thorough exploration of this inquiry will involve scrutinising the perspectives of thinkers globally regarding civilisation.

They are not detailed comparisons of subjects and do not discuss the subjects of their theories. In addition, they do not help the reader become familiar with the ideas and terms utilised in the theories.

The literature on all three of them (Ibn Khaldun, Friedrich Hegel, and Arnold Toynbee) regarding history and civilisation deals mostly with their theory and

Implementation of ideas on specific themes. Most of the time, authors attempt to describe how and when their ideas came into being. However, there are not many books that include questions about their ideas. The epistemologies of Ibn Khaldun, Hegel, and Toynbee are sometimes mentioned, but not many in-depth works analyse their theories. Not many writings from the period go into great length regarding the speculative philosophy of history and whether they think history has any significance. Putting their theories in the same container is typical. Furthermore, when comparing two notable Western thinkers and adopting the perspective of one of the greatest historians and philosophers in the Islamic world on their ideas together, and reading about the number of their theories that are largely ignored by academics,

In addition, studies have not focused on thoroughly and critically assessing their theories, leaving queries unanswered. This study aims to address the gaps in the existing literature by offering an account of the concept of history in Hegel's and Toynbee's theories, followed by an examination from a Khaldunian viewpoint.

1.8 CONCEPTUAL FRAMEWORK OF THE STUDY

Given Ibn Khaldun's theory on the advancement of civilisation and the progression of history, it is imperative to differentiate between the two types of civilisation. He believed there were two types of civilisations: Bedouin, one that lived in the desert and focused on basic needs, and another, Hadari, that lived in cities and pursued both needs and luxuries. These two types of civilisation are labelled as such due to their distinct stages of social development. Ḥaḍārah is the term used by Ibn Khaldun to refer to sedentary civilisation or 'umrān in its most advanced stage. As a historian, Ibn Khaldun also noted that the pinnacle of civilisational achievements would inevitably lead to a decline. In his introduction to the science of history, which he defines as information about human social organisation identical to world civilisation, Ibn Khaldun highlights some of the fundamental assumptions of his 'ilm al- 'umrān. These assumptions include man's social and political nature (Bakar, 2016).

Nevertheless, Ibn Khaldun conceded that Royal authority can be established without the need for *Assabiyah*, which implies that *Assabiyah* is not a prerequisite for Royal authority (Çaksu, 1999). This aspect will be examined in this study. Furthermore, Ibn Khaldun stressed the importance of religion in protecting social discipline, particularly during the early stages of the state's existence. For instance, he identified the disciplined nature of early Islam in generating more obedient subjects to disseminate religious doctrines and behaviour patterns, improve societal order and stability, and expand governmental power. According to him, religion enhances social discipline by reducing jealousy and animosity among members of the same group and directing them toward a common objective. This suggests that religion can serve as a restraining influence.

Key Dimensions	Detailed Aspects of Ibn Khaldun's Concepts
1. Cyclical Nature of Civilisations	<ul style="list-style-type: none"> ■ Civilisational Stages: Ibn Khaldun identifies distinct phases: establishment, growth, peak, decline, and collapse. - Pattern of Cycles: Civilisations go through predictable cycles rather than progressing linearly. - Historical Evidence: Cycles are based on historical observations, not deterministic laws.
2. Asabiyyah (Social Cohesion)	<ul style="list-style-type: none"> ■ Core of Asabiyyah: Defined as a strong group solidarity, essential for the rise of any civilisation. - Types of Asabiyyah: Initially rooted in kinship or tribal loyalty, evolving into shared ideologies in larger societies. - Role in Political Authority: Asabiyyah sustains ruling structures, declining as group unity weakens.
3. Role of Leadership	<ul style="list-style-type: none"> ■ Characteristics of Effective Leadership: Leaders must possess courage, wisdom, and a vision aligned with the group's values. - Leadership and Asabiyyah: Effective leaders nurture Asabiyyah, while poor leadership hastens its decay. - Cycle of Leadership: Over generations, leadership deteriorates, mirroring the civilisational cycle.
4. Economic Foundations	<ul style="list-style-type: none"> ■ Economic Prosperity and Stability: Strong economies enhance Asabiyyah and the overall stability of the state. - Wealth Distribution: Excessive wealth concentration weakens social bonds, promoting decadence. - Work and Morality: Economic activity promotes civic virtues, while luxury erodes moral fiber and social cohesion.
5. Causes of Decline	<ul style="list-style-type: none"> ■ Internal Factors: Decline often begins internally through weakened Asabiyyah, moral corruption, and indulgence. - Moral and Cultural Decay: Loss of values, luxury, and dependency on servile labor signal imminent decline. - Loss of Group Solidarity: Without Asabiyyah, societies become vulnerable to external invasions or collapse.

6. Interaction with External Threats	<ul style="list-style-type: none"> ■ Impact of External Threats: When internal Asabiyyah weakens, external forces easily disrupt societies. - Defence Mechanisms: Strong Asabiyyah acts as a defense against external threats. - Influence of Conquerors: Ibn Khaldun notes that new rulers often bring revitalized Asabiyyah, leading to a new cycle.
7. Application to Contemporary Issues	<ul style="list-style-type: none"> ■ Modern Asabiyyah: Analogous to nationalism, religious unity, or shared ideologies in today's societies. - Leadership in Modern States: Emphasizes the need for visionary, cohesive leadership. - Economic Balance: Suggests balancing prosperity with social welfare to avoid moral and societal decay. - Global Cycles: Ibn Khaldun's cyclical model can interpret global dynamics, from the rise of powers to shifts in economic dominance and social cohesion.

1.9 SCOPE OF THE STUDY

It is challenging to develop a firm and unchanging explanation regarding how history and historical events occur, just as it is with natural science, which is unachievable because the notion of history is complicated, as it involves dealing with human beings. The scope of this research is constrained by its objectives. Its goal is to analyse the approaches to history taken by Toynbee and Hegel to come to new conclusions about those approaches and produce new findings about historical progress, their historical methodology, and their effects on the theory of knowledge and the meaning of history. Afterwards, in this research, Hegel and Toynbee's respective perspectives will be reviewed from Ibn Khaldun's theory and philosophy of history. Moreover, to learn more about the roles played by society and individuals during historical events. Last, an analytical examination of Hegel and Toynbee's viewpoint on history and its purpose from a Khaldunian perspective.

1.10 STRUCTURE OF THE THESIS

This thesis consists of six chapters, starting with an opening chapter that describes the research setting and presents the problem statement along with the study's goals and importance, which are detailed in a literature review conducted to establish the research queries and give an outline of the methodology used while defining terms and fundamental ideas, for better comprehension.

The second chapter of the thesis delves into the cultural underpinnings of Ibn Khaldun's, Hegel's, and Toynbee's thoughts on civilisational growth and decline. This section explores how their environment influenced their perspectives on the evolution of civilisations.

The third chapter of the thesis dives into Hegel's philosophy of history, specifically how he sees history as a purposeful process that grows via conversations with opposing viewpoints or ideas, known as dialectics. The emphasis is on Hegel's belief in the importance of the state and government in directing development and determining the course of historical events.

Chapter Four of the thesis, Toynbee's framework, delves into his history study by focusing on civilisations and how they evolve through challenges and responses.

The fifth chapter of the thesis compares Hegel's and Toynbee's perspectives on history to Ibn Khaldun's beliefs. It compares their thoughts to Ibn Khaldun's model and investigates how they align or depart from one another philosophically, focusing on their similarities and contrasts. And critiques of both thinkers from Ibn Khaldun's view. It also explores how these concepts are applicable in today's environment.

The last chapter synthesizes the study's findings, illustrating how Ibn Khaldun's, Hegel's, and Toynbee's philosophies may be interconnected, providing a comprehensive understanding of the many paths and interpretations of history each philosopher provides.

CHAPTER TWO

THE SIGNIFICANCE OF PLACE AND TIME IN INFLUENCING THE NOTIONS AND PERSPECTIVES OF IBN KHALDUN, HEGEL, AND TOYNBEE

2.1 INTRODUCTION

The saying “Every idea and theory is shaped by the time it emerges” is widely recognised as accurate among scholars and thinkers alike. Understanding a philosopher’s or theorist’s ideas requires placing them within the context of their geographic surroundings when those ideas were developed. To delve into subjects effectively entails grasping the political setting and the dominant ideologies of the period in which the author flourished. Failing to consider the historical context of events and theories could hinder a thorough understanding of these subjects. Looking at concepts from our current perspective might divert attention from the intended goal and purpose. To ensure accuracy and aid in grasping the viewpoints and concepts presented by Ibn Khaldun, Hegel, and Toynbee, this section will mainly concentrate on exploring the background and ideas of these thinkers.

2.2 LIFETIME OF IBN KHALDUN (MAY 27, 1332- MARCH 17, 1406)

Ibn Khaldun’s birth took place in 1332 in Tunis. His family held a prominent position in Andalusia (Muslim, Spain) and exerted significant influence in the intellectual and political spheres. Following the successful reconquest of Seville by the Crusaders in 1248, the Ibn Khaldun family decided to depart from Spain and establish their residence in Tunis during the initial decades of the thirteenth century. (Abdelhakim, 2000). Dividing Ibn Khaldun’s life into three distinct phases is a convenient approach. The initial phase, spanning two decades, encompassed his formative childhood and educational development. The subsequent era, spanning approximately twenty-three years, was dedicated to pursuing further academic endeavours and intermittent engagements in political positions. Throughout the final three decades of his career, he served as an erudite educator and a judicial officer. He allocated the initial two times.

Periods in the Maghreb refer to the region of the Muslim West, and the subsequent era in both the Maghreb and Egypt. A comprehensive comprehension of the socio-political backdrop that influenced Ibn Khaldun's intellectual framework may be derived from his active involvement in the political affairs of diverse rulers and states in North Africa and Spain during the relevant period (Alatas, 2013).

At the beginning of his learning journey, Ibn Khaldun was taught by his father. He received an education focused on memorising and studying the holy Quran. Alongside this education, he also gained knowledge of traditions and essential theological ideas at an early age. Furthermore, he built a base in philosophy, mathematics, logic, and astronomy. At fifteen years old, Ibn Khaldun found himself among distinguished scholars in Tunis due to the Merinid conquest. In this circle of intellectuals and scholars that Ibn Khaldun was a part of during his studies, some teachers greatly influenced and inspired him with their knowledge and scholarly accomplishments. These respected educators played a role in shaping his growth. It is important to note that Ibn Khaldun's educational journey was interrupted by two events. In 1349, a severe plague swept through North Africa, causing devastation in the region. This calamity deeply affected the population, claiming the lives of intellectuals and members of the community who succumbed to the disease. Around 1350 AD, a significant event occurred as the final scholars left Morocco during the rule of the Marinid dynasty (Ogunbado, 2012).

The occasion arose when he was invited to appear before the court at Fez and was introduced to the sultan in 1354. He gained admission to the scientific council of the sultan and thereafter received appointments to further positions. It can be inferred that Ibn Khaldun's increasing acquaintance with the fluctuations of political existence likely commenced during this period. (Alatas, 2013). From that point forward, Ibn Khaldun emerged as a prominent figure in the historical narrative of the North African states. He actively engages in shaping the trajectory of these states, contributing to both their successes and failures. At times, he played a role in facilitating their ascent or decline, while at other times, he ignited conflicts, rivalries, and political machinations among them. At the time, Ibn Khaldun, a twenty-two-year-old man, possessed notable brilliance, strong character, unwavering drive, lofty aspirations, and a sense of pride.

Derived from his esteemed lineage. These qualities consistently motivated him to pursue increased authority, influence, and wealth. During that period, the state and judicial systems in North Africa exhibited a state of affairs that provided opportunities for capable and resolute individuals to rise to prominence. The historical significance of Sultan Abu Enan, often regarded as the most prominent ruler in North Africa, marked the initiation of a significant political era. Spanning around three decades, this period witnessed his journey through various states, experiencing both triumph and defeat, prosperity and hardship. Two years after Ibn Khaldun's appointment to the court of Fez, his ambitious nature compelled him to involve himself in political machinations. Despite his young age, Ibn Khaldun was selected as the secretary of the privy council of Sultan Abu Enan, a position that his master bestowed upon him with great honour and favour (Enan, 2007).

Ibn Khaldun alludes to his estrangement from Sultan Abu Enan. Ibn Khaldun maintained a significant association with Muhammad, the ousted Almohad monarch of Bougie, who was held captive at Fez. In the latter part of 1356, Sultan Abu Enan experienced a decline in his health, prompting Ibn Khaldun to devise a plan to assist Muhammad in his quest to reclaim his dominion. In response to the alleged conspiracy, Abu Enan decided to apprehend Ibn Khaldun and detained him during the initial months of 1357. After almost two years, Ibn Khaldun's confinement in prison ended after Sultan Abu Enan's demise in 1358. Upon assuming power, the Vizier facilitated Ibn Khaldun's release from prison and reinstated him in his previous positions. However, Ibn Khaldun's desire to return to Tunis was not granted. (Alatas, 2013).

During the period spanning from 1357 to 1362, Ibn Khaldun cultivated significant affiliations with individuals of influence, strategically leveraging these connections to garner favour from authoritative figures. During this period, Ibn Khaldun was appointed to various prestigious positions and demonstrated remarkable effectiveness. However, despite their transient nature, Ibn Khaldun has shown exceptional proficiency in his multiple occupations. Amid internal conflicts and conspiracies within different factions in Fez, the circumstances became increasingly unfavourable for Ibn Khaldun. In early 1362, he embarked on a journey to Andalusia. Khaldun was warmly welcomed in the court of Granada, where Sultan Mouhamad

graciously received him. During his sojourn in Granada, Ibn Khaldun was entrusted with many responsibilities, including assuming the leadership of an embassy to Pedro El Cruel at Seville in the year 1364. However, due to contentious conflicts with the prominent scholar Ibn Khaieb, he departed from Granada shortly thereafter. After his return to Bougie, he assumed the role of a chamberlain to the Haffid prince, Abu Nabd Allah. However, it is worth noting that the prince's reign was cut short by rebels, who assassinated him just over a year later. Over nine years, Ibn Khaldun embarked on an extensive journey throughout the central and western regions of North Africa, actively cultivating and establishing tribal connections. At this juncture, he identified the inherent disparities between a nomadic lifestyle and a sedentary existence and the contrasting characteristics of rural regions and urban centres(Akhmetova, 2014).

Ibn Khaldun's aversion to politics became more pronounced with time, leading him to withdraw from political affairs and seek refuge in the fortress of Qalat Salama. The third period of Ibn Khaldun's life commences with the tranquil seclusion of Qalat Salama. After devoting his whole adult life to engaging in political machinations, serving in diverse courts in North Africa and Andalusia, and engaging with both aristocrats and tribal leaders, he found himself prepared to contemplate the significance of history, namely the historical patterns of state ascension and decline. Within this fortress, Ibn Khaldun composed the renowned Muqaddima, also known as the Prolegomenon, as a precursor to his extensive historical account of the Arab and Berber peoples. (Alatas, 2013). The following destination on his itinerary was Egypt. Ibn Khaldun received a warm reception upon his arrival in Egypt. The scientific community is familiar with the subject matter due to the presence of scattered academic publications. After ascending to the position of the Caliph, Ibn Khaldun was bestowed with the prestigious appointments of high court judge and professor at Al-Azhar. Ibn Khaldun, a prominent scholar and statesman, died on March 17, 1406, at 76. Throughout his lifetime, he made significant contributions to the progression of scientific knowledge and dedicated his efforts to improving North Africa and Andalusia. The last resting place of Cairo's Sufi Babul Nasr is in Cairo (Hernawan, 2017).

2.3 AN EXAMINATION OF IBN KHALDUN'S CONTEXT AND CONCEPT

During the late seventh century of the Hijra, North Africa saw significant political changes. The Almohad empire saw a decline, leading to the emergence of other tiny republics and principalities in its aftermath. The Emirate of Banu Hafs emerged in Tunis, while the Emirate of Banu Abd al-Wad arose in Tlemcen and the Middle Barbary (Algeria). Additionally, the Kingdom of Banu Mareen was established in Fez and Morocco. Additionally, tiny principalities emerged inside and outside these kingdoms, in some cities and ports, due to the actions of resilient rebels and charismatic commanders. Most of the Almohad inheritance was inherited by the Banu Mareen, also known as the Merinides. Their kingdom, Mauritania (Morocco), Ceuta, a piece of Middle Barbary, and sometimes Gibraltar, was the most significant and most dominant.

The founder and commander of their dynasty was Sultan Abu Yusuf Yacoub in Abd al-Hag, who conducted many invasions of Andalusia and passed away in the year 685 A.H. Several influential monarchs ascended to the throne after his reign. During the period under consideration, Sultan Abul Hassan occupied the position of authority as the ruler of Fez. Upon the demise of his father, Sultan Abu Saeed, in the year 1330, he ascended to the throne. He has a strong drive for success and has pursued ambitious endeavours. In 733 A.H., an invasion occurred in which Gibraltar was captured and taken away from the Christian forces. Subsequently, the individual proceeded to Middle Barbary, systematically capturing its ports from the Banu Abd al Wad faction until the city of Tlemcen, the capital of their dominion, was successfully seized in the year 737. The territorial boundaries of the Banu Mareen kingdom included the eastern regions, stretching to the borders of Tunis. Sultan Abul Hassan devised a strategic plan to conquer Tunis, targeting the Banu Hafs, a group with familial and social ties to the Sultan. The condition persisted cyclically, reminiscent of the succession of kings and viziers.

The Middle Eighth century Hijra was the status of the North African nations. Revolutions and political upheavals were recurrent phenomena characterised by a series of transitions in power, as several usurpers and dynasties succeeded one another in the governance of kingdoms. A series of petty principalities emerged in the central cities and ports, including Bougie, Constantine, Bona, and Tlemcen, which were subject to numerous conflicts aimed at their acquisition. The thrones of North Africa were subject to the unpredictable forces of destiny, resulting in the region being a hub of ambition

and competition. It was a focal point for intricate schemes and conspiracies, attracting leaders and contenders vying for dominance and authority. The transfer of power between thrones and emirates was frequent, accompanied by ongoing conflicts and internal struggles, often manifesting as wars and civil disputes across different dynasties or even within the same dynasty. However, these unsettled territories thrived during brief periods of tranquillity and competed with one another in terms of opulence and extravagance, thereby captivating individuals with intellectual and literary pursuits.

It is noteworthy to observe, within the historical context of North Africa, that intellectual progress thrived, established itself, and shifted by the circumstances and fluctuations of the various states. Like the states, this intellectual movement was consistently disrupted and unstable. Furthermore, it is evident that as soon as it congregated around a particular court, it promptly relocated to another once its vitality waned. During that period, the intellectual movement in North Africa had a consistent pattern of gathering and traversing various rulers and courts. Moreover, it maintained a continuous exchange between North Africa and Muslim Spain. Granada remained a significant hub for an esteemed intellectual movement. However, Andalusia faced overcrowding due to the presence of many academics and scholars. This was exacerbated by the Christian kingdom of Castile, which had annexed several Andalusian provinces and successfully captured most of its ports and cities. Due to this rationale, several professors and intellectuals from Andalusia chose to go to North Africa, as it presented enhanced prospects, heightened security, and facilitated means of sustenance(Enan, 2007).

In these conditions, Ibn Khaldun was born, grew, and died; instability was everywhere in all social, economic, and political aspects. This circumstance, a habit and custom in North Africa, affected Ibn Khaldun's perspective. Ibn Khaldun believed that culture is a uniform, internally harmonious, and bounded system of values, concepts, and practices, which, by implication, limits internal heterogeneity and individual agency in the community. Customs, as Khaldun saw them, determine human nature and character(Pišev, 2019). "Custom causes human nature to incline toward the things to which it becomes used. Man is the child of customs, not the child of his ancestors" (Khaldun, 1978, p.484).

The principle referenced by Ibn Khaldun was also applicable to his own experiences since he was raised within a culture and environment where a faction with more *Asabiyyah* would assail and dismantle a faction with less *Asabiyyah*. Furthermore, the subsequent generation develops a propensity for indulging in a luxurious lifestyle, disregarding their esteemed reputation and moral principles. The eventual decline of the state and dynasty is inevitable after the waning of *Assabiyyah*. The historical significance of the power and dynasty of North Africa is unequivocally evident through the lens of Ibn Khaldun's viewpoint. Without question, Ibn Khaldun was a distinguished scholar who diligently examined and analysed the prevailing circumstances of his day, both past and present. Ultimately, this circumstance included and significantly influenced many of his scientific endeavours.

Upon perusing Ibn Khaldun's biography, one discerns a distinct duality in his character, whereby he exhibits a simultaneous inclination towards both ambitions for social status and authority and a fervent pursuit of intellectual enlightenment and erudition. During the era of Ibn Khaldun, the realms of science and politics operated on divergent logical frameworks. Ibn Khaldun expressed his belief in a specific section of his *Muqaddimah*, which is edited by F. Rosenthal (1978, P. 732), noted that:

“Scholars are, of all people, those least familiar with politics. The reason for this is that (scholars) are used to mental speculation and to a searching study of ideas which they abstract from the sensibilia and conceive in their minds as general universals so that they may apply to some matter in general but not to any particular matter, individual, race, nation, or group of people. (Scholars) Then, such universal ideas conform (in their minds) to facts of the outside world. They also compare things with others similar to or like them, with the help of analogical reasoning used in jurisprudence, which is familiar to them. All their conclusions and views continue to be something in the mind. They come to conform (to the facts of the outside world) only after research and speculation have ended, or they may never come to conform (to them). The facts of the outside

The world is merely a special case of the ideas in the mind. For instance, the religious laws are exceptional cases derived from the well-known (texts) of the Qur'an and the Sunnah. In their case, one expects the facts of the outside world to conform to them, in contrast with the intellectual sciences, where, to (prove) the soundness of views, one expects those views to conform to the facts of the outside world”.

In that section, though, he talked about the differences in how reasoning is applied in politics versus science. With a focus on studies during his education, and expectations of a career in that domain by those around him. At eighteen, though, he transitioned into politics. Later rose to the position of a monarch. End of the text, it is worth noting that once Ibn Khaldun entered the realm of politics and then chose to step from it to focus on pursuits before eventually returning to political activities again, this pattern indicates that Ibn Khaldun faced significant psychological hurdles which could be linked to his family lineage known for its rich historical legacy. One fascinating element about his family is their ability to produce individuals involved in politics while contributing to the domain. Ibn Khaldun grew up in a family deeply involved in politics and science, which influenced his passion for pursuits – a passion that led him to hold significant roles in both fields, as reflected in his comprehensive theory(Wardi, 1994).

During the tenure of Ibn Khaldun, a significant epidemic befell the region, resulting in the unfortunate demise of a substantial number of individuals. The plague resulted in a significant disparity between the nomadic population and urban centres, as it inflicted substantial mortality rates within cities while sparing the plains from considerable harm. Consequently, the nomadic group emerged as the dominant force in terms of both numerical superiority and physical prowess, resulting in their occupation of towns that had hitherto served as centres of authority. The outbreak of the plague resulted in significant political and social disruptions, characterised by rapid and frequent shifts in emirates and powers within a condensed timeframe. Conspiracy theories, armed conflicts, and political upheavals persisted. The nomadic tribal groups had a substantial role in the perpetration of the attacks. In his aforementioned book,

Wardi, an Iraqi sociologist, posits an alternative explanation, asserting that Ibn Khaldun's foray into politics coincided with significant political upheaval. Ibn Khaldun aspired to construct a modest dominion to revitalise the historical renown of his lineage. Ibn Khaldun ultimately experienced a lack of success. The individual examined the factors contributing to his lack of success. Ibn Khaldun's perceived lack of success in political endeavours could be attributed to the absence of a robust *Asabiyyah* supporting his endeavours. Ibn Khaldun was affiliated with a prominent and cohesive familial unit known as the *Asabiyyah* family, which, during that period, was experiencing a decline in its influence and cohesion(Wardi, 1994).

Ibn Khaldun's philosophy was also shaped by the prevailing conditions of Islamic civilisation during his day, characterised by a politically tumultuous climate. A significant portion of Andalusia had ceased to be under Muslim governance, including major hubs of Andalusian civilisation like Toledo, Córdoba, Seville, and Granada, as well as the region between Almeria and Jebel al-Fath. A significant portion of the Muslim populace was subjected to deportation, namely to regions like Morocco and Africa, particularly Morocco and Tunisia, where Muslim governance persisted. Following the al-Muhad State's demise, Morocco's Muslim region was divided into three distinct territories governed by a separate ruling family. These families were the Banu Marin in Far Morocco, the Banu Abd al-Waad in Central Morocco, and the Banu Hafs in Lower Morocco, sometimes called "African." The eastern region of Egypt, primarily Muslim, was governed by the Mamluks throughout this period. Compared to Morocco, Egypt's political landscape exhibited a higher degree of stability. Undoubtedly, the death of a sultan often gives rise to significant political upheavals. Historically, such crises mainly were seen inside the Mamluks, as Ibn Khaldun dedicated a substantial portion of his scholarly career, spanning twenty-four years, to studying this phenomenon. However, the society faced internal and religious challenges. These countries played a significant role in a crucial period of transition. Conversely, the Mongols' destruction of the Abbasid state resulted in the country's fragmentation into numerous principalities and smaller states. Additionally, Tamerlane's conquest of Iraq and his incursions into Syria and Anatolia further impacted the region(Alhasri, 2017).

Experiencing thoughts and a feeling of despair can be pretty tough in the complex situation affecting the Islamic world when the leading nations that used to drive its development face challenges in achieving their goals. Ibn Khaldun lived during those times and was influenced by the prevailing emotions the people around him felt. According to George Sutton's analysis of Ibn Khaldun's work, it could be seen as a piece of literature depicting pessimism. Ibn Khaldun is recognised as a figure associated with the idea of hopelessness. (Sarton, 1948).

Ibn Khaldun's philosophy was influenced by various factors, such as experiences and interactions within his family and society, as well as political and civilizational influences. This diverse range of elements collectively shaped Ibn Khaldun's perspectives.

2.4 LIFETIME OF HEGEL (AUGUST 27, 1770 –NOVEMBER 14, 1831)

Georg Wilhelm Friedrich Hegel, a renowned German philosopher, lived from 1770 to 1831. He has a significant position in the records of the intellectual history of Western civilisation. This individual's intellectual contributions profoundly influenced succeeding thinkers, transcending geographical boundaries and resonating throughout many locations worldwide. Hegel conducted an extensive analysis that included diverse topics, including the nature of the state and its exertion of authority, religious beliefs and practices, historical events, and the development of historical processes. Examining dialectics and the philosophy of identity is essential within the Hegelian conceptual framework.

In 1770, on August 27, famed German philosopher Georg Wilhelm Friedrich Hegel was born in Stuttgart in Baden-Württemberg, Germany. Stuttgart is situated in the southwestern area of Germany. His father, Georg Wilhelm, worked at the tax office at the court of the Duke of Wurttemberg. In this role, he was known as the secretary to the tax office. His mother, Maria Magdalena, was the daughter of a well-known attorney who practised in the Wurttemberg court system. His mother was his first Latin teacher before he went on to obtain formal education in the subject at a Latin school.

Speaking institution. After enrolling in a German school when he was three years old, Hegel did not begin formal education there until he was five.

During Hegel's life, he faced a loss with the sudden passing of his mother due to illness complications, which greatly influenced his deep passion for exploring the works of Enlightenment philosophers. He frequently acknowledged her as the inspiration behind his thirst for learning (Al-Atoum, 2020). From an early age, he showed an interest in academics by dedicating himself to his studies with determination and focus. He also had a passion for reading. Delved into various literary works from Shakespeare to ancient Greek philosophers, the Bible, and German authors. Throughout his life, he acquired proficiency in German and Latin, besides mastering Greek and Hebrew, and picked up French and English.

When he turned eighteen, he went to the Tubinger Stift Seminary, affiliated with the University of Tübingen, where he met Friedrich Schelling and Friedrich Hölderlin. Two students who profoundly influenced his thinking in ways: Schelling later became a philosopher, and Hölderlin gained fame as a poet. They bonded over their distaste for the seminary atmosphere and developed a close friendship. Hölderlin and Friedrich Schelling were quick to engage in discussions revolving around philosophy; however, it took Hegel much longer in his career to delve into a critical examination of Kant's concepts. Hegel's father was deeply religious. He encouraged his son to follow a path towards ministry, as he aspired to. The relationships he formed with students ignited Hegel's passion for delving into the realm of philosophy (Jirah, 2022).

In 1788, Hegel embarked on a journey to Tübingen to further his studies. During this period, the individual pursued studies in philosophy and classics for two years, ultimately completing their academic programme and obtaining a degree in 1790. Despite enrolling in the theology school, he exhibited impatience towards the orthodox teachings of his instructors. This sentiment was reflected in the diploma awarded to him upon his departure in 1793. During that particular era, he had a prominent position as the principal companion. Among his acquaintances were Hölderlin, a poet with pantheistic beliefs, his contemporary, and Schelling, a philosopher of nature, five years younger than Hölderlin.

They collectively engaged in the study of Greek tragedians and commemorated the triumphs of the French Revolution.

Upon his departure from college, Hegel deliberately chose to forgo pursuing a career in the clergy. Instead, driven by his desire to dedicate enough time to pursuing philosophy and Greek literature, he opted to assume the role of a private teacher. He resided in Berne during the subsequent three-year period. Hegel felt isolated during his time in Berne and afterwards expressed contentment upon relocating to Frankfurt in late 1796. This relocation was facilitated by Hölderlin, who had secured a tutorship position for Hegel. Unfortunately, his aspirations for more social interaction remained unattained as Hölderlin became deeply immersed in an unlawful romantic relationship, ultimately resulting in the deterioration of his mental faculties. Hegel experienced the onset of melancholia and, to alleviate his condition, intensified his intellectual pursuits, particularly in the realms of Greek philosophy, contemporary history, and politics. He practiced perusing and extracting relevant excerpts from English newspapers, documenting the domestic events of his region, Wurtemberg, and delving into the field of economics(Knox, 2023).

Leading up to 1800, Hegel's life saw a change as he lost his father and inherited a modest fortune, which relieved him of financial worries and allowed him to dedicate more time to developing his philosophical system. He initially focused on social matters in his pursuits before advocating for educational reform. Due to this fact, Hegel managed to create a framework for his philosophical beliefs. He integrated elements from disciplines like history, ethics, politics, and religion into his system of thought. While teaching at a university, He also started to publish his works.

The person in question made their way to Jena in the first month of 1801, the same year Schelling had begun his tenure as a professor at the institution. The city of Jena, which had in the past been a centre for the captivating mysticism associated with the Schlegel brothers (Friedrich and August) and their peers, as well as the philosophical perspectives of Kantianism and ethical idealism advocated by Fichte, had already seen its period of flourishing intellectual activity, as all of these esteemed professors had moved on from the city by that point. In the year 1801, Hegel accepted a position as a

Professor at the University of Jena. In this capacity, he was responsible for delivering lectures on logic and metaphysics, with a particular emphasis on the study of metaphysics, and he did so in partnership with his colleague Friedrich Schelling. In 1801, he became a teaching staff member at the previously stated educational establishment. After that, in 1805, he maintained his position in this organisation. In addition 1807, he wrote "*The Phenomenology of Spirit*." In the piece of writing that he labelled *The Phenomenon of the Spirit*, the author explains how the human mind evolves from a state of self-awareness, reason, spirit, and religion towards achieving what is sometimes called absolute knowledge. He created several blogs to record his musings on various philosophical topics(Salih,2007).

The very advanced at the time of Hegel's entrance, Schelling, who was just 26 years old, had already authored many works. It has been proposed that Hegel was invited as a fresh advocate to assist his buddy. This perception was further substantiated by the dissertation through which Hegel obtained his qualification as a university professor. The lectures given by Hegel during the winter of 1801-1802 focused on the subjects of logic and metaphysics and were attended by around eleven pupils. Subsequently, in 1804, he delivered a lecture to a group of around 30 individuals, wherein he expounded upon his comprehensive framework, progressively refining and developing it during his instruction. Multiple notifications about his lectures consistently mentioned the forthcoming publication of a philosophy textbook, although it regrettably never materialised. Following Schelling's departure from Jena in 1803, Hegel was allowed to develop his perspectives independently without any constraints. In addition to engaging in philosophical and political studies, he compiled excerpts from various literature, actively participated in lectures on physiology, and explored other scientific disciplines.

In July 1806, the individual in question received their first stipend of 100 thalers, thanks to the intervention of Goethe. Even though Hegel gained a following among some individuals, he did not gain widespread popularity as a professor then. Like Goethe, Hegel did not experience any sense of national excitement about Napoleon's triumph at Jena in 1806. Instead, he saw the Prussian establishment as a morally compromised and arrogant bureaucracy. In a correspondence sent to a companion on

the eve of the impending conflict, the author expressed profound adoration for the concept of the “world soul” and the emperor while also expressing contentment at the anticipated downfall of the Prussian forces. In 1811, Hegel entered into matrimony with Marie von Tucher, a resident of Nürnberg. The marital union was characterised by complete happiness. The individual’s spouse gave birth to two male offspring: Karl, who achieved prominence in history, and Immanuel, whose pursuits were mainly focused on religious matters. The publication of this book, in which his method was first presented in its most advanced form, resulted in his being offered professorships at Erlangen, Berlin, and Heidelberg. He agreed to assume the position of chair at Heidelberg. To be used throughout his talks at that location, in 1818, Hegel accepted the reiterated invitation to take the position of the chair of philosophy at the University of Berlin. Three lectures emerged during his time in Berlin, including those on aesthetics, the philosophy of religion, and the philosophy of history.

During the period leading up to the revolution of 1830, the general populace, marginalised from active participation in political affairs, redirected their attention to cultural establishments like theatres, music halls, and art galleries. Hegel developed a regular and favourable habit of visiting these places, where he diligently collected excerpts from the art critiques featured in various publications. His inclination for the fine arts compelled him to often deviate from his usual path to see antiquated paintings. Although lacking in depth and historical context, the speaker’s acquaintance with artistic truths imbued his lectures on aesthetics with a sense of novelty(Knox, 2023).

The lectures about the history of philosophy are particularly noteworthy due to their comprehensive examination of Greek philosophy. Hegel’s understanding of Plato and Aristotle is remarkable, particularly considering the absence of contemporary indexes and annotated editions. It is essential to acknowledge that Hegel played a significant role in initiating the scholarly attention devoted to Greek philosophy in the century after his death. During this period, a group of individuals with shared philosophical interests started to form a Hegelian school. The group consisted of intellectually astute individuals, those lacking critical thinking abilities, and individuals who approached philosophy with a poetic and emotional perspective. The presence of opposition and criticism had a significant role in further delineating the characteristics.

And beliefs of the proponents of the emerging ideology. Despite his eventual resignation from any direct official involvement with the schools of Brandenburg, Hegel's impact on Prussia remained significant. In 1830, he held the university's rector position (Duquette, 2012). On November 14, after a single day of sickness, the individual passed away due to cholera and was afterwards interred.

Hegel's literary corpus comprises over twenty volumes originally published in German, with a significant portion of these works subsequently translated into several languages worldwide. The following texts include Hegel's most important literary contributions.

Introduction to Aesthetics: In this literary work, Hegel expounds upon his conception of beauty, positing that artistic beauty is superior to natural beauty. This assertion stems from his belief that artistic beauty is a manifestation of the spirit, which, in Hegel's view, surpasses nature in its inherent value. Consequently, the elevated and sublime nature of the spirit is transmitted to its artistic creations, including religious expressions. Art and philosophy are among the most elevated expressions of the human soul. The book under discussion explores the intersection between art philosophy and the historical development of global artistic traditions. In his book, Hegel elucidated his philosophical methodology and presented key applications that hold significant importance within this framework. One such application, which manifests his intentions, involves guiding individuals who possess self-awareness to attain philosophical knowledge. Additionally, Hegel aimed to liberate individuals from the confines of their isolated individual consciousness. About its cognitive enhancement, the book is distinguished by its ability to simplify and consolidate intricate aspects of human existence.

“The Phenomenology of the Spirit” is considered one of Hegel's works as it thoroughly explains his philosophical ideas and theories. “This sophisticated study aims to uncover the nature of the soul and its connection to the body and its possible eternal existence. In exploring ideas within the Encyclopaedia of Philosophical Sciences, Hegel analyses Plato's argument on the contrast between perception and reason; by viewing this division as absolute, Hegel suggests that it involves an interconnection. As per Hegel, understanding arises from the relationship between these two domains. At this

At this point, Hegel presented his idea of the interconnection between thought and being in his piece “*Principles of the Philosophy of Right.*” He presents a variety of perspectives and introduces a tendency (Manasir, 2021).

2.5 AN EXAMINATION OF HEGEL’S CONTEXT AND CONCEPT

Hegel’s perspective was shaped by his sustained reflections on the shape of modern European life over a long period. The era in which he lived was significant on the political, cultural, and philosophical levels. His ideas were shaped by historical, cultural, intellectual, and political influences. Here, some of the various key factors are examined.

The intellectual shift called Idealism began in Germany toward the end of the century and the start of the 19th century. This movement highlighted how our thinking affects our view of the world around us, and for recognising the link between nature and human consciousness. Idealism’s philosophical approach left a lasting impression on areas of philosophy such as metaphysics.

Hegel’s philosophical framework was significantly shaped by the intellectual movement known as German Idealism, with notable inspiration drawn from the writings of Immanuel Kant, Johann Gottlieb Fichte, and Friedrich Wilhelm Joseph Schelling. During his tenure at the University of Tübingen, Hegel encountered the philosophical concepts put forward by these esteemed thinkers, among whom he found himself especially captivated by Kant’s transcendental idealism. Hegel’s philosophical framework might be seen as a reaction to the apparent constraints within Kant’s philosophical system, alongside an endeavour to amalgamate the discernments of Kant, Fichte, and Schelling into a more all-encompassing and methodical whole. Hegel’s philosophy was significantly shaped and influenced by the movement of German Idealism, which played a pivotal role in developing his fundamental ideas and concepts. One notable instance of intellectual influence may be seen in the case of Hegel, who was significantly impacted by Kant’s transcendental idealism. This philosophical framework posits that the human mind actively constructs and interprets our perceptions.

And understanding of external reality. The notion mentioned is evident in Hegel's conceptualisation of Geist, sometimes known as "spirit," which he saw as the motivating factor underlying historical progression and the advancement of humanity. Similarly, Hegel's intellectual development was shaped by the impact of Fichte's stress on the self as the ultimate origin of cognition and volition. This effect is evident in Hegel's formulation of the self as a fluid and progressive reality. Hegel's philosophical framework was notably shaped by Schelling's focus on the interconnectedness of nature and spirit. This impact is evident in Hegel's conception of the Absolute, which he saw as the fundamental reality underlying existence.

Hegel's philosophical framework often synthesises many elements within German Idealism. He aimed to harmonise the subjective perspective put out by Kant, the self-awareness emphasised by Fichte, and the concept of the Absolute proposed by Schelling, constructing a coherent and cohesive system of philosophical thinking. Hegel's theory of dialectical reasoning, as expounded in his seminal book "Phenomenology of Spirit," was significantly influenced by the intellectual tradition of German Idealism. Furthermore, Hegel's philosophical framework was profoundly shaped by the profound impact of ancient Greek philosophy, namely the writings of Plato and Aristotle. The individual incorporated the concepts of dialectics and the interplay between universals and particulars from their sources. German Idealism substantially influenced the formation of Hegel's philosophical ideas, notably his focus on the primacy of the intellect and its capacity to shape the nature of existence (Ameriks, 2000).

Hegel's life and contributions were significantly impacted by the currents of the Enlightenment and Romanticism eras in which he was immersed. He received an Enlightenment-based education that focused heavily on reason and scientific exploration while emphasising the pursuit of knowledge. However, the influence of the movement also played a role in shaping his artistic sensibilities. This cultural and intellectual movement valued emotions, intuition, and personal experiences, which Hegel viewed as aspects rather than opposing forces. Hegel's work showcases how a blend of influences shapes his ideas through the "process." This method involves bringing conflicting concepts to create a synthesis incorporating elements from both sides—a combination of Enlightenment reason and Romantic intuition.

According to Hegel's perspective, Enlightenment values and ideals like reason and personal freedom need a contrast to Romanticism's emphasis on emotions. In his essay "The Essence of Christianity and Its Future", Hegel suggests that Christianity represents a blend of logic and sentimentality. Individuals view Christianity as a faith system that can appeal to both their thinking and emotional feelings simultaneously. Moreover, it is recognised for its capacity to strengthen connections and maintain rituals and traditions. In philosophy, Hegel argues that the development of awareness is marked by a dialectical process in which reason and emotion continuously interact and merge.

He posits that the Enlightenment's prioritisation of reason was important for liberating society from the constraints of dogmatism and superstition prevalent in earlier periods. However, the author contends that a harmonious equilibrium was required, whereby the focus on emotion and tradition, as advocated by Romanticism, would complement reason, thus facilitating the establishment of a free and rational society. In his seminal work "Elements of the Philosophy of Right," Hegel posits the contention that the state ought to assume the responsibility of safeguarding the rights and liberties of individuals concurrently with the advancement of the collective welfare. In a broader sense, Hegel's philosophical framework is an endeavour to harmonise the rationalistic principles of the Enlightenment with the affective and intuitive dimensions inherent in Romanticism. This pursuit aimed to establish a novel synthesis suitable for the contemporary moment (Pinkard, 2000).

In Hegel's philosophy, ideas were greatly influenced by the social landscape of his period. The French Revolution and Napoleonic Wars events shaped how individuals viewed events. One example of this influence can be found in Hegel's concept of the "world individual." He maintained the idea that specific figures, such as Napoleon, played a role in shaping the course of developments. According to Hegel's view of the progress of society and politics, Napoleon's rise to power and his impact on Europe were historical events (Greene & Fluss, 2020). Hegel's philosophy was significantly influenced by capitalism's rise and modern nation-states' emergence during his period. He argued that the state represented the pinnacle of freedom and had a duty to promote

The well-being of society as a whole. In Hegel's view, the state functioned as a body transcending individual and factional interests and instead embodied universal values such as reason and justice. The social environment of his period significantly impacted Hegel's philosophical structure, inspiring the creation of a philosophy striving to grasp the rapidly changing world he lived in (Nance, 2016).

Hegel's family background shaped his ideas and growth in a middle-class environment, emphasising education and achievements. He was deeply aware of his place due to his upbringing, which is reflected in his works that stress the importance of learning and personal growth in pursuing knowledge and truth. His early experiences taught him an understanding of his place in the order.

For example, it is crucial to note that the individual being discussed had a figure who worked as a cameraman for Duke Karl Eugen. Additionally, it is worth mentioning that this individual's father was part of what Hegel called the "estate," which consisted of people dedicated to promoting reason and harmony within their community. The author's understanding of his family background, in times in the region of Württemberg, has significantly impacted his life essence, specifically relating to the model of a group of educated and refined individuals who played a crucial role in establishing social structure and logical thinking mindset rather than lineage connections, to the aristocracy; their influence was affirmed through their scholarly accomplishments. Hegel believed in a government led by individuals dedicated to the good; this concept of the "universal estate" played a significant role in his political ideology. His mother's steadfast religious devotion and strong beliefs were well known. It may have shaped Hegel's interests in philosophy and religion. His philosophical works underscore the importance of education and personal growth in pursuing knowledge and truth, reflecting his inclination toward learning and achievement, as mentioned earlier in his writings. Hegel's upbringing shaped his intellectual evolution, significantly influencing his unique perspective across various topics (Pinkard, 2000).

2.6 LIFETIME OF ARNOLD TOYNBEE (APRIL 14, 1889- OCTOBER 22, 1975)

Arnold J. Toynbee was a renowned and crucial British historian who significantly contributed to the field throughout the 20th century. Toynbee was born in London on April 14, 1889, and was raised in the presence of his renowned uncle, Arnold Toynbee, a notable figure in social reform and economics. Toynbee shows an unquenchable interest and fervour for comprehending the intricate dynamics that influence human cultures from a young age. Driven by an innate inquisitiveness, he embarked on an academic trajectory in history, swiftly establishing himself as a prominent authority within the scholarly community. Toynbee's seminal publication, *A Study of History*, spanned twelve volumes from 1934 to 1961, establishing his standing as an innovative historian and theorist. Toynbee's scholarly endeavours sought to thoroughly examine the ascent and decline of civilisations throughout history by integrating a worldwide perspective and a profound comprehension of civilisations and their interconnections. Toynbee received his education at Winchester College and Balliol College, Oxford, where he pursued studies in the classics. After completing studies at the University of Oxford, Toynbee started employment at the British Foreign Office amid World War I. Subsequently, he assumed the representative role at the Paris Peace Conference in 1919(Osterhammel, 2017).

In 1924, Arnold Toynbee assumed the position of director of studies at Chatham House, which is known as the Royal Institute of International Affairs. During his tenure, he oversaw the annual Survey of International Affairs creation, subsequently gaining prominence as a primary resource for insights into international relations. Toynbee's scholarly contributions during this time included a substantial body of work on matters of global politics. The first book, *A Study of History*, was released by Toynbee in 1934. The publication above swiftly gained popularity among readers and solidified Toynbee's status as a prominent historian during his day. Toynbee dedicated the remainder of his life to the completion of *A Study of History*, culminating in the publication of its last volume in 1961. Toynbee's work has garnered both acclaim and criticism. Critics have contended that the ideas posited by the individual in question exhibit excessive generalisation and lack the requisite substantiation to validate the assertions.

Nevertheless, proponents of his scholarship contend that his body of work is a significant and worthwhile addition to the field of historical inquiry, offering an unparalleled viewpoint on the trajectory of societal development and decline. Toynbee

may be seen as a multifaceted and polarising individual. The individual in question had exceptional intellectual abilities but concurrently grappled with profound personal challenges. The individual had persistent depressive and anxiety symptoms throughout his lifespan, whilst encountering challenges in his familial relationships. Nevertheless, he had remarkable qualities of empathy and foresight (W. H. McNeill, 1989).

He believed that history has the potential to have a positive influence, thereby committing his existence to comprehending historical events and fostering a better trajectory for the times to come. Arnold J. Toynbee, a prominent historian and philosopher, passed away in 1975 when he was 86. He was influential character in history, and his contributions remain the subject of ongoing scholarly examination and discourse. Further information on the life and professional trajectory of Arnold Toynbee. Toynbee was an individual who consistently adhered to pacifist principles throughout his whole life, actively promoting the establishment of a global governing body (Bakri, 2021). He believed that establishing a unified global governing body was essential to proactively mitigate future armed conflicts, as it would possess the capacity to mediate disagreements among states effectively. Toynbee also expressed critical views on Western imperialism. The author suggested that the Western world had a moral obligation to assist emerging nations without imposing its own values and cultural norms (Perry, 1974). Toynbee had remarkable productivity as an author, generating an extensive corpus of literature, including books, essays, and lectures. He also had fellowships from the British Academy and the Royal Historical Society.

In essence, Toynbee's lasting impact on the fields of history and international relations has been profound over the years. The study of civilisations and their rise and fall remains a topic of discussion. Despite criticisms of his theories, Toynbee's scholarly work continues to provide insights into the study of history and the traits of civilisations. He emphasises the importance of understanding cultures and the influence of religion. Moreover, Toynbee's writings have sparked research and conversations, leading to the discovery of new insights and different perspectives. Toynbee's lasting influence lies in his ability to provoke thought and inspire outlooks, thus ensuring his work's significance and informative value for future generations.

2.7 AN EXAMINATION OF TOYNBEE'S CONTEXT AND CONCEPT

Toynbee's conceptual framework was shaped by many elements, including his personal encounters and empirical observations, with the historical occurrences and intellectual currents prevalent throughout his age. To illustrate, Toynbee's profound concern for the future of Western civilisation and his desire to have a comprehensive understanding of its possibilities motivated him to actively pursue alternative viewpoints on history and civilisation. The concept of an encompassing analysis derived from the process of biological evolution, as articulated by Murphy, Smuts, Beard, Wells, and Spengler, had great appeal for him. (Franz, 1972). Karl Marx's theories greatly impacted Arnold J. Toynbee's views on the importance of factors in society. As a respected historian, Toynbee acknowledged Marx's ideas about classes and their power struggles. Marx's focus on the material aspects of society aligned well with Toynbee's belief that economic elements were pivotal in shaping the course of history. Toynbee did not completely embrace Marx's concepts. He took inspiration from them to create his theory that economic factors, like wealth distribution and class strife, played crucial roles in the ebb and flow of civilisations over time (Wilson, 2014). Arnold Toynbee developed his theory on the ebb and flow of civilisations based on the ideas put forth by Oswald Spengler, a German historian and philosopher who introduced the notion of civilisations progressing through a distinct cycle of development towards their peak before facing decline and ultimate collapse (T. R. Smith, 2010).

His views and principles notably influenced the research and writing of Toynbee. He was raised within the confines of traditional Anglicanism; however, he experienced a loss of religious conviction throughout adolescence. Subsequently, throughout their twenties and early thirties, they maintained a stance of agnosticism. Nevertheless, a shift in viewpoint occurred due to personal and societal factors, prompting him to progressively use religious ideologies to evaluate historical and contemporary secular civilisations. During the first years of the 1930s, there is a noticeable shift in his linguistic style towards a more spiritual tone. He delves into discussions on sin, idolatry, and salvation, culminating in a significant climax in the second part of the Study.

released just before the outbreak of the war. Moreover, Toynbee contributed to the Institute a unique perspective on international relations, which included both conventional and unconventional components. He has liberal inclinations, yet with a tendency towards socialism.

Toynbee's way of thinking was influenced by factors such as his upbringing in the faith and his challenges during his youth, which led him to question his religious convictions. He also had an interest in metaphysics and evolutionary idealism. He was intrigued by Henri Bergson's concept of "creative evolution." Additionally, Toynbee's views on affairs were shaped by his World War I experiences and subsequent work at the Royal Institute of International Affairs. During this time frame, he developed an understanding of the subject matter encompassing elements that were both traditional and out of the ordinary (Hall, 2014).

Toynbee's view of civilisation was significantly influenced by the climate of his period. He noted the interactions among societies involved in conflicts and internal struggles. This was recognised as a recurring challenge for cultures over time. Such insights likely shaped his understanding of civilisations' challenges and the importance of conflict resolution. Moreover, there is a discourse about the idea of a governing body. In his years, Toynbee proposed the idea of a governing system to help resolve conflicts and promote peace and stability on a global scale. He believed establishing a governing body could offer a solution that would lead to economic prosperity and peaceful conditions. This concept may have been influenced by the atmosphere of his time, which was characterised by the aftermath of World War II and the Cold War era. The experiences of World War I and the emergence of regimes in the century profoundly impacted Toynbee's perspective regarding civilisation's significance in human history (Ali, 2018).

Moreover, in his work, Toynbee focused on the spread of ideologies such as nationalism and the concept of nation-states. Despite their sometimes irrational yet persuasive appeal, he believed that societies' political influence and structures played a role in disseminating these ideas to non-Western audiences. The political climate during his time likely played a role in influencing how he understood the power and impact of ideologies on societies (Thompson, 1956). His encounters during World War I and its

consequences convinced him that the current global structure was insufficient and called for an approach to avoid conflicts. He also saw nationalism's upsurge and the collapse of empires as threats to stability. His perspectives are evident in his writings. It is notably highlighted in his publication "An Analysis of Historical Trends", where he posits that the growth and decline of societies hinge upon their capacity to confront obstacles and adjust to evolving situations.

Toynbee faced criticism for his work and theories due to their perceived ties to imperialism during a time when the empire was declining. There were suggestions that his ideas either supported or disavowed the responsibilities linked to the fading British Empire. Toynbee's theories might have been influenced by the atmosphere of his era as the British Empire dwindled. This historical context probably influenced how people viewed and understood his work (Hall, 2012). Toynbee's academic accomplishments and theoretical ideas were shaped by his time as an official. He believed that the British Empire had a duty to civilise and advance the world, but also understood that imperialism affected the colonisers and the colonised. Toynbee's thoughts on civilisation and the function of systems were greatly influenced by the environment of his time. During this period in history, there were elements at play, like wars happening continuously around the world and the increasing demand for a global system of governance, as well as the spread of political beliefs and the weakening influence of the British Empire on international affairs. These specific situations influenced Toynbee's thoughts on how governmental structures could play a role in resolving disputes and maintaining harmony in politics.

Toynbee's views on civilisation were significantly shaped by his values on education, which are evident in his work at the British School in Athens, which served as a foundation for his future scholarly pursuits. His educational experiences likely influenced his interest in history and his desire to understand the rise and fall of civilisations. In his work, Toynbee meticulously analysed 23 civilisations, delving into their complexities and developments over time, focusing on the increase of self-determining civilizations rather than factors like ethnicity or environment, but instead originates from a progression starting from less developed societies. Toynbee's emphasis on the role of religion in his model of civilisation implies that his education may have

influenced his interest in topics related to spirituality and philosophy. Overall, Toynbee's educational background significantly impacted the development of his viewpoints on civilisation. Toynbee used his study of events and societies to develop a framework for his work (Ali, 2018). He received his education at Oxford University, he focused on classics and ancient history before becoming a professor of language and literature. His time at Oxford instilled in him an understanding of the significance of culture and the impact of history on shaping societies. One way in which Toynbee's academic background shaped his convictions is by highlighting the value of interactions and communication among civilisations. Toynbee thought that the way civilisations evolved was influenced by how they interacted with cultures and believed that cultural exchange was vital for creating a world order that was peaceful and harmonious. His perspective was shaped by his research on civilisations, where cultural exchange and trade were prevalent and greatly impacted the growth of societies. Additionally, his focus on the significance of ethical principles in societies was also influenced by his educational background. Toynbee thought education was crucial not for learning facts and abilities but for instilling moral and ethical principles in individuals' lives—a perspective shaped by his examination of classical teachings highlighting the significance of virtue and ethical conduct in human existence. His conviction in the importance of ethical values within societies further reflects how Toynbee's educational background informed his beliefs. Toynbee thought education was not about gaining knowledge and skills but about developing values and ethics essential for a well-rounded individual's growth and societal contribution.

Toynbee's scientific and critical approach and an unbiased view of Western cultures positioned him as a highly esteemed historian and thinker in the modern age for his fair assessment of civilisation contributions. The importance of grasping how intellectual concepts are shaped is crucial for an evaluation of their credibility. Toynbee's perspectives were not developed in a vacuum. Were moulded by occurrences, cultural surroundings and individual encounters. By exploring these influences, we can better grasp the factors that drove the evolution of Toynbee's concepts, offering a more nuanced view of their credibility. Scrutinising the inspirations behind concepts nurtures thinking and prompts us to delve into the broader socio-cultural dynamics that influence our perception of the world.

2.8 CONCLUSION

Understanding the importance of grasping the factors that impact ideas is crucial for evaluating the validity of Ibn Khaldun's, Hegel's, and Arnold Toynbee's perspectives on history. This chapter highlights that their views did not develop in isolation but were influenced by various elements, like historical events, cultural background, and personal interactions. Analysing these influences helped shape their beliefs about the significance and direction of narratives. In the century that the Arab world existed, Ibn Khaldun was a historian and philosopher deeply immersed in an era of social turmoil within the Islamic community. His thoughts on history patterns and the ebb and flow of civilisations were shaped by his observations of the shifting political and social landscapes surrounding him. Likewise, in the century, Hegel—a philosopher, amidst a period marked by significant political and social transformations. His thoughts on how history evolves through processes and the state's impact on advancing civilisation were shaped by his era's intellectual and cultural trends, such as German Idealism and Enlightenment philosophy.

On the other hand, Toynbee was a historian from the 20th century who lived through a period marked by global turmoil and political unrest. His views on civilisation's role in shaping history were influenced by witnessing empires rise and fall and understanding how religious diversity affected societies. Scholars can gain a grasp of what drove them to form their opinions, offering a detailed view of how valid these thoughts are. Exploring the factors behind concepts helps enhance thinking skills and encourages delving into the wider socio-cultural elements that shape our perception of the world.

CHAPTER THREE

THE BASIC IDEAS UNDERPINNING HEGEL'S THEORY OF HISTORY AND ITS APPLICATION

3.1 INTRODUCTION

Throughout the tapestry of history lies Hegel's profound philosophical framework that aims to unravel the complexities of time and shed light on our shared journey as a collective entity. More than a pursuit, Hegel's theory dares to grapple with the ongoing march of history by tackling fundamental inquiries that resonate across generations: What drives the continuous evolution of human societies? How do abstract concepts shape the fates of both nations and individuals? This chapter thoroughly explores Hegel's ideas. Carefully assesses the core principles underpinning his theory while untangling the intricacies interwoven within it all, This chapter delves into the essence of history by examining the motivating factors that Hegel proposes drive the historical storyline and analysing the underlying structure through which ideas meld the fates of both nations and individuals Each progression uncovers layers that unveil the deep interaction, between philosophy and the ongoing narrative of human life. Furthermore, this analysis places Hegel's framework in the context of thinking, investigating how it contributes to our comprehension of the past and its ongoing significance in current intellectual trends. This investigation goes beyond confines and delves into life's essence. As the complexities of ideas are navigated, history has emerged as an entity, and guidance on the journey to enlightenment is provided by philosophy. This chapter concludes by examining Hegel's framework and its importance in philosophical discourse.

3.2 HISTORY

In German, there are two distinct words for "history." The first word is "Historie," which has its roots in the Greek word "history," a term that conveys a sense of inquiry, knowledge, or a written account of such inquiries. This word entered the German language via Latin in the 13th century. However, starting in the 18th century,

the word “Geschichte” almost entirely replaced “Historie,” although the adjective “Historisch” and the noun “Historiker” continued to be used. Originally, “Historie” referred to experiences in a similar sense to the word “Erfahrung” (experience), and Hegel tended to use it to refer to empire rather than specifically historical experiences and events. The second word for “history” in German is “Geschichte,” which means “story,” “affair,” “business,” or “history.” This is a native German word derived from “geschehen,” which means “to be done,” “happen,” or “occur.” Its original meaning referred to “an event” or “a sequence of events.” However, from the 15th century onwards, it was equated with “Historie” and used to refer to a narrative or report. With the growth of historical research and awareness in the 18th century, it came to mean “history” as the systematic investigation of past events. Herder, in particular, used it in this sense. It is Hegel’s usual word for “history” and is influenced by its kinship with “Geschick” and “Schicksal” (fate) and its similarity to “Schicht” (‘stratum, layer’) (Çaksu, 1999).

Hegel’s book “*The Philosophy of History*” delves into the essence and significance of history in a manner. He examines the dimensions of history, such as its purpose and relevance, while also touching upon its categorisation based on geography and states’ involvement in shaping occurrences. Hegel employs the term ‘history’ (‘Geschichte’) in two contexts. In his lectures on “The Philosophy of History”, Hegel discusses two ways of interpreting history: the past of humanity from ancient origins to the present, and the second, a methodical approach to studying historical events known as “the science of history.” Unlike recitation of events, Hegel emphasises exploring history in his work. This involves examining events through various approaches and tools to scrutinise and explain historical information. Hegel explores approaches to studying history, such as thinking, contemplative analysis, and philosophical interpretation of historical events (Çaksu, 1999).

The study involves understanding the timeline of human history from ancient times to the present day. Hegel emphasizes exploring history rather than just narrating events for their own sake. He digs into the principles and ideas that have influenced progressions. This approach entails interpreting history from a perspective to unveil the meanings and importance behind historical occurrences.

3.2.1 Original History

The traditional method of interpreting history, called Original History, focuses on actual events and societal conditions without embellishment or analysis from the historian's perspective at the time of writing. This approach highlights how historians draw from their experiences and environment to capture the essence of people and events of their era. According to Hegel, Original History involves translating occurrences into internal interpretations.

Such original historians, then, change the events, the deeds, and the states of society with which they are conversant into an object for the conceptive faculty. Therefore, the narratives they leave us cannot be very comprehensive in their range. Herodotus, Thucydides, and Guicciardini may be taken as fair-class samples. What is present and living in their environment is their proper material. The influences that have formed the writer are identical with those which have moulded the events that constitute the matter of his story (Hegel, 2001, p. 15).

Herodotus and Thucydides serve as examples of historians from the past who documented events based on their own first-hand experiences and observations rather than just recounting facts passively. Herodotus journeyed far and wide across the Mediterranean region to document his encounters with people and cultures. He delved into detailing the customs, reverences, and ideologies of those he encountered; his writings offer a window into the intricacies of the world. In a manner, as in the case of their personal experiences and viewpoints, which are considered part of Original History, they wrote about events during the Peloponnesian War and how they influenced Greek society. A notable contribution to our knowledge of that era, according to their insights into their time's political and social contexts, Hegel's viewpoint differs, stating that this form of history has limitations and is insufficient for a full grasp of historical events. It is essentially a gathering of observations and narrations of occurrences that require significance to be grasped fully. Therefore, Original History plays a role in research but should be combined with other methods to offer a broader insight into the past.

Hegel criticises history by highlighting flaws in this method. To begin with, He suggests that it should offer insight into history. Traditional historians are limited to documenting what they see and encounter, often confined to moments and locations. They require access to the broader historical backdrop, which is essential for grasping the importance of occurrences. According to Hegel, Traditional history is merely a compilation of observations and depictions of incidents without delving into their significance(Pinkard, 2000).

“They simply transferred what was passing in the world around them to the realm of representative intellect. An external phenomenon is thus translated into an internal conception.” (Hegel, 2001, p. 14)

Secondly, Hegel argues that personal biases and limited perspectives influence accounts since historians often record events based on their subjective experiences. According to Hegel, historians must present an objective narrative devoid of personal biases and limitations to understand history accurately. He suggests that original history should not merely mirror the historians’ viewpoints that are often biased and constrained: “One person cannot be an eye or earwitness of everything “(Hegel, 2001, p.15). Thirdly, Hegel also suggests that initial historical accounts mainly describe events without analysis or critical evaluation of their importance to society, due to the historians’ language and cultural background influencing how events are recorded and interpreted. They also document occurrences grounded in their surroundings that might be relevant to specific cultures and communities (Hegel, 2001).

According to Hegel’s perspective, history writing depicts events and analyses them within their backdrop. Historians from the past have added significant value to our understanding of history through their precise and detailed descriptions of events, which serve as foundations for larger historical narratives that we build upon today.

Moreover, Hegel mentions that early historians incorporated accounts and narratives from others to weave together the aspects of the narrative and preserve them for eternity in the Temple of Mnemosyne. Historians play a role in maintaining memory and passing down wisdom to future generations. While Hegel’s perspective on history and the “Original History” method may vary, she recognises the impact original

historians have in shaping accounts. Their detailed and accurate descriptions of events are invaluable for creating historical narratives and preserving our collective memory of the past.

3.2.2 Reflective History

Looking back at history involves examining events from different angles to understand their influence on society fully and deeply. This method includes analysing the reasons behind events and their consequences in the context of the era and societal norms. Reflective historians interpret the significance of occurrences about issues and explore how these events have influenced our current society while considering potential future impacts, per Hegel's perspective on history comprehension. Reflecting on the past is crucial for an understanding of developments. He thought that the progress of humanity was fuelled by the strength and determination to seek freedom and personal growth over time in historical contexts. Analysing events with reflection includes an examination of the beliefs and principles that have influenced human communities throughout time. It transcends storytelling or detailing frameworks, rather than that historians thoughtfully delve into the deeper reasons behind historical shifts. They investigate the driving factors behind societal changes by exploring the intentions and deeds of people and groups and evaluating how these actions have impacted communities.

According to Hegel, Reflective History plays a role in comprehending how human societies evolve throughout history, emphasising that historical developments are not occurrences but a progression fuelled by the human spirit's influence beyond mere surface-level happenings and structures within society itself, delving into the profound forces at play behind historical transformations often entails scrutinising existing historical accounts and exploring different perspectives on past occurrences. It prompts us to challenge our preconceptions and prejudices and to explore viewpoints regarding occurrences. Hegel observes a range of approaches within the population, and cleverness occasionally takes various forms. Each historian introduces an approach rather than simply documenting history; they continuously strive to uncover the ideal

way to recount historical events. This mirrors the inclination towards independence and the aspiration to present a personal perspective.

Different forms of reflection exist, with distinct methods of interpretation and analysis. Universal History aims to offer a narrative of societies or the world at large. Conversely, Fragmented Histories of Ideas explore overarching themes such as Art History, Legal History, or Religious History. The Critical approach, becoming increasingly popular in Germany, focuses on scrutinising storytelling and delving into its precision and trustworthiness.

The third form of Reflective History is the Critical. This deserves mention as pre-eminently the mode of treating history now current in Germany. It is not history itself that is here presented. We might better designate it as a History of History, a criticism of historical narratives and an investigation of their truth and credibility. Its peculiarity in point of fact and of intention consists in the acuteness with which the writer extorts something from the records which was not in the matters recorded (Hegel, 2001, p.20).

In exploring World War I history from a perspective, historians today dive into traditional records through the lens of Hegel's philosophy, stressing the importance of reflecting critically on past events to grasp deeper insights into present and future occurrences. Reflective historians like Fritz Fischer meticulously analyse narratives and events, digging beneath surface-level interpretations to reveal complexities and influences.

Modern scholars influenced by the theory are evaluating the stories related to imperialism with a fresh perspective; they are exploring how it affected the colonised societies and questioning the belief in the superiority of Western civilisation. Edward Said's book "*Orientalism*" criticises how Western academics have influenced views of the East and emphasises the necessity for a more nuanced understanding of cultural exchanges. This approach is consistent with Hegel's philosophy that underscores the significance of examination and seeking truth through studying history.

Reflective history faces criticism from Hegel for reasons; he contends that nostalgic accounts lack objectivity and are subjective. Historians with an approach offer

a perspective influenced by their experiences and viewpoints. They do not present an entirely objective portrayal of events essential to understanding history accurately. Hegel's stance on history merely mirrors the historian's constrained and biased experiences and perspectives.

When we have to deal with the Past and occupy ourselves with a remote world, a Present rises into being for the mind produced by its activity as the reward of its labour. The occurrences are, indeed, various, but the idea which pervades them, their deeper import and connection, is one. This takes the occurrence out of the category of the Past and makes it virtually Present (Hegel, 2001, p. 19).

Additionally, in his argumentation, Hegel asserts that the interpretation of events is heavily influenced by the language and cultural background of the historian who recounts them. Historians may face challenges conveying concepts due to language limitations and potential cultural biases affecting their perspective on events. Furthermore, Hegel points out that a thorough examination of history is essential as history may not offer a comprehensive understanding of past events, demonstrating the need for a holistic approach to historical analysis. Many historians delve into aspects of history, like politics or economics, without offering a view of the past. They often confine their analysis to times and locations well. In Hegel's view, recounted history merely consists of surface-level observations and event descriptions that lack significance. Additionally, Hegel contends that sentimental history falls short in presenting an outlook on events (Hegel, 1953).

When historians delve into a culture or society in their research work, they tend to offer a view of history from that particular lens. This restricted view is typically influenced by the period and location under scrutiny. Nevertheless, Hegel appreciates the significance of "History" when executed effectively. Reflective history entails scrutinising the principles, motives, and storytelling techniques to recount occurrences. Such analysis can unveil a comprehension of the historical backdrop and the influences driving these events. According to Hegel's observations, in historical progress, embracing overarching perspectives goes beyond a chronological sequence of occurrences; instead, it becomes the foundational principles of a country's past

experiences and developments recognised with philosophical depth in identifying the fundamental concepts and beliefs influencing historical happenings.

Moreover, it can link to the evolution of the events and developments of the world in history. It can offer profound insights into the historical journey and its influences. Although historians may take varied stances on historical analysis, Hegel recognises the importance of introspective historians in enriching historical accounts. Critically examining historical stories can deepen comprehension of the historical backdrop and factors influencing pivotal moments. Their efforts ultimately paved the way for a bridge to interpret history from a perspective.

3.2.3 Philosophical History

Hegel's course titled "*The Philosophy of History*" explores the notion of Philosophical History by focusing on Universal History rather than mere observations from records alone. Philosophical History seeks to grasp the essence of the Idea manifested in the world's history and aims to uncover the journey that the Idea experiences, especially concerning the concept of Freedom as the realisation of Freedom in consciousness. The idea of Philosophical History in Hegel's philosophy is intricate and diverse. Serves as a cornerstone of his ideas.

Philosophy of History means nothing but the thoughtful consideration of it. Thought is, indeed, essential to humanity. It is this that distinguishes us from the brutes. In sensation, cognition, and intellection, in our instincts and volitions, as far as they are truly human, Thought is an invariable element. To insist upon Thought in this connection with history may, however, appear unsatisfactory. In this science, it would seem as if Thought must be subordinate to what is given, to the realities of fact; that this is its basis and guide: while Philosophy dwells in the region of self-produced ideas, without reference to actuality (Hegel, 2001, p. 22).

Philosophical History examines the theories and values influencing societies rather than just narrating events or describing social constructs. It involves analysing the causes that have steered transformations. Hegel maintained that Philosophical History plays a role in understanding how human societies have evolved. He posited

that history is not merely a series of occurrences but a developmental process driven by the spirit. According to Hegel, human nature constantly seeks freedom and self-realisation, which propels progress throughout history.

According to Hegel's perspective, philosophical history is the approach to grasping history at a level other than mere surface-level occurrences, and societal structures lie in delving into the fundamental forces propelling historical transformations forward. Hegel emphasises that ideas and values serve as the movers behind the evolution of history, and studying history entails an evaluation of these concepts and principles. Hegel's conception of Philosophical History posits that history transcends being merely a compilation of facts and events; instead, it signifies a progression towards heightened consciousness and freedom through development and advancement. He suggests that the main aim of studying history is to offer a perspective on events, revealing the fundamental principles and ideologies that influence them. Through analysis, historians can uncover the shortcomings in historical accounts and gain a richer insight into the progression of history. Hegel maintained that philosophical examination of history is crucial for grasping the trajectory of events and the evolution of awareness. He stressed how vital it is to learn the background within which ideas and concepts arise, since they are influenced by their era's dynamics and economic circumstances.

The subject of this course of Lectures is the Philosophical History of the World. Moreover, this must be understood, not a collection of general observations respecting it, suggested by the study of its records, and proposed to be illustrated by its facts, but as universal history itself (Hegel, 2001, p. 14).

Critics of Hegel's idea of history argue that it focuses too much on ideas and concepts without considering the influence of material and economic circumstances on historical progress. Some criticise Hegel's belief in a predetermined historical purpose as deterministic, constraining freedom and innovation. Hegel's concept of history has impacted the fields of history and philosophy. These ideas have greatly influenced the studies of intellectuals such as Karl Marx, Friedrich Nietzsche, and Martin Heidegger. Marx drew inspiration from Hegel's perspective on history. Formulated his historical materialism theory, grounded on Hegel's concepts.

Hegel essentially views history as the pinnacle of study, where events are interpreted and analysed to uncover their deeper meanings and impacts on humanity's development and the progression of the world—an endeavour demanding intellectual depth and keen insight.

3.3 HEGEL'S CRITICAL CONCEPTS IN THE COURSE OF HISTORY

To grasp Hegel's philosophy of history completely, one must comprehend his principles and thoughts. This segment endeavours to summarise the themes in Hegel's philosophy of history. Additionally, it might explore the relationship between these principles and other aspects of Hegel's philosophy, like his beliefs on faith, government, and moral values.

3.3.1 State

In Hegel's work "*The Philosophy of Right* ", he emphasises the significance of the state as a theme in his philosophical discussion. From his perspective, it is portrayed as a symbol of freedom and rationality. The state is not simply a gathering of individuals or a tool for law enforcement; rather, it is regarded as an entity reflecting the will of its citizens. The state embodies the universal will, which encapsulates the people's aspirations rather than focusing on individual or group preferences and desires. This flexibility demonstrates the good by focusing on benefiting the community as a whole rather than any one person or specific group(Hegel, 1991).

A State is a realisation of Spirit, such that the self-conscious being of Spirit, the freedom of the Will, is realised as Law. Such an institution necessarily presupposes the consciousness of free will(Hegel, 2001, p. 179).

Hegel believes that the state's role is crucial in enabling freedom to flourish since humans are inherently social beings dependent on communal interactions to grow and fulfil their potential. The state offers an environment for individuals to explore their

passions and hone their skills while also serving the good of society by safeguarding individual liberties through establishing fair conditions that allow people to pursue their goals without undue interference. Primarily tasked with protecting rights and promoting access to opportunities, the state plays a pivotal role in upholding personal freedom and ensuring a level playing field for all its citizens. The government serves as a protector of liberties. It also supports people in honing their skills and talents to achieve true freedom by offering education, healthcare services, and other social provisions that empower individuals to chase their dreams and ambitions—a fundamental component of liberty.(Hayrioğulları, 2010).

Philosopher Friedrich Nietzsche (1844 -1900) held a perspective that questioned the idea that the state played a crucial role in maintaining social order and peace. He suggested that rather than fostering liberty and ingenuity, the state served as a tool for suppression that limited freedom and hindered progress. Nietzsche viewed the state as a controlling entity that enforced its authority on the people through force and manipulation. He disagreed that the government should dictate people's lives and believed that its intervention in affairs significantly hindered progress and well-being. Additionally, Nietzsche held a contrasting view on the government's function compared to Hegel. At the same time, Hegel argued that the state was essential for achieving liberation and self-realisation. Nietzsche regarded it as an obstacle to these aims. He advocated for individuals to pursue their interests and passions without regulations restricting them. The focus on freedom by Nietzsche and his doubts regarding government intervention echo worries over inclinations and the risk of suppressing creativity. Nevertheless, his absolute dismissal of the state's function in maintaining harmony might fail to acknowledge the challenges of harmonising individual freedoms with the collective welfare. Furthermore, reassessing consideration towards forms of state organisation and their capacity for change could enhance Nietzsche's somewhat gloomy view of the state as a fundamentally oppressive entity (Nietzsche, 2009).

According to Hegel's perspective, the matter is that the state is a reflection of a community's spirituality as it unfolds over time through progressions. It surpasses an agreement among people. Instead, it is an intricate social entity embodying the core

values of logical justice and liberty. Although Hegel acknowledges that the state is not flawless and can fall prey to corruption and deterioration, he argues that it should be rooted in reason and fairness and overseen by individuals with the sagacity and expertise to uphold its principles. Hegel's hierarchical framework theory states that the state's leader must manage an organised order where the bureaucracy and citizens play their roles accordingly. The leader is expected to possess virtues and wisdom in making decisions for the benefit of the state. The bureaucratic system should consist of individuals selected based on their skills and capabilities rather than their status or connections.

Furthermore, citizens must be educated, well informed, and actively participate in governing the state through their chosen representatives. According to Hegel's perspective on governance and society dynamics, he argued that a balance between freedom and communal welfare could be attained by following guiding principles. In Hegel's view, the essence of state formation is rooted in the evolution of society, where individuals endeavour to embody virtues such as being valorised and fair. Striving for a fulfilling life entails embracing bravery, intellect, and ethical conduct (Cristi, 2005).

The growth of a community and the rise of a government stem from two phases of existence: the household and the realm of civil society. The household is central to any society as connections and affection mark it and are a stable basis for communal life. Nevertheless, the household can only cater to requirements; hence, other structures of communal order are necessary. Civil society involves endeavours and personal pursuits supplementing the role of the family. (Shelton, 1913). In an organised society like ours today, people can engage in activities and follow their interests, which can help our community thrive and progress; however, how our civil society functions may sometimes result in disagreements and disparities when certain circumstances come into play. For instance, unequal distribution of wealth and limited chances for advancement can lead to divisions and dissatisfaction. Moreover, legal systems that show bias towards groups or lack supervision can uphold unfairness and misuse. Social elements such as bias and cultural differences sow discord and impede advancement.

Political influences such as dictatorial leadership can lead to the centralisation of power and the stifling of opposing views while worsening inequality issues. For

community organisations to effectively play their part in society's progress, it is vital to tackle these issues to promote an allocation of wealth and chances, encouraging more inclusive and cohesive societal growth. Henceforth, the legal system must oversee community organisations to ensure they function ethically and safely without affecting society. According to Hegel's philosophy, the state symbolises the principles of society and is responsible for safeguarding individual freedoms while advancing the common welfare. The family, society, and the state are close. Reliant upon each other. The family serves as the basis for society and the state; meanwhile, civil society offers the support and organisation needed for the state to operate efficiently. The state epitomises existence, and its effective functioning is vital for prosperity. In Hegel's view, the state philosophy is complex. Highlights the importance of values like virtue and adaptability in shaping a state's future. He contended that when civic virtues are eroded, it poses a risk to the stability of a society. Hegel thought that city-states' downfall occurred as people began focusing more on personal gains rather than working towards the common good, and community involvement resulted in a diminished sense of community spirit. He also thought that if a government does not adapt to situations, it can decline over time, as seen in the case of the Ottoman Empire, which was once strong but became inflexible and did not change with the times, leading to its downfall (Kundi & Bano, 2020).

Karl Marx (1818–1883) was famously critical of Hegel's perspective on the state acting as an arbiter of justice. Marx contended that the state serves as a mechanism for the class to uphold its authority and advantages over others. In Marx's view, Hegel focused on the community's existence and overlooked the state's potential to subjugate and exploit segments of society. Contrastingly, particular academics have praised Hegel's idea of the state for emphasising well-being and the good (Marx, 1977)

John Rawls (1921–2002), a philosopher, argues that Hegel's notion of the state serving as a support for fundamental necessities and fostering moral and spiritual growth remains pertinent in contemporary times and presents a persuasive counterpoint to prevailing individualistic political ideologies (Rawls, 2009). Charles Taylor admires Hegel's idea of the state for its focus on the community's well-being and the value it places on freedom within that community. Hegel argued that the state represented the

pinnacle of freedom, and individuals could attain freedom only through active involvement in state affairs. Taylor praises Hegel's recognition of life because it acknowledges that individuals exist not in isolation but as members of a broader social and cultural framework. Hegel's focus on freedom guarantees that the community does not engulf individuals but can simultaneously pursue their aspirations and desires (C. Taylor, 2015).

On the other hand, Hannah Arendt (1906- 1975) had issues with Hegel's perspective on the state being a hierarchical entity. Arendt emphasised the significance of regional methods of governance, which Hegel overlooked, and highlighted the varying structures present in different societies. Additionally, she critiqued Hegel's focus on community life, believing it could result in an authoritarianism where the state dictates truth and morality (Arendt, 2013).

Moreover, Hegel contended that corruption plays a role in the decline of a society. He suggests that deterioration begins when leaders place their agendas above the state's well-being. The fall of the Roman Republic illustrates how misconduct can erode structures and result in downfall. Hegel's philosophical stance underscores the significance of unity within a community for maintaining a society. He thought that building a knit community plays a role in the prosperity of a region, emphasising the importance of putting collective well-being ahead of personal interests (Morris, 1887). In a nutshell, Hegel's viewpoint regarding the state involves an intricate analysis of how the state contributes to advancing the welfare and protecting individual liberties. His concepts concerning morality, society, flexibility, and degeneration remain pertinent at times, offering valuable insights into the complexities faced by present-day nations.

3.3.2 Freedom

The idea of freedom is intricate. It has aspects that can be explored and understood from different perspectives. A used approach is to differentiate between tangible freedom. Personal freedom relates to how individuals perceive their freedom, often influenced by their beliefs and experiences rather than external circumstances. On the other hand,

tangible freedom is determined by the lack of limitations or barriers that could hinder individuals from enjoying their rights and working towards their aspirations. The idea of freedom is intricately linked to freedom, a mental state marked by feelings of independence and genuineness. Personal freedom enables people to find harmony and happiness despite hurdles or difficulties. Personal freedom does not always ensure lawful liberation since individuals might encounter different types of suppression or unfairness that restrict their options and possibilities.

In his writings, Hegel highlighted the interconnectedness between objective freedom. He argued for personal freedom. The ability of individuals to think and express themselves freely. It is closely connected to objective freedom. The lack of constraints hinders an individual's actions and pursuits. Hegel posited that true individual freedom can only exist within a society that upholds freedom. Freedom is essential as it establishes a setting where individuals can freely act and follow their passions without any form of hindrance or pressure imposed upon them. It allows individuals to make choices, express their desires, and uphold their rights without apprehension or bias. Without objective freedom, individuals might believe they are free; however, they are restricted by external influences that limit their options and behaviours. In a free society, individuals have the freedom to pursue their goals without constraints; this freedom significantly ensures a sense of true liberty for all citizens (LeBlanc, 2011). A society that appreciates the importance of freedom is better positioned to encourage imagination and originality while supporting development where individuals can explore their capabilities freely without worry of backlash or censorship. Furthermore, genuine freedom guarantees treatment for everyone regardless of their background or beliefs, including standing, race, gender, or faith. As a result, Hegel's teachings highlight the significance of freedom in establishing an unbiased community where individuals can truly experience liberty.

Given this, substantial [objective] freedom must be distinguished from subjective freedom. Substantial freedom is the abstract, undeveloped Reason implicit in volition, proceeding to develop itself in the State. However, in this phase of Reason, there is still wanting personal insight and will, that is, subjective freedom, which is realised only in the Individual and constitutes the reflection of the Individual in his conscience (Hegel, 2001, p. 122).

The idea of freedom in Hegel's philosophy is intricate and detailed, emphasising the importance of reason and logic in defining freedom. According to Hegel, freedom goes beyond being free from restrictions; it involves acknowledging the state's authority based on principles. Individuals need to recognise the validity of laws and structures set by the state to enhance the good and align with societal needs and values. Hegel viewed the state not as a group of people and a means to enforce laws but as a representation of the universal will itself. From this perspective, the state mirrors the shared awareness of society, and its regulations and structures are based on values catering to all community members' requirements and concerns (Hegel, 1953). From this perspective, the government is not seen as a power that enforces its decisions on people. As a living entity that develops and transforms alongside society. According to Hegel, the authority of the government is not unconditional. Restrictions and circumstances bind it. For instance, the government should uphold liberties and rights, and its regulations and organisations should be open to modification and enhancement as society progresses and evolves. However, Hegel held the view that true freedom is attainable in a rational and organised society where individuals can strive towards their aspirations and desires while respecting the rights and freedoms of others.

In Hegel's philosophy, the significance of reason and rationality takes centre stage as he views them as the basis for freedom. This particular form of freedom entails following the regulations set by the state. Hegel maintained that the laws and systems of governance are established upon principles that mirror the requirements and desires of the community at large. He contended that genuine freedom is attainable when individuals exist within a society that acknowledges their rights and enables them to exercise them under circumstances(Oquendo, 1999).

However, Karl Popper (1902- 1994) raised concerns about Hegel's emphasis on reason and rationality by arguing that history is influenced by chance and unexpected events rather than being predetermined, as Hegel suggested. Popper believed that Hegel's heavy focus on logic and rationality overlooked the significance of elements in shaping experiences and events. His critique of Hegel stemmed from a belief that the emphasis on reason did not fully acknowledge the role of contingencies.

and unpredictability in the course of affairs. Popper thought that embracing an adaptable perspective on knowledge and history was crucial to truly grasping and valuing the intricacies of the world around us. He contended that adopting a more inclusive system would facilitate a deeper insight into the influence of randomness and unforeseen events on human affairs, offering a more precise depiction of societal evolution across time (Popper, 1945).

In Hegel's philosophy of freedom, his focus on self-awareness is crucial. He suggested that people must understand their freedom and rationality to experience freedom truly. Self-awareness is a journey that includes recognising oneself as an individual who can make decisions and follow through with them. Additionally, Hegel argued that absolute freedom means being free from limitations and aligning with one's instincts. To truly embrace liberty and reason as individuals requires self-awareness of our capabilities and autonomy – an aspect emphasised by Hegel's philosophy on self-consciousness in attaining genuine freedom and dignity through acknowledging our intrinsic value as human beings. Individuals are accountable for their conduct when they have self-awareness and understand the outcomes of their actions, as moral responsibility entails reflecting upon one's desires and acknowledging how their actions affect others.

Since this absolute freedom of the Idea consists precisely in giving each of the moments of rationality its own present and self-conscious actuality, it is through its agency that the ultimate self-determining certainty, which constitutes the apex of the concept of the will is allotted the function of an individual consciousness (Hegel, 1991, p. 320).

In Hegel's philosophy, recognition plays a role in understanding freedom and power dynamics between individuals. Pinkard's interpretation of Hegel's work on recognition is centred around the mutual acknowledgement crucial for one's self-awareness and societal standards to develop effectively. Recognition signifies the act of individuals acknowledging each other's equality, which lays the foundation for their interactions and collaborative efforts (Pinkard, 2012).

In Hegel's view, freedom is ever-evolving. It focuses on advancing history over time rather than stagnant ideas or fixed notions in philosophy. For Hegel,

freedom is a continual progression that unfurls through historical evolution using a dialectical method of growth where conflicting elements collide, resulting in an elevated synthesis state. The evolution of freedom entails transitioning from limitation to heightened liberty, which evolves as historical awareness deepens (Brooks, 2013).

According to Hegel, freedom is more than choice or independence; it is shaped by the historical and social context in which individuals exist (Patten, 2002). Personal freedom and social integration go hand in hand and rely upon each other in this context. Balancing autonomy with expectations and the greater good is crucial. Thus, freedom encompasses the intersection of rights and communal norms in shaping a more inclusive society.

Hegel proposed the idea of freedom. A known philosopher. Has garnered admiration from academics like Charles Taylor and Terry Pinkard for its impact on the political philosophy landscape. These scholars appreciate Hegel's emphasis on the role played by political structures in attaining freedom, which still holds relevance today. Moreover, Hegel's perspective of freedom as the embodiment of existence offers an appealing outlook on human prosperity. According to Hegel's philosophy, freedom is more than a concept; it needs to be rooted in a real-world social and political environment that supports the ethical growth of individuals and society. This perspective aligns with discussions on the essence of freedom and how institutions can encourage it. As a result, Hegel's ideas on freedom continue to influence and provide perspectives for individuals in exploring and improving human freedom and well-being (C. Taylor, 2015; Pinkard, 2012).

Renowned scholars like Friedrich Nietzsche and Isaiah Berlin (1909-1997) doubt Hegel's interpretation of freedom. The issue that Berlin specifically disputed was his idea of freedom as liberty – the belief that achieving a goal or purpose leads to freedom attainment, which could be communal ethics or certain consciousness forms. This notion of predetermined freedom can potentially stifle individual creativity and autonomy in favour of a collective objective or aim. Berlin also supported the idea of liberty that emphasises freedom from constraints on personal decisions and behaviours, instead of being imposed by others or the government's rules and

According to Berlin, regulations to interfere freely with one's pursuits of interests and aspirations without any hindrance from external sources were essential in protecting personal autonomy, fostering creativity, and nurturing society's progress (Berlin, 1958). On the other hand, Nietzsche disapproved of Hegel's concept of freedom by suggesting that it could make individuals feel disconnected from themselves when forced to comply with the state's or society's expectations (Nietzsche, 2009).

Some academics have raised concerns about the clarity and uniformity of Hegel's notion of freedom. Axel Honneth has argued that Hegel's view on freedom contains contradictions by merging aspects of both positive liberty without addressing the conflict between them. Hornet also points out that Hegel's perception of freedom is excessively theoretical and disconnected from the societal and historical contexts in which it unfolds (Honneth, 2018).

In Hegel's perspective of freedom, the significance lies in how the state contributes to advancing development and societal well-being rather than just being a tool for control or forceful measures. According to him, the state serves as an establishment to enhance the good and safeguard individual liberties by allowing individuals to pursue their goals while aligning with the community's interests. He stresses the importance of the state in fostering unity and shaping norms that respect independence (Zöller, 2021).

In Hegel's opinion, freedom is intricate and ever-evolving, involving the growth of awareness, social conventions, and personal independence. Advancing freedom is vital for achieving freedoms and social fairness that have unfolded throughout history. The role of the government is crucial in fostering the welfare of all and safeguarding liberties. The tension between rights and societal standards paves the way for a fairer and more community-oriented society.

3.3.3 World Spirit

In the realm of German Idealist thought stands Hegel as a figure noted for his philosophical contributions that aimed to harmonise the conflicting elements and contrasts in the world's fabric—a realm he viewed as an ever-changing entity moulded by the interactions between individuals and societies alike. Central to Hegel's philosophy is the concept of the World Spirit driving this process of growth and transformation—an idea intricately linked to development, characterised by the merging of conflicting perspectives. Hegel believed that dialectics is how the spirit of the world grows and changes over time, in stages or forms that build upon each other to shape the world itself.

This spirit, therefore, develops not only a world but also a double world, which is divided and opposed within itself. – The world of ethical spirit is its own present time, and hence, every power within it is in this unity, and insofar as each differentiates itself from the other, each is in equilibrium with the whole (Hegel, 2018, p. 329).

Hegel's ideas focused on the significance of the world spirit as the essence of society in his philosophy. He believed that the world spirit embodies truth directly and is evident in the fabric of society. According to Hegel, the true essence of a community is the spirit that needs to recognise its being. This awareness starts with understanding its core, but gradually shifts towards the aspect, losing its original significance. According to Hegel's philosophy of the world, spirit development is essential for the spirit to integrate and transcend the beauty found in living as it progresses through stages of self-realisation. This journey allows the spirit to understand its core identity and ascend to a state of awareness where it can perceive its actual being (Mowad, 2012). Hegel's philosophy goes beyond theorising about the world's spirit; it delves into the journey of self-discovery and self-awareness within the moral fabric of society. Hegel emphasises the significance of existence in communities where the world spirit propels societal advancements and the development of consciousness.

The concept of "Spirit" in philosophy represents an idea and human actions that influence the formation of the world. The world spirit emerges through a process of evolution where conflicting ideas are combined to create forms of the world spirit that are increasingly intricate and polished over time. This portrayal of the world spirit emphasises its evolving nature as it continually adjusts to changing situations rather

than remaining stagnant or unchanging, the spirit of the world symbolises the fabric of a community encompassing its traditions, beliefs and principles(Martin, 1971). The evolution of universal consciousness progresses as the world spirit undergoes dialectical development and gains self-awareness through introspection and reflection on its essence and purpose in the interconnected web of existence.

According to Hegel's philosophy framework, individuals progress through three stages of growth to achieve self-awareness, deeper connections with others and higher levels of consciousness; the first stage is the spirit stage, where individuals aim to comprehend themselves and their role in society by exploring personal experiences emotions and beliefs as they seek meaning in life and forge personal connections through shared experiences and viewpoints, with others. In the phase known as the objective spirit stage of development comes the rise of systems and frameworks that enable people and communities to communicate and collaborate effectively. This period sees individuals establishing connections and fostering collective beliefs and standards. Various institutions, like families, civil society groups, and governmental bodies, are established to bridge the gap between individuals and society. These structures play a role in helping people synchronise their efforts and work together towards shared objectives. According to Hegel's beliefs, the objective spirit stage of development involves balancing freedom and societal structure; individuals aim to showcase their distinctiveness while adhering to social conventions and standards. In his view, this equilibrium is vital in fostering structures and levels of awareness. It initiates a progression where individuals question prevailing norms and institutions, resulting in their evolution and the birth of social structures. (Dung, 2022).

According to Hegel's perspective, evolution's end goal is to reach the spirit. The ultimate phase of human progress is where people can actualise their freedom and harmonise individual and universal needs completely in a state of self-awareness and self-discovery that enables them to express their distinct identities without restrictions. From Hegel's point of view, he introduced the concept of world spirit as an overarching force that has influenced consciousness and comprehension across historical periods. The idea of the world spirit symbolises the truth and the foundation of significance and direction for people to make sense of their environment. This notion

holds importance as it offers a structure for interpreting the world and our role. In Hegel's view, the world spirit is a guiding influence and an engaged contributor in cultivating awareness. The world spirit has played a role across history, influencing comprehension and progressing civilization (Farneth, 2015).

In Hegel's world theory, the concept of the spirit lies in a series of steps involving thesis, antithesis, and synthesis to reconcile conflicts and contradictions toward a comprehension level. In the evolution of societies, various factions and classes often clash. These disputes are settled through a fusion process, resulting in a societal structure that blends prior strengths beyond their confines. Hegel envisioned history's end goal as the achievement of freedom. Achieving freedom involves nurturing awareness and acknowledging the value of every individual in society. To attain this goal and create an equal society, overcoming political barriers restricting human freedom is essential.

Nevertheless, French philosopher Jean-Paul Sartre raised concerns about Hegel's notion of the world spirit, arguing that it failed to consider the importance of freedom and choice. Accordingly, from Sartre's viewpoint, human beings are not just shaped by the world's spirit. They can make their own decisions and control their future paths, unlike Hegel's concept of the world spirit, where a more existentialist philosophy is introduced by Sartre, focusing mainly on personal choice and responsibility in moulding human existence (Sartre, 2018).

Hegel believes that the phase of spirit signifies a blend of subject and object in harmony. A state where thoughts and reality come together as one entity. During this phase of enlightenment, insight into the interconnectedness of all aspects of life is achieved. It is a moment of understanding where the human intellect can comprehend the truths of our existence. In his writings, Hegel introduced the notion of the world spirit as a power that substantially impacts human historical events. Hegel proposed that the universal spirit influences the progress of awareness and knowledge in a way that shapes the advancement of societies and cultures over time. According to him, the universal spirit represents the truth and provides humans with a framework to understand their environment. He argued that this spirit was not an obscure or magical concept but a tangible entity that steers human history with logic and intentionality; in

In Hegel's view, the universal spirit is not some mystical power but rather an inherent aspect of the natural world. He saw it as humanity's shared awareness that reveals itself slowly as time passes; thus, the world spirit is not distinct from us but rather a reflection of our essence(Hegel, 2001).

Philosopher Martin Heidegger (1889- 1976), known for his critiques of Hegel's world spirit theory, argued that human language shapes the world spirit and reflects the cultural context in which it exists. He promoted a philosophy that emphasises understanding the world through our experiences. Heidegger suggests that the world is not an entity to be precisely studied but rather a subjective phenomenon shaped by our perceptions and personal experiences(Heidegger, 1962).

In his writings on Hegel's philosophy in the book "*Less Than Nothing* ", modern thinker Slavoj Žižek explores the idea of the world spirit and its significance in understanding the evolution of consciousness and society throughout history. However, Žižek also points out flaws in Hegel's idea of the world spirit as theoretical. Idealised, neglecting the practical realities of human historical circumstances(Zizek, 2012). Zizek's philosophy, at its core, aligns with beliefs by examining the faults of capitalism and how it influences the social and economic frameworks that mould human interactions and experiences in society. To Zizek's views on capitalist structures, Karl Marx criticised Hegel's outlook in "The German Ideology ", pointing out how Hegel's focus on the world spirit disregarded the material circumstances of human life and the impact of societal and economic systems on shaping an individual's awareness. Marx's philosophy underscores the importance of materialism and historical context in comprehending societies and how they evolve. Critically assessing Hegel's beliefs forms a focus in Marx's ideology by highlighting the significant influence of social and economic frameworks in shaping historical change while also impacting human actions (Marx & Engels, 1970).

Scholars highly regard Hegel's idea of the world spirit for its impact on the philosophy of history. They believe that Hegel's emphasis on reason and the development of consciousness in moulding occurrences offers perspectives that continue to shape present-day conversations in philosophy and social theory.

Alexandre Kojève is well known for examining Hegel's "Phenomenology of Spirit", which he appropriately titled "Introduction to the Reading of Hegel; Lectures on the Phenomenology of Spirit." Kojève's writings argue that Hegel's understanding of the world spirit critiques metaphysics and offers a new perspective on the connection between individuals and the world around them. He claims that the spirit of the world is not some abstract concept but a tangible expression of awareness and actions. According to Kojève, the world spirit embodies the shared consciousness of humanity evolving through a process of development that unfolds over time (Kojève, 1980).

Renowned philosopher Jürgen Habermas is famous for his in-depth exploration of Hegel's philosophy, focusing on the concept of the world spirit in "The Theory of Communicative Action," which is considered one of his works. In this work, he introduces a critical theory of society based on communicative rationality principles inspired by Hegel's thoughts on the world spirit guiding historical progress. He emphasises the impact of involvement in shaping historical events and suggests that effective communication and organisation of human behaviour can lead to societal and political transformations (Habermas, 2015).

In summary, the notion of the world spirit in philosophy has sparked discussions and examinations among experts from various disciplines. Essentially, this idea symbolises the development of awareness and societal advancements over time, illustrating the ever-changing essence of human life. The world spirit embodies humanity's quest for self-discovery and achievement, an endeavour across historical periods. The notion of the world spirit remains a concept in philosophy despite facing criticism from groups, as it offers a valuable perspective on human advancement and the development of society.

3.3.4 Universal History

In Hegel's philosophy, the concept of Universal History emerges, which suggests that history goes beyond the stories of nations and cultures but involves all of humanity collectively. According to Hegel's viewpoint, cultures and nations serve functions in this evolution; overall, human history is moving toward increased awareness and self-

Understanding. This advancement is primarily driven by the approach and the development of thinking, with the ultimate aim being human liberation. According to Hegel, this goal is achieved by recognising and reconciling conflicting elements.

According to Hegel's perspective, Universal History indicates the absolute advancement of the Spirit in its refined states as it achieves truth and self-awareness. He presents a framework that explains how Spirit progresses over time towards freedom. Then, seeing Universal History as a series of occurrences, Hegel perceives it as a logical journey influenced by the evolution of the idea of freedom. Throughout history, freedom has played a role in propelling advancements through steady and continuous growth. Throughout history, the evolution of awareness towards freedom has stood out as a noteworthy milestone(Lundy, 2016). The idea of "National Spirits" covers attributes that shape the essence of a nation, such as its moral values, government systems, cultural creativity, fair beliefs, and scientific endeavours. These traits are firmly entrenched in the quest for freedom and the advancement of Spirit as it transitions towards increased liberty throughout Universal History. As the notion of liberation progresses, it also enhances our recognition of the significance of these spirits that significantly influence the course of history. The growth of the spirit guides the natural flow of events. This leads us to a more profound comprehension and admiration of the diverse aspects of our world.

Hegel's Universal History suggests that history kicks off with the establishment of the State, which he sees as the symbol of freedom and the epitome of politics. This gives rise to a lasting entity for the intellect to ponder and brings about the Universal.

"The State is the Divine Idea as it exists on earth. We have it, therefore, the object of history in a more definite shape than before, that in which Freedom obtains objectivity and lives in the enjoyment of this objectivity. For Law is the objectivity of the will, and this will is in and for itself Freedom. The State is the existing, realised moral life"(Hegel, 2001, p.).

Moreover, Hegel argues that the advancement of the Spirit over time marks the beginning of Universal History, which is marked by the evolution of the awareness of liberty within the Spirit. The establishment of the State embodies the apex of this notion of freedom, functioning as both the conceptual method for bringing about the Universal

and laying the groundwork for the Spirit's progression through time. The establishment of the state significantly influenced the beginning of universal history as a point where freedom was expressed, and the evolution of liberty, in spirit, advanced gradually over time, according to Hegel's perspective. Through stages after the creation of a State, the progress of Universal History reflects levels of freedom and development. A key feature of these stages involves the Spirit's growing awareness of freedom, which ultimately leads to achieving freedom in today's age(De Seade, 1979).

In his work on Universal History evolution, Hegel describes three eras: The World, the Greek and Roman World, and the Germanic World. These epochs mark advancements in freedom with governance styles, religion, art, and philosophy that set them apart. In the World, the government tends to be authoritarian, hindering liberties. Society prioritises state control over freedom, which social institutions oversee. At this point, the essence of freedom has not been fully realised. Society views the State as the embodiment of liberty. In Greece and Rome, democracy and personal freedoms took the stage as individuals recognised the significance of their independence. The individual ceased to be seen as subservient to the government, granting people the ability to engage in governing society. The newfound feeling of freedom led to an appreciation of its importance, and the government played a role in safeguarding personal liberties by enacting laws and rules to defend individuals' rights(Peters, 2014).

In contrast, the Germanic world perspective emphasises rights and the importance of upholding the rule of law as key pillars of society's functioning and structure. The State and its legal systems were put in place to safeguard the rights of individuals and maintain order within society. An appreciation marked this era for freedom and its value, with the State being viewed as an instrument for safeguarding and championing personal liberty. The legal framework ensured that all individuals received treatment and equality while guaranteeing the protection and enforcement of their rights. In such a community, unity thrived, emphasising liberties and a solid legal framework as its cornerstone(Avineri, 1962).

According to Hegel's philosophy, Universal History advances step by step through stages that signify freedom and evolution. The Spirit's growing awareness

Freedom defines these stages as consciousness progresses towards realising freedom in today's society. Hegel believes that our current world values liberty and legal principles as the apex of freedom manifestations. In today's world, the State is seen as a way to safeguard freedom by establishing institutions that govern society and protect the rights and liberties of individuals from being violated(O'Connor, 2008).

According to Hegel's perspective, history and society's evolution toward modernity encompasses the fulfilment of the concept of freedom to its extent. The State is considered a body that benefits individuals, and legal structures are established to safeguard rights. This focus on freedom and safeguard is a defining characteristic of society. Hegel suggests that achieving freedom today does not mark the end of history but signals the beginning of an era of progress. He argues that this stage will progress further and bring freedom in systems, societal norms, and cultural setups. Throughout Universal history, progression through phases comes with the culmination of achieving freedom in society, marking the beginning of a new era for the evolution of freedom(Bowden, 2004).

When exploring Hegel's idea of Universal History, it is crucial to consider philosophers' viewpoints, such as those of Michel Foucault (1926–1984) and Friedrich Nietzsche. Foucault critiqued Hegel's notion of Universal History in his book *The Order of Things: An Archaeology of the Human Sciences* (1966), suggesting it often reflects Eurocentric and teleological tendencies. Foucault's analysis highlights the importance of acknowledging the details and intricate nuances present in occurrences; he suggests that understanding knowledge and power requires recognising their close ties to the historical circumstances influenced by ever-changing power dynamics. In addition to this perspective, Foucault challenges the notion that history follows a predestined conclusion or purpose, instead arguing that history is defined by unpredictability and happenstance. Foucault firmly opposes this belief. Offers an approach to conceptualising history that underscores the unpredictability and richness of human experiences(Foucault, 2005).

Friedrich Nietzsche offered a contrasting view to Hegel's concept of Universal History in his essay '*On the Advantage and Disadvantage of History for Life*' (1874). Nietzsche critiqued the straightforward approach of Universal History by emphasising the role of contingency and randomness in shaping occurrences. He questioned the idea of a narrative by underscoring the diverse viewpoints and interpretations that underlie historical examination. He also objected to the notion that history followed a preordained conclusion or purpose, asserting that this perspective on history was rooted in ethics that had been adapted into a context in contemporary society. Nietzsche believed that historians should not aim to offer an unbiased narrative of history but instead delve into a genealogical examination of the dynamics of power and knowledge across various historical settings. (Nietzsche, 1980). The philosophies of Foucault and Nietzsche influenced shaping theory and our comprehension of history as they both questioned the concept of Universal History and encouraged a focus on examining historical events within their unique contexts rather than viewing history as a linear progression towards a universal endpoint.

In his work "The Philosophy of the Enlightenment", Ernst Cassirer extensively explored Hegel's historical ideas. Commended his notion of "history" as a crucial development in historical analysis. Cassirer thought that Hegel's approach offered a way to understand the progression of society by emphasising the significant influence of culture and societal factors on shaping historical events. In the world we live in today, where different cultures and civilisations collide in a constantly evolving scene, Cassirer viewed Hegel's concepts as a significant wellspring of understanding and wisdom (Cassirer, 2009).

Scholars and intellectuals have participated in animated discussions regarding Universal History for generations. This concept suggests that history progresses along an essential route to promote liberation. However, some argue that this perspective is narrow-minded and simplistic, failing to acknowledge the impact of occurrences and external factors in shaping developments. Furthermore, sceptics raise concerns that this notion exhibits a bias towards Europe and overlooks the narratives of Western societies. Despite these criticisms, the study of Universal History continues to be a topic of exploration and debate within the realms of philosophy and history.

3.3.5 World Historical Individual

In Hegel's philosophy of thought, he discusses the concept of world-historical individuals whose impact goes beyond what they achieve or do in their lifetimes. According to Hegel's perspective, these individuals play a role in shaping progress by having a profound grasp of the spirit of their era and making impactful changes on its behalf. He viewed these figures as individuals who could look beyond events and understand the broader historical trends around them. They could anticipate the shift and the next phase in the progression of human history while actively striving to bring it into existence. In this process, they acted as catalysts for evolution by influencing the direction of world events.

World-historical men, the Heroes of an epoch, must, therefore, be recognised as its clear-sighted ones; their deeds, their words are the best of that time. Great men have formed purposes to satisfy themselves, not others. Whatever prudent designs and counsels they might have learned from others would be the more limited and inconsistent features in their career, for they best understood affairs, from whom others learned and approved, or at least acquiesced in their policy (Hegel, 2001, p. 45).

Hegel's perspective highlights that world historical figures were not required to possess morals or virtues; instead, they were motivated by a sense of direction and a deep comprehension of the historical currents influencing their era. Their insight enabled them to recognise the prevailing ideas and movements affecting the future and take bold actions against them. These individuals had the power to leave a mark on the world and create a lasting heritage; however, their influence could bring about both adverse outcomes (Grinin, 2010). According to Hegel's belief system, individuals could influence events negatively based on their actions and the ideologies they championed. One notable example is Napoleon Bonaparte, who was considered a figure of significance due to the substantial transformations he brought about in Europe, despite also being associated with extensive pain and devastation.

Such are all great historical men whose own particular aims involve those significant issues which are the will of the World-Spirit. They are men, therefore, who appear to draw the impulse of their life from a source

different from that of ordinary human beings of their time (Hegel, 2001, p. 44).

The quote implies that people who leave a lasting mark on the world do so because they have a sense of purpose and feel connected to the universe around them. Their values and beliefs play a role in shaping the outcomes of their actions. If their intentions are self-centred or harmful, their deeds can affect society and events. Conversely, by advocating for principles such as fairness and liberty, their deeds have the potential to bring about changes in history. According to Hegel, the behaviours of these individuals were seen as a component of a historical development steered by the universe towards attaining self-awareness and liberty.

According to Hegel's philosophy, the progression of civilisations and historical events is not merely a sequence of occurrences but purposeful and full of meaning, guided by the "World Spirit." Hegel believed that specific influential figures referred to as "world individuals" have significantly impacted the course of civilisation by seizing moments in time and instigating transformative changes throughout the ages. Their actions were driven by a feeling of fate and meaning as they followed the guidance of the World Spirit according to Hegel's beliefs that they surpassed their circumstances and were more than just a result of their era (Mulryan, 2008).

Notable figures in the past include Julius Caesar, Napoleon Bonaparte, and Martin Luther. Julius Caesar changed the Roman Republic into an empire, while Napoleon Bonaparte spread the principles of the French Revolution across Europe. Martin Luther questioned the power of the Catholic Church and initiated the Protestant Reformation. These individuals could perceive and respond to the moments in their time in a manner that significantly changed the trajectory of events.

According to Hegel's philosophy, it is essential to understand that world-historical figures did not operate in isolation but were deeply connected to the context that evolved. Their decisions and actions were not purely driven by their own will but also by the historical circumstances of their era. Hegel argued that these influential individuals were moulded by the spirit of their times and the significant historical currents shaping their world-historical information, including the structures.

and economic factors that influence how a person behaves in society and politics, and their cultural and intellectual environment play a part too in shaping their actions, as per Hegel's perspective on world figures who must understand these elements and make an enduring impact on history by responding accordingly to them. Notwithstanding this view, the individual deemed significant by Hegel is not operating in isolation but is a part of a historical narrative. Therefore, the figure singled out by history reflects their era and is a product of the forces at work during that period. Their behaviours were seen as elements of a gradual progression rather than separate incidents occurring in isolation (Lowith, 1965).

According to Hegel's perspective, individuals play a role in shaping events driven by personal ambitions and a sense of responsibility towards society and humanity. They are considered representatives of their era, with the ability to influence significant historical changes. According to Hegel, Napoleon Bonaparte was viewed as a figure in world history who embodied the ideals of the French Revolution and extensively influenced the course of events. His aspirations were deemed more than gain but rather as part of a historical purpose. He possessed foresight in recognising the demands of his time. Exhibited leadership skills to enact substantial shifts in history. Hegel argued that such world-changing figures arise as a result of evolution itself. They are influenced by the events of their time. Can recognise the requirements of their era to propel the advancement of human society forward. These remarkable individuals exhibit leadership skills and embody the essence of their period; their deeds have the power to instigate historical transformations. They are seen as representatives of the consciousness, and their actions are regarded as contributions to shaping history(Hegel, 2001).

When a remarkable figure appears on the world stage and makes their mark through actions and ideas, their influence can resonate far beyond their immediate surroundings and era. Their contributions are seen as developments in the flow of human history, and they possess the ability to propel the advancement of civilisation to new heights. After their time, the impact of such exceptional individuals lingers. The march of events persists in momentum, with the deeds of these extraordinary figures leaving an indelible mark on the trajectory of human society. When new obstacles and

Chances arise in society's evolution throughout time and space, and exceptional individuals step forward to confront them and propel the advancement of civilisation. According to Hegel's beliefs, even those remarkable figures who left a lasting mark on events were bound by the laws that govern all humankind. While they played a part in driving development, they, too, were impacted by the currents of change that shape our shared past and future. These societies and cultures were not immune to the forces that affected everyone and, as a result, faced similar outcomes that they played a role in creating (Beiser, 2005).

In his work "*The Social Psychology of the World Religions*", Max Weber (1864–1920) questioned Hegel's idea of world figures by emphasising the influence of social and economic structures over individual actions in shaping historical events. He argued that historical transformations stem from a combination of interactions, financial conditions, and political circumstances rather than solely from the deeds of exceptional individuals. Weber's critique of Hegel's theory reflects his concerns about the role of agency in contemporary society. He stressed the need to understand the economic frameworks influencing people's behaviour. Even though he criticised this idea, Weber acknowledged the role of actions in shaping events. His ideas still impact today's conversations about history (Weber, 1963). Marx believed historical progress stemmed from class conflicts and inconsistencies within the system, influenced by extraordinary individuals. He contended that an individual's impact on events was more a result of their status and the era they inhabited rather than their traits or deeds (Marx & Engels, 1970).

Scholars highly admire Hegel's idea of the "world individual." Herbert Marcuse (1898–1979), a known philosopher and social theorist, drew upon Hegel's philosophy for inspiration. Marcuse viewed Hegel's concept of the "world individual" as a critique of traditional morals and societal norms by questioning the need to conform to existing values while highlighting the importance of personal creativity and innovation in influencing historical advancement. Marcuse found this to be a framework for grasping revolutionary leaders' role in shaping society's transformational journey. He viewed these leaders as essential in disrupting established standards and belief systems to pave the way for a future. This makes Hegel's notion of the "world individual" especially.

Pertinent when scrutinising conventional power sources and credibility (Marcuse, 2013).

According to Hegel's Philosophy of History, summarisation states that significant individuals play a role in shaping events by recognising and reacting to the needs of their time in a way that profoundly alters the trajectory of events. They are influenced by a sense of purpose and fate driven by the World Spirits' guidance. Hegel emphasises that these exceptional figures are not merely products of their periods. However, they go beyond the time they were created and can influence the direction of history.

3.4 HEGELIAN HORIZONS: NAVIGATING HISTORY THROUGH HEGELIAN LENSES

3.4.1 Thesis, Antithesis, Synthesis

Hegel suggested that history transitions from civilisation to the modern European era, where each period embodies a fusion of the challenges and disputes that arose in the previous time frame. This historical perspective is referred to as the "progress of history." Hegel analysed the contradictions and clashes between forces or concepts in occurrences through his dialectical approach. He believed these discrepancies were crucial for development and ultimately resolved the discord. Understanding events and their evolution is aided by Hegel's approach, which highlights the impact of opposing forces and ideas on these events (Mueller, 1958).

The Hegelian dialectical approach is a framework that emphasises the ideas of thesis, antithesis, and synthesis. It suggests that the process starts with a concept (thesis), moves towards its opposition or contradiction (antithesis), and ultimately harmonises these conflicts to merge abstract and concrete elements of the idea. In his work "The Phenomenology of Spirit", Hegel delved into the French Revolution. Interpreted it as a confrontation between the feudal structure and the emerging bourgeoisie class. This conflict led to establishing a framework that considered the interests and perspectives of both societal groups. Hegel's analysis of the French Revolution

Showcases how the dialectical approach is relevant in understanding events by illustrating how conflicting forces or concepts shape these occurrences. It highlights how contradictions and tensions influence events over time through their interactions. According to Hegel's perspective, an additional example of the approach can be observed in the development of Christianity. He believed Christianity emerged as a fusion of Greek elements, blending Judaism's monotheistic and ethical principles with Greek thought's rationality and philosophical aspects. Hegel's analysis of Christianity's evolution showcases how the dialectical method helps understand the evolution of concepts by resolving contradictions and conflicts between opposing ideas or forces (Hegel, 2018).

In philosophy, discussions and debates about ideas or concepts often involve arguments that thoughtfully contrast two opposing viewpoints or theories to understand the core principles more clearly. Abstract thinking involves simplifying ideas by breaking them into their elements for easier comprehension and analysis without being restricted by real-world constraints. The thesis presents an opportunity to delve into concepts and ideas without being confined by limitations. In contrast, the antithesis serves as a way to question or challenge a particular viewpoint or notion. This method of examination, known as analysis, sheds light on the limitations and contradictions present within a specific concept or theory. The existence of antithesis plays a role in encouraging thinking by allowing individuals to question assumptions and preconceived notions effectively. Antithesis is about highlighting the limitations and contradictions in ideas rather than aiming to dismantle or discredit them. Synthesis involves merging conflicting ideas or theories to arrive at a deeper level of understanding. This conversation is complex and commonly employed to explore history, society, and culture. The debate surrounding thesis, antithesis, and synthesis revolves around reasoning to generate perspectives and understanding. They understand that reality is constantly changing and evolving, and do not believe in unchanging ideas. They follow a process of denying and finding ground to move towards a level of understanding. For instance, social status can be seen as influenced by conflicting societal forces and changed by movements (McTaggart, 1999).

Hegel's dialectical approach starts with a reflection where a person shapes an idea or concept without encountering pushback or opposition head-on. This initial introspection lays the groundwork for the clash between the argument and its counterargument. However, the contemplation phase raises concerns about biases and the unchecked progression of ideas. It spurs scrutiny of how this intellectual exploration was founded when it lacked external evaluation. One particular feature of Hegel's technique is the merging of reflection and open discussion. Socrates used questioning to challenge the beliefs of those he conversed with, while Hegel's method blends self-reflection (monologue) with interaction (dialogue). The transition from reflecting to engaging in discussions marks a moment in assessing how ideas are examined and improved. Hegel's philosophy showcases the master-slave discourse as an illustration of how monologue and dialogue interact within his approach. The dialectical drama starts with acknowledging another person's self-awareness as each person tries to validate their existence by being accepted by the other person. Self-awareness is crucial in this journey as the process of negation and synthesis triggered by the admiration of another self-aware individual results in the development of a more intricate entity (Kamal, 2022). However, in any such determination of reflection, its opposite is present within it in and for itself. Thus, it is possible to refute it on its terms without returning to the nature of the fact and appealing to it by taking the determination as it presents itself and pointing to its other in it (Hegel, 2010).

Hegel proposes in this quote that it is feasible to discredit a determination or idea by highlighting its negation present within it already. This indicates that one can demonstrate the incompleteness or shortcomings of a concept by revealing its contradictions without relying on information or proof. This statement mirrors Hegel's method of dialectics, where the focus is on acknowledging and addressing the conflicting elements and opposing viewpoints within concepts and thoughts to reach an advanced comprehension or amalgamation.

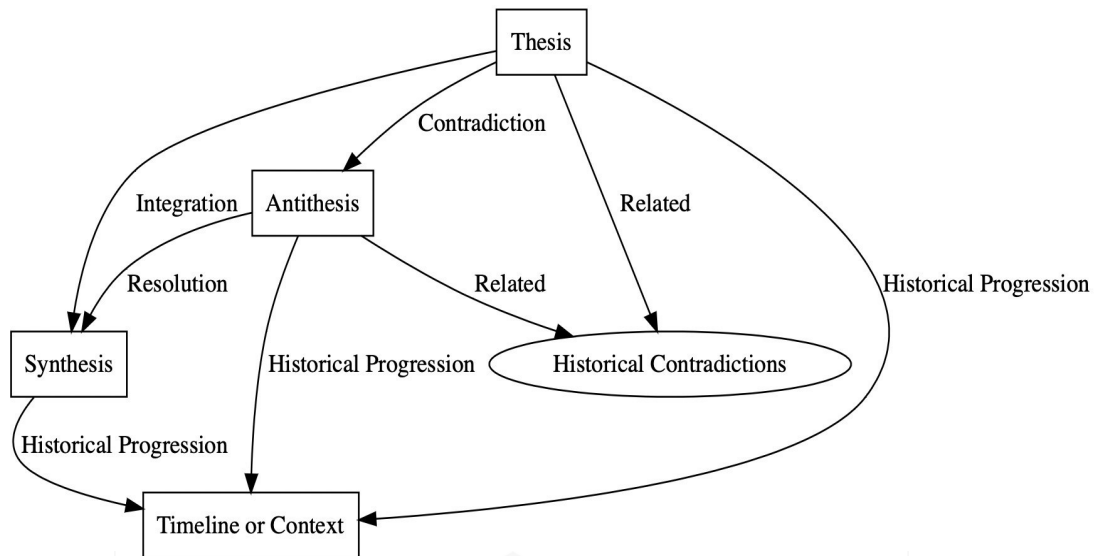


Figure 3. 1 Hegelian Dialectic Framework: Thesis, Antithesis, and Synthesis

The dialectical process is commonly seen as a way to resolve conflicts and progress towards comprehension. The idea of synthesis proposed by Hegel implies that the combined view offers a harmonious outlook that can result in personal fulfilment and liberation. It suggests that through the process, people and communities can grow past constraints and disputes to gain insight into the world and themselves.

3.4.2 Hegel on Causation in History and Historical Necessity

In Hegel's view of causality, history is known for its faceted nature. Hegel believed that incidents did not simply cause historical occurrences but stemmed from the intricate interplay of social, economic, political, and cultural factors. These elements were not entities. Intertwined closely, they have a reciprocal impact on one another in nuanced ways. Hegel's view of how causes come about in history relies heavily on connections, with occurrences in isolation being the driving force behind outcomes. His philosophy revolves around the notion of a force known as the World Spirit that guides the course of history. According to Hegel's perspective, the World Spirit is a participant in shaping progress rather than just watching from the sidelines. He was convinced that the World Spirits' influence in occurrences offers proof of a purpose and rationale

behind the unfolding historical events. In this framework or viewpoint, the essence is not a series of happenings but a purposeful advancement guided by a holistic spiritual force(Çaksu, 1999).

The significance of the World Spirit in shaping events holds a place in Hegel's philosophy. According to Hegel's perspective, the World Spirit is seen as a transcendent and collective influence that shapes history by providing purpose and direction to its course. Historical occurrences are not simply events. Rather, follow a rational progression orchestrated by the World Spirit. This divine entity acts as the motivating factor behind history's path, ensuring that events progress meaningfully towards a predetermined conclusion. In Hegel's view of history, causation, as a progression, paves the way for the concept of inevitability instead of the strict determinism often associated with it. According to Hegel's perspective, historical inevitability is not about a fixed script but emerges from the evolution of the World Spirit. Events are necessary when they resonate with the underlying principles and regulations governing advancement. According to Hegel's view of necessity, there is a direction towards a level of consciousness and freedom. Even though historical events follow a path, human actions still hold significance in shaping these events. Despite various influencing factors, individuals and nations are seen as players in fulfilling historical inevitability. This understanding highlights a nuanced interplay between determinism and human initiative in Hegel's framework. Those who possess awareness and the ability to make decisions play a role in shaping history and significantly influence the fulfillment of the goals of the collective human consciousness(Martin, 1971).

Hegel believed that notable figures in history represent action within the context. People like Napoleon or Julius Caesar are seen as instruments of a force who can understand the demands of their era and take action to propel progress. Though Hegel's philosophy spans a range of events, these extraordinary individuals demonstrate how human will interacts with the broader streams of historical inevitability(Grinin, 2010).

The connection of events above also involves that in history, an additional result is commonly produced by human actions beyond that which they aim at and obtain, which they immediately recognise and desire. They gratify their interest, but something further is accomplished,

latent in the actions in question, though not present to their consciousness, and not included in their design (Hegel, 2001, p 42).

This quote shows Hegel’s idea that even though individuals may have intentions and aims when they act on them, their actions can lead to unexpected outcomes that play a role in the development of historical events. This demonstrates Hegel’s understanding of how human actions are tied to the historical setting and emphasises that historical cause and effect is influenced by a mix of personal choices and larger societal forces related to politics and economics. In summary, Hegel’s perspectives on causality in history and the necessity of events involve finding a balance between the predetermined aspects of progress and the important influence of human actions on shaping the direction of events.

The delicate balance between determinism and human free will stands out in Hegel’s philosophy as a trait. He says historical occurrences arise from economic, political and cultural factors. Hegel argues that these elements do not operate independently but impact each other interconnectedly. Although historical events are considered inevitable within the progression guided by the World Spirit, the actions of individuals and nations are essential in shaping history.

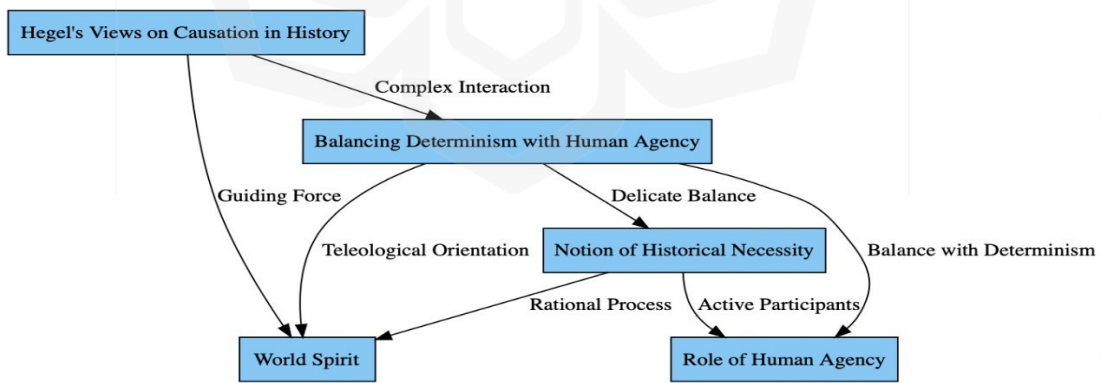


Figure 3. 2 Hegel’s View of Historical Causality

In summary, Hegel’s perspective regarding causation in contexts and the concept of inevitability presents a thorough structure for grasping the evolution of historical

processes. Acknowledging the interaction between predetermined events and human actions sets Hegel's philosophy apart from forms of historical determinism. The World Spirit is a guiding influence that imbues occurrences with intentionality and logic; recognising agency ensures that individuals and societies actively shape the ongoing narrative of historical progress. Hegel plays a role in our comprehension of history by highlighting how it is a progression influenced by various interconnected factors and human choices.

3.4.3 Hegel on Individuals and Notions in History

In Hegel's realm of philosophy, intricacies emerge when considering the significance of individuals and nations in processes. The historical canvas painted by Hegel highlights the impact of actions and the collective efforts of nations on shaping forces. Through his lens, individuals and nations play roles in the unfolding human development saga. Hegel's depiction of individuals within accounts stands out due to acknowledging their influence and autonomy in shaping events. Hegel argues that certain extraordinary individuals can leave a lasting impact on events by adhering to viewpoints that could diminish individuals to mere outcomes of historical circumstances. According to Hegel, these exceptional figures possess insight and an advanced understanding of their period. They are viewed as active participants embodying the spirit of the era. According to Hegel's philosophy of the World Spirit, at work, through individuals with consciousness and capacity to adhere to development principles, notable historical figures perceive their era's requirements and take actions that drive progress forward as active players rather than mere products of their time—leaving lasting influences in the annals of history (Mowad, 2012).

In Hegel's view of history and human progress, he emphasises the importance of nations in shaping development over time. According to Hegel's philosophy, nations are unified entities with an identity and mission. They actively influence the story by expressing their world spirit, contributing to advancing humanity's collective spirit throughout history. In Hegel's viewpoint, countries are not entities but active forces

that evolve through various stages of progress. According to Hegel, each country symbolises a moment in the journey of contribution to the overall advancement of human awareness. The collision and engagement of countries in the setting play a vital role in the dialectical method moving forward by merging their contributions. The importance of individuals and countries in Hegel's philosophy is intertwined with the idea of influence. Throughout progressions lie the impact of influences and the presence of the World Spirit in the background, setting the stage for development to unfold naturally over time with individuals' conscious decisions and nations' collective actions steering the course of events forward in a continuous motion of progression according to Hegel's teachings on agency in historical contexts that do not dismiss broader historical factors but rather incorporate them into an interactive exchange where human awareness actively participates in shaping the narrative of the past through both personal and national contributions as key players in the unfolding of historical narratives based on Hegel's unique philosophy, on how histories are shaped. According to Hegel's perspective, sticking to beliefs that downplay the significance of human willpower in decision-making processes reflects a shift in thinking dynamics where he acknowledges the fluid interaction between historical trends and deliberate choices made by people and nations (McCarney, 2012).

The destiny of the spiritual World, and — since this is the substantial World, while the physical remains subordinate to it, or, in the language of speculation, has no truth as against the spiritual the final cause of the World at large, we allege to be the consciousness of its freedom on the part of Spirit, and ipso facto, the reality of that freedom (Hegel, 2001, p. 33).

Hegel believed that the course of history is influenced by the development of the World Spirit and its expression through freedom consciousness. This approach highlights the importance of individuals and nations in shaping events and advancing the cause of freedom over time. Hegel's focus on figures in events underscores how individual and collective actions interact dynamically while emphasising nations' impact on shaping history. His way of thinking considers that people and countries play a role in shaping the course of events within the bigger picture of how the World Spirit evolves in human affairs.

To sum up, Hegel's perspective on individuals and nations as significant event players enriches his philosophy of history. In Hegel's view, the backdrop of events is not a static display but a vibrant interaction between intentional human actions and larger societal influences. People act as representatives of the World Spirit, while nations embody world spirit expressions that shape the fabric of historical progress. According to Hegel's philosophy, we recognise the significance of individuals and nations in shaping the narrative of historical events when exploring the tapestry of the past.

3.4.4 Hegel and Teleology in History

In Hegel's view of history's design and progression, a crucial element known as the teleological thread infuses intention and guidance into unfolding historical narratives. This analysis focuses on delving into Hegel's concept of teleology in philosophy by shedding light on how historical occurrences are viewed through his lens as moving towards a culmination directed by the unstoppable advancement of the World Spirit.

In the context of Hegel's philosophy, teleology explores the idea of purpose or goal-oriented behaviour. According to Hegel's view of history, events in the past are not incidents but rather part of a logical and intentional progression. The central idea of this framework is that history is a journey towards an advanced form of self-discovery rather than a series of unrelated moments. This goal is in harmony with the aim of the World Spirit. In Hegel's view, the World Spirit is what propels progress forward. A powerful and shared essence guides the direction of history by infusing significance and intent into unfolding events. Hegel's concept of teleology suggests that progress in history is more intentional than haphazard as it moves towards actualising the capabilities within the World Spirit. He highlights the structures as essential components of his philosophy of historical purpose. These phases symbolise the realisation of the intentions of the World Spirit by leading humanity towards increased self-discovery and liberty. Hegel suggests that history advances through periods defined by social structures and cultural norms rather than random segments of time; these phases play a crucial role in the overarching story, each contributing to the final goal of the World Spirit(De Nys, 2009).

In Hegel's philosophy of history, the Oriental or Despotically era lies, characterised by a society with a top-down authoritative system where the ruler wields total control and personal liberties are secondary to state authority. This period marks an early model of societal structure where collective awareness is nascent (MacGregor, 2014).

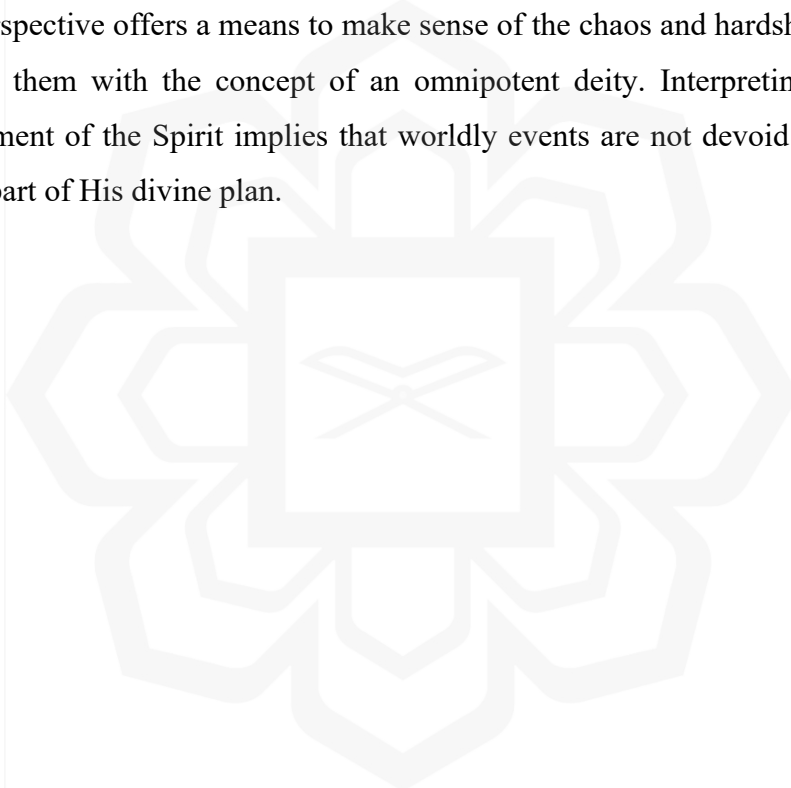
According to Hegel's analysis, the Greek or Classical period focuses on the rise of ideals and the concept of citizenship as key elements in society's development. The Greek city-states symbolise a movement towards increased individual acknowledgement and involvement in community affairs. Hegel views this era as crucial for achieving human liberty and selfhood. The subsequent stage, referred to as the Roman era by Hegel, is marked by establishing a universal legal system. According to Hegel's perspective, the Teutonic stage marks the transition towards a monarchy with a focus on individual rights and freedoms within a legal structure surpassing individual city-states' boundaries. According to Hegel, this marks the peak of advancement as the World Spirit's purpose unfolds in a society that balances freedom with a logical and lawful political structure (Ogli, 2021).

According to Hegel's view, the teleological perspective also suggests a feeling of assurance in the flow of events. The unfolding of occurrences is viewed as an expression of the fundamental principles and laws steering the evolution of the World Spirit. This does not limit freedom. Instead, it signals that history is advancing purposefully towards fulfilling its innate aspirations. Hegel's teleological structure highlights the significance of the action. Although historical events are perceived as moving towards a conclusion, individuals and nations play a role in achieving this goal. According to Hegel's perspective, Human actions play a role in developing historical events. Exceptional individuals who act as conduits for the World Spirit comprehend the demands of their era and take steps that propel the deliberate advancement of historical processes.

The History of the World, with all the changing scenes in which its annals are present, is this process of development and the realisation of Spirit; this is the true Theodicaea, the justification of God in History. Only this insight

can reconcile Spirit with the History of the World, viz., that what has happened and is happening every day is not only not “without God,” but is essentially His Work(Hegel, 2001, p. 477).

In this statement by Hegel, it is claimed that the history of the world is a progression and manifestation of the Spirit’s realisation. The Spirit is viewed as the validation of God within history. Hegel posits that the evolution of history is not haphazard or devoid of meaning but intentional and logical. He contends that advancing awareness towards liberty signifies a reflection of intent, with God overseeing this progression. According to Hegel, the happenings and transformations in history are not occurrences but components of a grand scheme aimed at actualising the Spirit’s essence. This perspective offers a means to make sense of the chaos and hardships in history by aligning them with the concept of an omnipotent deity. Interpreting history as the embodiment of the Spirit implies that worldly events are not devoid of influence but form a part of His divine plan.



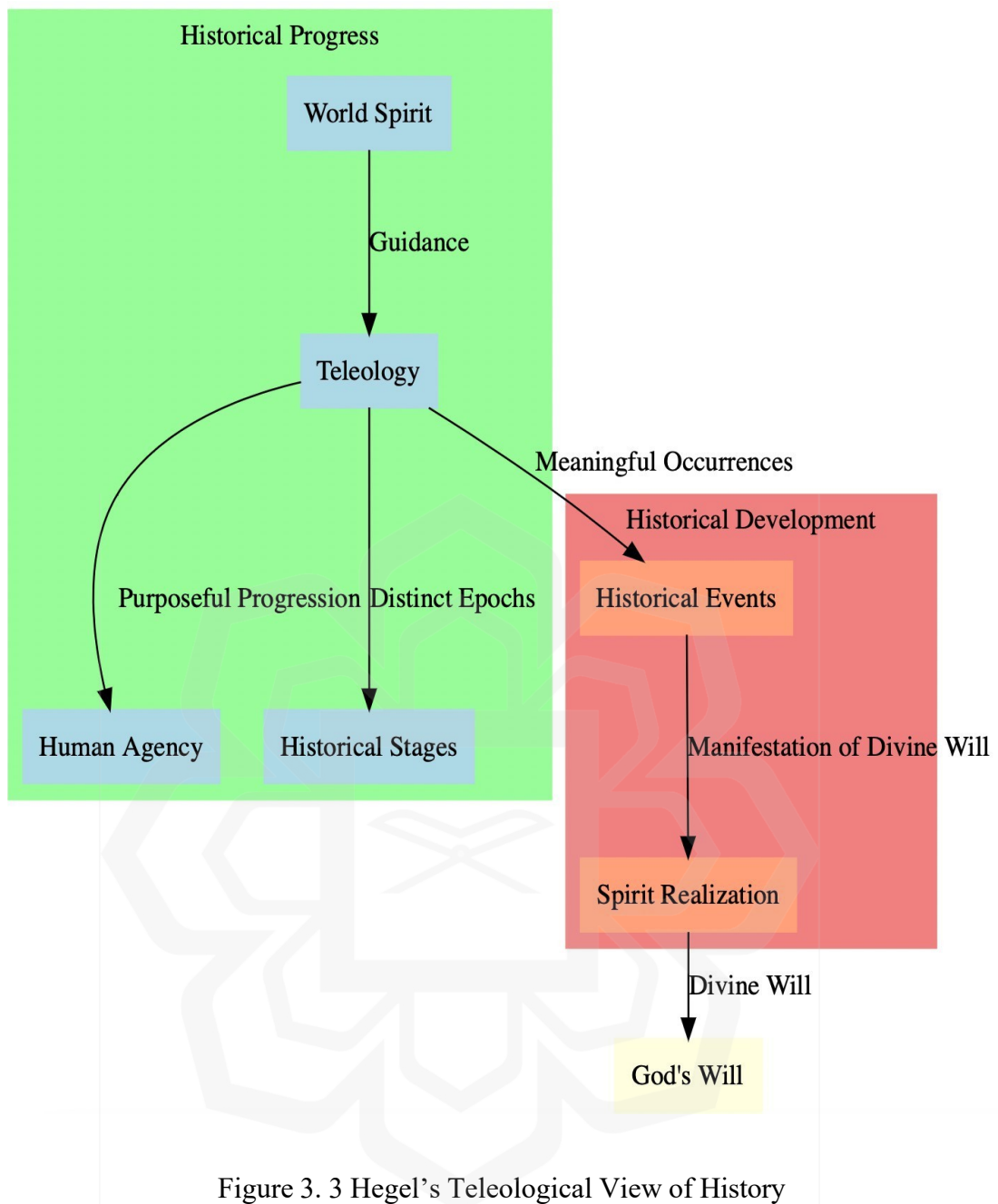


Figure 3. 3 Hegel's Teleological View of History

In essence, Hegel's view of history as having a direction is evident in his belief that the World Spirit guides events towards a predetermined goal. Each event in history is seen as significant, contributing to this progression. Hegel's philosophical perspective transforms history from a series of events into an intentional narrative that aims to actualise the inherent potential within the World Spirit.

3.4.5 Absolute Spirit and Cultural Epochs

In Hegel's discussions and reflections, on history as the manifestation of the Absolute Spirit's essence lies at the core of his system foundation. Grounded in the depths of Hegel's ideas and beliefs about existence and reality lies the Absolute Spirit, which goes beyond awareness boundaries by playing an integral and lively role in the human story evolution. This metaphysical being, with nature, is not just a casual spectator but, according to Hegel's perspective, actively influences and moulds the course of historical occurrences.

According to Hegel's philosophy, the core idea centres around depicting history as a theatrical production overseen by a higher spiritual power called the Absolute Spirit. This metaphysical entity guides the storyline by orchestrating the actions of individuals, countries and societal frameworks towards a predetermined outcome. Within this development framework, history is viewed not as random events but as a deliberate progression towards an envisioned goal by the Absolute Spirit. The teleological approach infuses a sense of purpose and inevitability into the unfolding narrative of events (R. B. Pippin, 1978).

Hegel's dialectical approach highlights how people and countries play a role in bringing the aspirations of the Absolute Spirit into reality as participants in the process. Hegel suggests that remarkable individuals have a connection to the values of the Absolute Spirit and play a role in achieving its higher objectives. The interaction between figures and the Absolute Spirit creates an exchange that shapes the grand narrative of human experience throughout time. From Hegel's point of view, historical figures are seen as having a significance that goes beyond their periods. They are depicted as channels through which the grand vision of the Absolute Spirit is brought to fruition. The Absolute Spirit interacts dynamically with each era's cultural and spiritual movements, nurturing the development of worldviews. Ancient Greece revealed the Absolute Spirit through the quest for comprehension and philosophical exploration. Plato and Aristotle were thinkers inspired by the ideals of the Absolute Spirit. They established the basis for philosophical discussions that greatly impacted Western thinking for many years. Their exploration of concepts, dialectical reasoning

and the pursuit of truth clearly showed how the Absolute Spirit guided their thinking during that historical period(Velkley, 2006).

During the Middle Ages era of history advancement, the Absolute Spirit manifested through the spiritual zeal that defined this period. The building of cathedrals merging faith with reason, theological discussions and the rise of mysticism were all indications of how the Absolute Spirit shaped the predominant beliefs and dreams. It adjusted to the obstacles faced during that period by creating a structure that nurtured a feeling of togetherness and direction. In the era of modernity's rise to prominence and influence on society's evolution through industrial advancements, the Absolute Spirit embraced the changing times by emphasising research, technological progress and a re-examination of societal norms. This shift in values guided by the Absolute Spirit led to a renewed focus on advancement, knowledge acquisition and the transformation of communities (Verene, 2012).

The history of the world is none other than the progress of the consciousness of freedom, a progress whose development, according to the necessity of its nature, is our business to investigate(Hegel, 2001, p.33).

In Hegel's philosophy theory, the Absolute Spirit signifies the pinnacle of awareness and introspection for individuals. The Absolute Spirit embodies the entirety of comprehension, culture and self-awareness. In context, the Absolute Spirit manifests as an evolution of human consciousness towards liberation and self-discovery. This excerpt emphasises that societal advancement is intricately tied to the progression of consciousness towards freedom. It suggests that history is more than a sequence of events; it is a journey that helps humanity develop greater self-awareness and freedom over time. Looking from the viewpoint of the Absolute Spirit advancement through history signifies the unveiling of freedom and self-choice in existence as humanity moves forward in history, the utmost level of consciousness known as the Absolute Spirit becomes realised, leading to a comprehension of freedom and individuality. The quote underscores the significance of the Absolute Spirit in shaping advancement by underscoring the roles of human awareness and autonomy in propelling progress

forward. This idea resonates with Hegel's perspective on history as the gradual manifestation of the Absolute Spirit in human existence.

The adaptability of the Absolute Spirit is clearly shown in how it responds to the situations and opportunities that arise in historical settings. It does not enforce a collection of ideals. Rather, it interacts dynamically with the changing circumstances of human history. The challenges faced in one era may require a focus or viewpoint. In its transcendental nature, the Absolute Spirit can adjust to these changes promptly, leading humanity towards self-discovery in ever-shifting environments and exploring Hegel's evolving perspective on history through "Absolute Spirit, in Historical Becoming". The story has a purpose and meaning behind it and depicts the Absolute Spirit's involvement in the ongoing drama of life unfolding around us all. Metaphysical power guides both individuals and nations toward a path and goal within events. However, in the spirit of exploration, the discussion is open to analysis, welcoming a detailed investigation into the difficulties and obstacles involved in aligning the metaphysical direction of the Absolute Spirit with the varied complexities of historical uncertainties. This study adds to a grasp of Hegel's perspective by highlighting the interconnectedness between the transcendent Absolute Spirit and the rich fabric of human history.

3.4.6 Rational Progression and the Role of Reason

In Hegel's discussions, he examines how reason influences the unfolding of history by tracing the evolution of rationality over time. He posited that reason is the governing force of the world and that history follows a trajectory. Hegel's theory revolves around the contradictory essence of reason as the catalyst for historical advancement. At its essence, his argument emphasises the interplay between awareness and societal progress, with reason steering the course of development.

However, on this point, I announced my view at the very outset. I asserted our hypothesis, which will appear in the sequel as a legitimate inference and our belief that Reason governs the world and has consequently governed its history (Hegel, 2001, p. 40).

Hegel's method explores how conflicting ideas merge to shape our understanding of history and society's evolution. He views this interplay of ideas as more than an exercise; it is a powerful force driving human history. According to Hegel's philosophy, the progression of thought impacts our minds and influences real-world events and societal structures. He posits that rationality is at the core of interpreting the world around us and considers reason fundamental to our comprehension of reality (Hegel, 1953).

The reason is both the essence that gives existence and sustenance to all reality in the Universe and the boundless energy that drives it forward—a force not limited to ideas existing outside of reality, with a tangible impact on the world around us and within certain individuals' minds (Hegel, 2001).

Reason plays a role in the progression within Hegel's philosophical framework by transcending its theoretical form to manifest as a tangible and influential force integrated into the core of the state's systems and regulations. The state thus emerges as the entity through which reason is put into action in society. Hegel regards the state as the embodiment of reason, arguing that it plays a role in establishing and upholding laws that benefit the greater good. According to Hegel, the state is not an organisation but a complex entity with political, social, cultural, and spiritual dimensions. This holistic approach suggests that the state fosters the arts, religion, and development. The progression of history, in a manner, occurs within the state's frameworks where reason influences the political landscape and cultural and spiritual aspects of society. Hegel viewed the partnership between reason and the state as essential in achieving freedom and rationality by offering individuals a platform to pursue their interests within a social setting. He emphasised that the state creates an environment where individuals can develop their skills and capabilities while promoting good and societal well-being (Avineri, 1974).

Hegel's core idea centres around the belief that the state represents reason and works together with action to achieve freedom and rationality goals, effectively synthesising talents and interests within a broader social framework. The state, driven by

reason, is crucial in nurturing personal growth while advancing the greater good and societal well-being.

Hegel's examination of how reason evolves throughout history underscores the nature of ideas within thought and their impact on shaping the progress of time through dialectical shifts that influence historical advancements. The government embodies reason in this narrative by establishing a framework that fosters the infusion of rationality across affairs and cultural and spiritual realms. All culminating in the advancement of human liberty and logic.

3.4.7 Criticisms and Commendations of Hegel

Hegel's concepts have been met with praise and criticism during assessments by individuals in the sphere over the years. Critics often raise issues regarding determinism and overlooking material conditions while expressing concerns about oversimplification. In contrast to this perspective, supporters appreciate Hegel's organised method of exploring phenomena, acknowledging the richness and depth present in his philosophical structure. The ongoing discourse among intellectuals underscores the nature of Hegel's ideas and their enduring significance in shaping intellectual traditions.

Karl Marx's influential book "*The German Ideology*"(thoroughly critiques Hegel's dialectical approach, marking a significant divergence from Hegel's idealistic philosophy. Marx recognises the importance of Hegel's dialectical approach but emphasises a materialistic interpretation, which is different from Hegel's idealistic framework. Marx's criticism is based on the tangible aspects of economic and class relations, seeing these variables as the driving forces behind historical progress(Marx,1970). His seminal work "*Capital*" examines the material circumstances of production, the dynamics of trade, and the central role of class struggle, emphasising the significant influence of materialist forces in defining society structures and historical development. The materialist perspective is the foundation for Marx's criticism of

Hegel's dialectic supports his comprehensive examination of capitalist society, highlighting its inherent contradictions (Marx, 2018). Friedrich Engels, the writer of "Dialectics of Nature," expands and enhances Marx's criticism of Hegel's dialectical approach. "Dialectics of Nature" expands dialectics to include social, historical, and natural events. Engels promotes a dialectical methodology firmly rooted in specific socio-economic circumstances, emphasising the interconnectedness of natural phenomena with human society and economic activities. The broad breadth of the dialectic aims to clarify its relevance to many fields, promoting a comprehensive understanding of the universe from a materialistic and holistic perspective. Engel's pursuit in "Dialectics of Nature" highlights his dedication to merging the dialectical approach with examining natural occurrences and socio-economic connections, significantly contributing to the development of Marxist ideology (Engels, 1960).

Arthur Schopenhauer was a philosopher who lived from 1788 to 1860 and is most famous for his major work titled "*The World as Will and Representation.*" Schopenhauer explores the existence and the human condition in this significant piece of literature. Schopenhauer's view focuses on his critical assessment of Hegel's dialectical approach, suggesting that Hegel's method may lean towards being overly intricate and meticulous. He criticises Hegel for being intellectually dishonest. Asserts that Hegelian dialectics effectively cloud the reality of illuminating it. Schopenhauer proposes a method of grasping reality that underscores the importance of observation and intuition. He believes that a deeper understanding of the world can be achieved through experience rather than relying solely on the intricate and conceptual dialectical approach. According to him, the world fundamentally embodies the nature of will, the underlying force propelling all things forward. Schopenhauer thought that looking at the world around us allows us to understand how the will functions and gain insight into reality on a level (Schopenhauer, 2012).

Georg Lukács makes a case for the importance of Hegel's approach in his book "*History and Class Consciousness* ", challenging Schopenhauer's critique and highlighting the method's significance in grasping the entirety of social reality. He emphasises that the dialectic is crucial for comprehending the interplay of dynamics and economic and political influences that shape historical advancements. According to

Lukács's dialectical framework enables an examination of conflicts and tensions, revealing the underlying structures and processes that steer progress. In his work on the dialectic, Lukács stresses the importance of approaching it with an introspective mindset. He advocates acknowledging the limitations and biases that come with one's perspective while striving for a continuous investigation process. Referring to Hegel's dialectic, Lukács seeks to shield it from criticism and shed light on its continued relevance in grappling with society's challenges. By championing the dialectic in "History and Class Consciousness", Lukács significantly contributed to the development of theory, which influenced subsequent generations of Marxist thinkers (Lukács, 1971).

In his work "*Being and Nothingness*", Sartre delves into Hegel's dialectic to uncover existentialist ideas concerning the essence of freedom and subjectivity. Sartre posits that humans are beings; however, this freedom carries a weight of accountability as individuals must shoulder the consequences of their decisions and actions. Sartre views dialectics as a method for comprehending the relationship between personal liberty, social frameworks, and the historical forces that mould them (Sartre, 2018). In his work "*Critique of Dialectical Reason*", Sartre delves deeper into the approach, highlighting its ability to tackle phenomenological matters effectively. He posits that the dialectic provides insights into the relationship between subjectivity and societal frameworks and the historical forces influencing them. Sartre views dialectics as a tool for comprehending how individuals are influenced by and contribute to their historical environments (Sartre, 2004). When Sartre delves into Hegel's theory and its connection to phenomenological issues in philosophy with a focus on human freedom and subjectivity within the dialectical process, he highlights how this approach can effectively tackle the intricacies of human experience across different philosophical perspectives while integrating Hegel's dynamic framework.

The critique proffered by Marx and Engels, accentuating the imperative for a materialist interpretation and anchoring the dialectic in historical materialism, significantly fortifies the dialectic's robustness. Their adept adaptation of the dialectic to scrutinise class struggle, economic relations, and historical development resonates enduringly, exerting influence over subsequent social and political thought. To Marx

and Engels, who emphasise a materialist interpretation of historical development, Hegel argues that the progression of concepts, including economic and social frameworks, is essential to the historical progression. Hegel's perspective posits that the World Spirit comprises ideal and material aspects unified via a dialectical process.

Despite being dismissive, Schopenhauer's criticism highlights the significance of clarity and simplicity in philosophical discourse, encouraging a more straightforward interaction with reality. His viewpoint warns against unnecessary abstraction and complex thinking, promoting intellectual clarity. According to Hegel, dialectics must be more complex to understand reality fully. He believes a complete understanding of reality requires a deep understanding of its intrinsic intricacies. Hegel's dialectic aims to capture the complexity and interconnectedness of things and provides a thorough understanding of human experience and history without neglecting any nuances.

On the supportive front, Lukács' staunch defence of Hegel's dialectic underscores its relevance in comprehending social reality, suggesting that it yields invaluable insights into the complexities intrinsic to historical development when judiciously adapted and applied to Lukács, who defends the dialectical method's indispensability for understanding social reality. In his philosophical works, Hegel acknowledged the usefulness of dialectics as a powerful tool for comprehending the complexities of historical development. However, he also cautioned against reducing the dialectic to a rigid formula and emphasised its ongoing, evolving nature. According to Hegel, dialectics is a dynamic process in which ideas, concepts, and social institutions constantly develop. Rather than being a fixed set of rules or principles, the dialectic is characterised by a continuous process of negation and synthesis. In other words, dialectics involves constantly questioning and challenging existing ideas and institutions, creating new ones that are more advanced and sophisticated.

Sartre's existentialist exploration introduces an additional layer, showcasing the dialectic's adaptability to diverse philosophical frameworks and its capacity to address existential and phenomenological concerns. The ongoing dialectical dialogue between these critics and supporters enriches the philosophical discourse, encapsulating a multifaceted exploration of Hegel's dynamic framework and its implications for our

comprehension of historical progress. To Sartre's existentialist engagement, Hegel might highlight the dialectic's capacity to accommodate diverse philosophical frameworks, including those focused on individual freedom and subjectivity.

Several philosophers, such as Charles Taylor and Alexandre Kojève, have delved into Hegel's ideas. In his book "*Hegel and the Modern World*," Charles Taylor praises Hegel's method of examining history. What sets Hegel apart is his approach, which considers dynamics, economic factors, political influences, and cultural dimensions, all contributing to a nuanced and comprehensive grasp of historical occurrences (C. Taylor, 2015). According to Hegel's perspective, historical events are not solely propelled by distinct factors. Rather, it stems from a complex interplay of diverse elements. This implies that the causal relationships in history are intricate and encompass dimensions. Specifically, societal and cultural elements could impact the political occurrences of a period. Hegel's method of exploring history recognises the nature of causality. It aims to offer a more profound insight into historical events through a thorough examination.

Alexandre Kojève sheds light on the purpose-driven aspect of Hegel's philosophy in his work "*Introduction to the Reading of Hegel*," specifically underlining the role of the World Spirit in giving significance to occurrences. He views Hegel's philosophy as a tool for understanding the importance and direction of history and explores how this perspective impacts our understanding of nature and existence (Kojève, 1980). The coming together and divergence in the exchanges between Taylor and Kojève paint a picture of Hegel's influence as both thinkers acknowledge the importance of Hegel's structure for examining advancements.

In Hegel's view of teleology, the forward movement is not set in stone. Progresses with intentionality, taking into account unforeseen circumstances and personal input. According to Hegel, evolution does not march towards a predestined endpoint but is steered by a telos, a goal or aim that. Gives significance to the unfolding of occurrences. However, this does not imply that every aspect of the process is prearranged or denies individuals their agency. Contrary to this viewpoint, Hegel argues for the significance of contingency and individual input in influencing evolution

course by fostering a nuanced interaction between purpose and the unique contexts of each instance at hand. His perspective underscores the importance of purpose and adaptability in depicting the ever-changing nature of our surroundings.

In the essay “*The Idea of Critical Theory*”, Raymond Geuss explores Hegel’s structure by honing in on his inclination towards teleology. Geuss argues that Hegel’s deterministic view of history suggests a predetermined goal or telos could oversimplify historical occurrences by disregarding their inherent uncertainties. Regarding Hegel’s focus on discovering a designated significance or intention, historical developments might overlook the unforeseeable and intricate elements of human behaviour and societal transformation. Geuss, therefore, advocates for a thoughtful method towards studying history, acknowledging the constraints of reasoning and embracing the intricacies of human decision-making and unpredictability in events (Geuss, 1981).

David Harvey is an academic and theory specialist who authored the book *A Companion to Marx Capital*. He worries about philosophy’s disregard for material circumstances and economic aspects. Harvey’s criticism mainly centres on the essence of Hegel’s framework, which he believes falls short of examining the material influences that mould historical progress. Harvey suggests that Hegel’s philosophy overlooks social influences on events and excessively emphasises abstract ideas rather than real-world factors (Harvey, 2018).

Geuss and Harvey’s viewpoints play a role in the discussion of how Hegel’s philosophy deals with the balance between determinism and human agency, and bring to light potential challenges in understanding the causes of historical events and the idea of historical necessity in Hegelian philosophy. Hint, Geuss, and Harvey criticise Hegel’s belief in direction and his alleged neglect of circumstances. Hegel argues for the interconnectedness of the dialectic by highlighting that the aspect and material elements are not contradictory but complementary. This framework helps us dynamically grasp how these elements interact over time. It emphasises that the teleological aspect does not disregard the importance of factors but enhances it as an essential component of the scenario.

Karl Popper is known as a philosopher of the century for his influential work “The Open Society and Its Enemies “, where he critiques the philosophical basis of totalitarianism. In his assessment of Hegel’s idea of the World Spirit, Popper scrutinises the lack of clarity surrounding this guiding principle in this work. According to Hegel’s viewpoint, the World Spirit serves as an idea symbolising the interconnectedness of everything in existence. Popper suggests that understanding and assessing this concept is difficult due to its vagueness and lack of tangibility. He argues that the World Spirit is more of an idea with definitions and lacks practicality as a guiding force for human behaviour. Popper’s criticism of Hegel’s notion of the World Spirit mainly focuses on the boundaries of ideas. He argues that the unclear nature of the World Spirit complicates determining its legitimacy and practicality, suggesting it could be viewed more as a rhetorical tool than a philosophical idea (Popper, 1945). Isaiah Berlin was a philosopher of the century known for his deep examination of “historical inevitability.” He explores Hegel’s perspective on how individual actions influence occurrences in his writings. Berlin’s analysis questions Hegel’s belief that history unfolds due to predetermined factors such as status and social and political circumstances. Berlin asks whether Hegel’s focus on the forces of history could overlook the significance of choices and actions in influencing historical results. Berlin’s criticism underscores how Hegel’s explanation could disregard the initiative’s impact in triggering political transformations and the capacity for human initiative to change the trajectory of historical incidents (Berlin, 1955).

Popper and Berlin’s critiques significantly enhance the ongoing conversation surrounding Hegel’s views on causation in history and historical necessity, especially concerning the delicate equilibrium between determinism and human agency within Hegel’s framework. Popper’s scrutiny of the ambiguity surrounding Hegel’s concept of the World Spirit prompts fundamental inquiries about the clarity and concreteness of the guiding force in Hegel’s historical philosophy. This dovetails into the examination of causation, as the World Spirit’s perceived metaphorical or overly abstract nature invokes contemplation about the palpability of the causal factors governing historical development. Conversely, Berlin’s emphasis on individual agency underscores concerns about the potential devaluation of the significance of individual decisions and actions within Hegel’s intricate web of causative factors. Berlin’s critique accentuates the

The necessity of diligently examining the role of human agency in historical processes and how Hegel's framework accommodates or perhaps challenges the notion of individuals shaping historical outcomes.

To Popper's concerns about the ambiguity of the World Spirit, according to Hegel, the main idea behind his philosophy is not to be taken as an actual entity but as a tool to represent the rational principle in historical development. Hegel stresses that dialectics should be viewed as open-ended processes rather than closed systems. For Berlin's emphasis on individual agency within causative factors, in his dialectical method, Hegel acknowledges individuals' pivotal role in historical processes, notably in their capacity to contribute to the unfolding of the Spirit through their actions. This recognition of individual agency is fundamental to Hegelian philosophy, which emphasises the dynamic interplay between subjective and objective forces that shape human history. By emphasising the importance of individual action, Hegel's dialectical method offers a nuanced understanding of historical processes, considering the complex interplay of diverse social, cultural, and economic factors. In this way, the Hegelian dialectical method provides a robust framework for analysing historical phenomena and illuminating the underlying forces that shape them.

The critiques presented play a role in the discussions about Hegelian philosophy by focusing on key aspects of his philosophical structure and how it influences the relationship between determinism and human actions in shaping historical events and the notion of historical inevitability. By delving into these critiques' analysis, we gain insight into philosophy and its continued significance in modern dialogues surrounding these subjects. In general, these criticisms are an addition to the realm of philosophy. Establish a crucial groundwork for upcoming investigations in this domain.

German philosopher Jürgen Habermas is well known for integrating Hegel's ideas into his theory of communication and society. Habermas recognises the influence of Hegel on political philosophy in his theory. This theory emphasises the importance of communication and rational dialogue in shaping political dynamics. Habermas incorporates Hegel's ideas on language and communication to develop a framework that addresses how language influences constructs like collective identities and political

structures. The fusion of philosophy with communication theory highlights the lasting influence of Hegel's concepts on aspects of modern philosophy and social theory (Habermas, 2015).

In her work "The Human Condition", Hannah Arendt integrates Hegel's theories when discussing totalitarianism and actions essence. She explores concepts like the relationship between master and slave and how labour influences identity and societal dynamics in her analysis of Hegel's philosophy. By incorporating Hegel's ideas, Arendt shapes her views on philosophy and emphasises individuals' roles in public life. Arendt's involvement illustrates how Hegel's concepts have influenced areas of philosophy significantly when dealing with issues related to authority and collective existence (Arendt, 2013).

Jean Hyppolite is a known philosopher and historian of philosophy who is highly regarded for his important role in introducing Hegelian ideas to the French intellectual community. One of Hyppolite's contributions was his work titled "Genesis and Structure of Hegel's '*Phenomenology of Spirit*'" which is essential for grasping Hegelian philosophy. In this book, Hyppolite delves into the framework of Hegel's "*Phenomenology of Spirit*", a significant piece in the philosopher's body of work. Hippolytus's examination of this piece offered a methodical grasp of concepts that deeply influenced French philosophical thought and intellectual milieu. Hippolytus's exploration of Hegel's philosophy further contributed to cementing the prominence of Hegelianism as a force in philosophy (Hyppolite, 1974). Jean Hyppolite's exploration of how Hegelian philosophy relates to modern-day issues opened up discussions on Hegelianism in France during the century and beyond. His influential work left a lasting mark on the French intellectual scene and served as a source of inspiration for philosophers globally. His impact on the study of Hegel's philosophy is undeniable, as his ideas laid a solid groundwork for future philosophical advancements in France and beyond, continuing to influence philosophical conversations today.

In summary, Hegel's philosophical impact has stirred up criticism and deep admiration among scholars from different fields. Supporters of Hegel commend his approach, which is aimed at understanding the progressive development of ideas and

history. They admire his attempts to resolve conflicts and construct a framework encompassing metaphysics, ethical principles, and social ideologies. On the other hand, Hegel's detractors express reservations regarding the perceived complexity of his writings, which are frequently filled with language and abstract ideas. Hegel's perspective on history as driven by the Absolute Spirit may benefit from considering the unpredictable nature of events, which is more evenly balanced in his analysis. Moreover, criticisms have been raised about Hegel's stance in political philosophy and potential conservative tendencies by proponents of more diverse and liberal viewpoints. Evaluating Hegel's philosophies continues to be a conversation among intellectuals. Academics are still wrestling with the intricacies of his framework. Discuss whether Hegel's ideas enhance our grasp of reality or if they create strict structures that hide its subtleties. The ongoing discussion about Hegel highlights the impact of his ideas and inspires continuous contemplation and reinterpretation among scholars from different eras.

3.5 CONCLUSION

Hegel's theory of history may be examined to uncover a framework that is both meticulously structured and vast in scope. The fundamental ideas of Hegel's philosophy have been covered in this chapter, from the categories of history (original, reflective, and philosophical) to crucial ideas like the state, freedom, and the world spirit, all of which are pillars of this historic structure. Hegel's idea is shown as a dynamic, teleological evolution in which every era advances reason's self-realisation rather than as a simple historical study. Examining Hegel's dialectical approach in this chapter highlights the intricate relationship between thesis, antithesis, and synthesis. It demonstrates how historical inconsistencies serve as catalysts that advance humanity's understanding of freedom and reason. Hegel's theory of necessity and causality leads to a balanced perspective reconciling human agency with determinism, presenting history as a logical process directed by the ultimate spirit. Hegel's understanding of both solo and collective factors influencing human growth is made clear by looking at people and countries' roles in this historical narrative. Each of these forces has distinct but related functions throughout universal history. According to the absolute spirit, history is a process

of intellectual and cultural development that progresses from disparate concepts to a common understanding. The ongoing significance and controversial nature of Hegel's views are made evident via critical engagement with his contributions and their criticisms. Hegel's observations on the logical evolution of history, the function of reason, and the tenets that underpin historical development are still essential for comprehending the relationship between philosophy and the human condition, even when intellectual currents change. Ultimately, Hegel's conception of history challenges interaction with the philosophical foundations that still influence historical thought and interpretation and encourages contemplation of humanity's role within this greater, intentional narrative.



CHAPTER FOUR

DYNAMICS OF CIVILISATION: A COMPREHENSIVE INQUIRY INTO TOYNBEE'S HISTORIOGRAPHICAL FRAMEWORK

4.1 INTRODUCTION

Arnold Toynbee's detailed study of how civilisations progress and eventually decline is highly respected in academia for its understanding of the trends and mechanisms that influence historical progression. His work has garnered interest because it explores the societal, economic, and political elements influencing the rise and fall of civilisations. His thorough examination of the challenges societies encounter over time has given us an insight into the intricacies of human civilisation dynamics. Throughout his writings, Toynbee has developed a framework for analysing how civilisations rise and fall. This perspective has significantly impacted modern discussions in the field of history. According to his theory, civilisations can be likened to living beings progressing through various stages such as inception, growth, adversity, and eventual decline culminating in dissolution. He thought societies' rise and fall are influenced by their ability to adjust to changing situations from within and the effects of interactions with other institutions. This section looks at Toynbee's theory, delving into the core ideas, presumptions, and reasoning that inform his viewpoint. It will investigate the impact of Toynbee's theory on our comprehension of history and how scholars have reacted to it in this field. This analysis will highlight the pros and cons of the Toynbee method and its significance in research.

4.2 THE IMPORTANCE OF CIVILISATIONS FOR TRACING THE COURSE OF HISTORY

Arnold Toynbee's "*A Study of History*" is an impactful piece that thoroughly explores the rise and fall of civilisations across human history with great attention to detail and depth of analysis. Its in-depth examination provides insights into societies' evolution and eventual decline.

Toynbee suggested that civilisations should be viewed as the focus of studying history because they provide an approach to comprehending the intricacies of human history, evolution, and development through cultural, social, political, and technological aspects. By exploring history through the civilisation framework, one could understand the patterns and advancements characterizing the journey. Toynbee's goal was to uncover trends and obstacles in civilisations' interactions and how they impacted global history collectively through mutual dependence and influence analysis. He sought to shed light on the elements shaping advancement or regression by examining civilisations' life spans, including phases of development, upsurge, and deterioration. Moreover, he firmly believed that the progression of development and historical events had been significantly shaped by cultures interacting and influencing each other over time. Toynbee described civilisation as a society that has achieved a level of advancement characterised by social structures and cultural norms. He highlighted the importance of viewing civilisations as evolving entities with life cycles encompassing their beginnings, growth, stagnation, and eventual decline (Al Malaah, 2012).

Toynbee's approach highlights the significance of civilisations as the examination subject by underscoring that grasping the obstacles and reactions that have moulded human societies necessitates exploring civilisations' evolution over time. Toynbee's approach is known for its perspective and ambitious goals, aiming to provide a structure for understanding the entirety of human history—a departure from more specific historical inquiries that may concentrate solely on specific locations or eras (Ismail, 1977).

According to Toynbee's classification, there have been 21 civilisations throughout history. He also pinpointed six civilisations that originated directly from early human societies, known as the "genesis civilisations." These include the Egyptian, Sumerian, Minoan, Sinic, and Andean civilisations. Toynbee defined civilisation as a framework that has achieved cultural and technological progress while retaining its distinct identity and personality.

As soon as we approach the problem of why and how societies in the process of civilisation have come into existence, we realise that our list of twenty-one societies of this kind falls, as far as this problem is

Concerned, into two groups. Fifteen of our societies are affiliated with predecessors of the same species. Of these, a few are so closely affiliated that their separate individuality may be a matter for argument, while at the other end of the scale, a few are so loosely affiliated that the metaphor implied in the term affiliation 'may seem to carry us too far. However, let that pass. The fifteen more or less affiliated societies are in a different group from the six, which, so far as we can discern, have emerged directly from primitive life. It is to the genesis of these six that we propose to direct our attention at present. They are the Egyptian, the Sumerian, the Minoan, the Sinic, the Mayan, and the Andean (Toynbee, 1987, p. 67).

Toynbee aimed to explore the ways in which human societies have evolved and how various cultures have shaped the tapestry of human history while acknowledging the unique identities and characteristics of these civilisations. Toynbee's examination of civilisations revolves around a comparison method to identify shared trends as challenges and resolutions across diverse societies. He posits that civilisations have undergone evolution and change throughout history. The writer delineates three phases in the development of civilisation: growth, senescence, and decline. Toynbee's method of comparing civilisations relies on the belief that civilisations are comparable in terms of era and cultural context variations. He suggests that all civilisations share traits like the need for technological structure advancement and cultural expression evolution (Dawson, 1955).

Toynbee's viewpoint highlights how civilisations are interconnected and shape history, with the author distinguishing between temporal relationships among civilisations (Pereira, 2021). Spatial connections denote the exchanges among civilisations via trade routes or population movements, compared to interactions that encompass the impact of ancient civilisations on the ideas and cultural practices of succeeding societies. The significance of civilisations in comprehending the progress of history has motivated many researchers to investigate how different cultures and societies interact to gain insight into the ever-evolving historical occurrences.

As to your entreaty in sending one of your nationals to be accredited to my Celestial Court and to be in control of your country's trade with China, this request is contrary to all usage of my Dynasty and cannot possibly be entertained... Swaying the wide world, I have but one aim in view, namely, to maintain perfect governance and to fulfill the duties of the

state. Strange and costly objects do not interest me (Toynbee, 1987, p. 55).

The concept refers to how places interact and influence each other regarding power dynamics. This description illustrates how the Emperor reacted to the relationship created by the envoy Lord Macartney to forge diplomatic and trade ties between China and Britain. The Emperor's refusal of the proposal reveals his stance on relationships and reluctance to engage directly with nations. Furthermore, the quote also touches upon the concept of connections, highlighted by the Emperor's belief in the superiority of Chinese culture and his disinterest in foreign merchandise and practices. This suggests a leaning towards safeguarding China's established norms and beliefs rather than being swayed by outside cultures.

4.2.1 Challenge and Response Dynamics Civilisational Progress

Arnold Toynbee delves into the rise and fall of civilisations through his study of history courses over time. This central idea revolves around Challenge and Response dynamics, which play a role in philosophical studies by offering a profound insight into how civilisations flourish or falter. This academic framework is constructed on an in-depth examination of chronicles and posits that the sustainability and resilience of civilisations hinge on their ability to tackle external challenges effectively. Toynbee's view on the progress of civilisations is not just about narratives; he delves into a cyclical dynamic where challenges trigger societal transformations. According to Toynbee's theory, civilisations emerge when a creative minority creates a culture that effectively meets the needs of its environment (Ahida, 2006). He suggests that the evolution of civilisations is shaped by their ability to successfully tackle and resolve both external challenges. Toynbee argues about the fate of society, whether it thrives or declines. Depends on how it faces and conquers these hurdles.

The idea of challenge and response has been a topic of discussion among scholars and thinkers for some time before Arnold Toynbee's time. Johann Wolfgang von Goethe, a writer and intellectual, delves into this concept in his well-known work.

“Faust.” In the story, Faust bets with the demon Mephistopheles, suggesting he can achieve a sense of happiness and satisfaction that he has never experienced before. This is seen as a challenge that sparks Faust’s action to achieve his desired outcome. As the story unfolds, Faust makes a wager with Mephistopheles. Goethe’s exploration of facing challenges and reacting may not directly relate to studying civilisations. Provides an example showcasing how one’s responses to obstacles can shape personal growth within the context of individual human experiences (Al Malaah, 2012).

Arnold Toynbee believed that civilisations are not entities; instead, they adapt in reaction to the challenges they face over time. These challenges can stem from factors like inequality and political unrest, as well as external factors such as environmental changes and technological advancements. Toynbee posited that how a civilisation addresses these obstacles ultimately shapes its fate. He argues that the future of a civilisation is not predetermined but depends upon the choices made by individuals and groups within the society as a whole. Toynbee’s concept of Challenge and Response suggests that civilisations are not structures; instead, they consist of factions and individuals with differing perspectives and motivations (Kumar, 2014). He believes that when a society faces a crisis, it can either break down or go through a period of change that could be positive or negative based on the choices made by its members. Toynbee also argues that civilisations are not everlasting and can decline or fall apart if they fail to deal with their problems.

Different parts are differently affected by an identical general cause because they each react, and each contributes, in a different way, to the forces which that same cause sets in motion. A society is confronted in its life by a succession of problems that each member has to solve for itself as best it may. The presentation of each problem is a challenge to undergo an ordeal, and through this series of ordeals, the members of the society progressively differentiate themselves from one another. Throughout, it is impossible to grasp the significance of any particular member’s behaviour under a particular ordeal without taking some account of the similar or dissimilar behaviour of its fellows and without viewing the successive ordeals as a series of events in the life of the whole society (Toynbee, 1987, p. 18).

The quote directly suggests that civilisations regularly face obstacles, and how individuals within these societies react to these challenges plays a role in shaping the growth and diversity of the community. This diversity then impacts how society responds to the challenges it encounters. The quote supports that a civilisation's response to challenges significantly influences its future and progression.

Toynbee explored how challenges and responses shape a community's well-being by emphasising the importance of facing moderate difficulty levels to stimulate growth and innovation without causing stagnation due to overwhelming challenges. Alternatively, if a society encounters difficulties that exceed its capacity to address them, it could lead to disruptions, breakdown of structures, and ultimately, a downfall. Toynbee proposed a level of challenge that motivates a few creative minds in a society. This innovative minority, comprising individuals or groups with the ability to think outside the box, generates solutions that foster adaptability and strength. They are the people who come up with creative ideas and plans to help society tackle challenges efficiently and effectively. Toynbee's theory highlights the importance of balancing facing obstacles and how we respond to them (Samoraj, 2017). Achieving the right balance fosters responses and guides society towards growth instead of falling apart. When a society finds that balance point, it can enhance its ability to adapt and bounce back, leading to development and progress. However, society could face a standstill or collapse if that harmonious equilibrium is not reached.

Arnold Toynbee has extensively studied the factors that shape the rise and fall of civilisations and has grouped the obstacles they face into three categories. Challenges related to geographical conditions and resource availability, external challenges, like climate change and natural disasters, and internal challenges within societies. Climate change can have far-reaching effects on societies, leading to crop failures and water scarcity while forcing populations to relocate. Similarly, seismic events, rainfall causing floods, and powerful tropical storms can cause destruction and disrupt the social and economic fabric of a local area (McNeill, 2014).

Challenges, from sources, involve the risks and benefits of interacting with civilisations like trade and cultural exchange activities, which have advantages and disadvantages. Trade can bring economic benefits, while cultural exchanges can help enrich a society's heritage. However, warfare can lead to loss of life, displacement of communities, and destruction of infrastructure. Internal challenges stem from a community's complex social, political, and economic dynamics. Challenges in society can arise from factors such as government problems leading to corruption and political instability or inequality, causing economic disparities that may escalate into conflict and uncertainty.

The shift in norms can also weaken cohesion and personal identity (Schmand, 2000). Toynbee's classification highlights the intricate challenges civilizations face and the many approaches they need to employ to secure their development and existence. In recognising these hurdles, societies can actively work towards addressing them and building a prosperous tomorrow.

Toynbee suggests that successful civilisations thrive by addressing challenges with creativity and adaptability in their structures and governance systems to meet the evolving needs of the environment. They must embrace innovation and flexibility while engaging in introspection and growth to ensure their prosperity and sustainability.

Civilisations come to birth and grow by successfully responding to successive challenges. They break down and go to pieces if and when a challenge confronts them that they fail to meet (Toynbee, 1948, p. 56).

Toynbee suggests that civilisations capable of overcoming challenges by adapting and responding constructively are more likely to succeed in their endeavours. He emphasises the importance of countries adjusting their political systems to match the evolving demands of a changing world. This could involve changes in governance practices or economic policies, such as cultural traditions or other aspects of society. However, specific communities may struggle to address challenges due to factors at play. One reason for this phenomenon is the lack of originality or innovation, which hinders societies from adapting to evolving circumstances. In addition, failure to self-assess or self-improve could cause civilisations to stagnate or resist change (Al Malaah, 2012).

Furthermore, countries could encounter difficulties because of divisions or conflicts hindering their ability to tackle and conquer obstacles effectively. Political or social differences weaken the ability of society to deal with problems because disadvantaged communities may have restrictions on resources and the chance to get involved in response efforts. These inequalities could also result in bias, racism, and aggression, which can exacerbate the challenges confronted by society. Moreover, the impact of factors can significantly hinder a society's ability to tackle challenges. For example, civilisations may face pressures or threats that limit their ability to adapt or be creative. Furthermore, they may be vulnerable to manipulation or domination by civilisations, resulting in a loss of independence and capability to address issues on their terms. In some situations, the community might be forced to take actions that are not beneficial for its overall well-being (Al Najm, 2010).

Toynbee's research hints at the idea that human societies could face obstacles and need to adapt. In this scenario, "adaptation" means a community's capacity to innovatively adjust its norms and systems in reaction to these obstacles. Effective adaptation involves a willingness to embrace concepts and methods while being capable of self-assessment and change. Communities that demonstrate resilience are better equipped to thrive and endure in the face of evolving circumstances. In times of hardship, a community that can quickly adjust can tweak its strategies to reduce the crisis's impact and ensure the economy's stability in the long run.

Migration could be perceived as a result of challenges or changes in society or economy that affect a community's place of inhabitation. People might choose to move to seek opportunities or to flee from situations. Toynbee's perspective views migration as a response to societal challenges; it suggests that cultures may opt for environments that offer more favourable conditions for their advancement and well-being. When a community faces a drought or famine crisis, relocating to an area with different weather conditions could become crucial for survival. Toynbee's study of the migration of the tribes towards the Western Roman Empire showcases how migration can be a response by society to the challenges it encounters. During the 4th and early 5th centuries CE, according to Toynbee's perspective, the Germanic tribes moved into the Roman Empire in search of better living conditions and new opportunities.

Toynbee suggests that their migration was prompted by a mix of challenges, like population growth, scarce resources, and a desire for opportunities and advancements for their societies. As a result of these factors, they began building settlements within the Roman Empire through either methods or negotiations with authorities. Toynbee's study of the movement of the tribes into the Western Roman Empire shows how societies historically responded to challenges by seeking opportunities and environments. This shift can lead to consequences for the communities they encounter (Amal, 2015).

Pushing up towards the Roman frontier, here encountered the Barbarians pressed down upon the frontier from the no-man's-land outside, and eventually gave birth to a new society (Toynbee, 1987, p. 25).

In Toynbee's view, traditionalism is when a society firmly holds onto its standing customs and beliefs to deal with its challenges. They believe it provides stability and consistency, but might make it hard for society to adapt to circumstances. Overly traditional societies may struggle to develop ideas or handle problems effectively. This could lead to a phase of inactivity. It is weakening societies. These expressions demonstrate approaches that societies may adopt in times of adversity by revealing varying degrees of flexibility and steadfastness, and established customs and practices when confronted with challenges. Toynbee's account of civilisation illustrates how adherence to tradition could be a response to difficulties from his perspective. Toynbee explores the challenges faced by society in dealing with pressures and internal transformations because of its strong dedication to age-old customs and societal structures (Amal, 2015). Toynbee points out the traditional values in culture, especially within its Confucian-influenced societal and political structure. It played a role in creating some resistance to change and advancement. This adherence to tradition offered stability and a sense of continuity to the community. Also presented obstacles when adjusting to situations and dealing effectively with external demands. The case of values exemplifies how a society's strong commitment to long-standing customs and beliefs can impact its ability to confront challenges and welcome transformations. Toynbee's examination of traditionalism amidst the backdrop of civilisation offers a glimpse into how societies react to difficulties and how entrenched values influence a society's ability to adapt.

Toynbee's concept of Challenge and Response suggests that to respond to challenges effectively, society must be willing to adjust its structures and systems in response to changing environmental circumstances. Therefore, being adaptable can be seen as a way of facing obstacles by being open to ideas and approaches and reflecting on and correcting one's behaviours. While migration and adherence to tradition might be employed in dealing with challenges, their long-term effectiveness is uncertain. Moving to a place may offer an escape from challenging situations. Still, it comes with its share of challenges, like losing touch with one's cultural roots or finding it hard to adapt to a different environment. Sticking to ways may bring about stability and consistency. It could limit a society's ability to develop new ideas and adapt to changing circumstances. In the end, overcoming obstacles effectively requires a society's capability to creatively adjust its economic and political structures to meet the demands of a changing world. When faced with challenges and obstacles, societies can embrace change and adaptability. Stick to traditional ways. According to Toynbee's theory of Challenge and Response, civilisations experience hurdles that can lead to progress or decline. Successfully overcoming these obstacles can propel a society forward, ushering in a period of growth and achievement until it reaches its peak of development. In response to changes in circumstances and to thrive effectively, factors like advancements, governance enhancements, social structure modifications, and cultural transformations can aid civilisation in adapting and prospering.

However, if challenges are not met adequately or if society fails to adapt, it could lead to decline and eventual downfall. This decline may stem from moral decay, government corruption, economic stagnation, or environmental degradation. If these problems are not met with effective responses, they could result in the collapse of civilisation. Toynbee is optimistic, suggesting that civilisations facing collapse have the opportunity for renewal and revitalisation, suggesting that societies might follow a repeated cycle of development and growth before facing decline and replacing decay with advancement (Al Najm, 2010). This implies that challenges, while posing risks to civilisations, also present opportunities for renewal and improvement.

Toynbee’s theory highlights how civilisations evolve in response to challenges and stresses the importance of reactions for their progress and advancement. It also suggests that despite facing decline, there is always an opportunity for revitalisation and rebirth within civilisations.

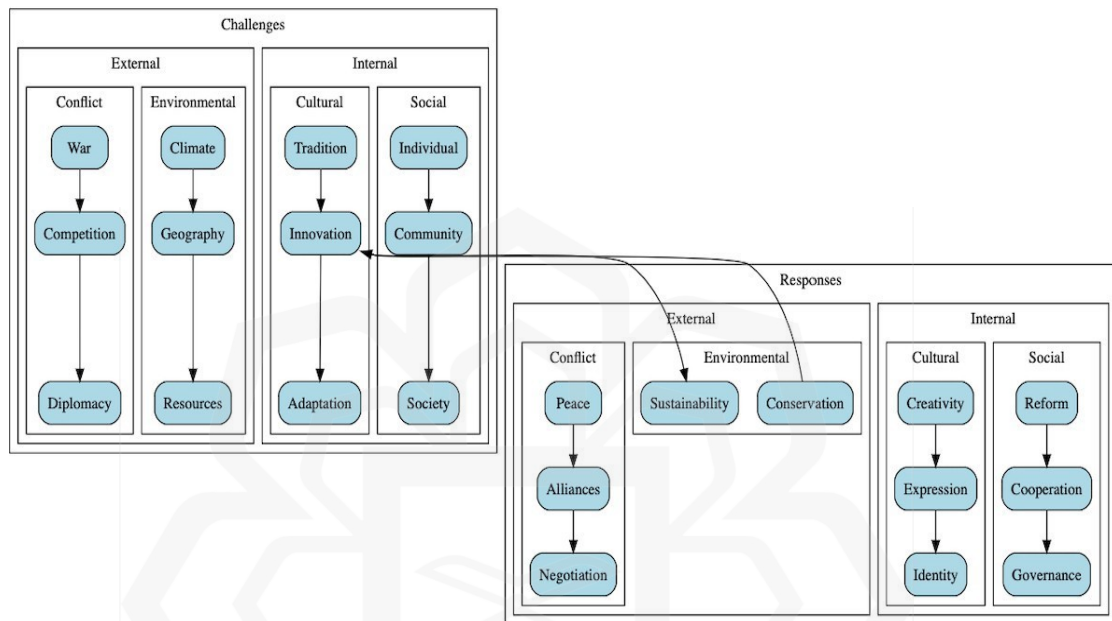


Figure 4.1 Toynbee’s Challenge and Response Theory of Civilisational Progress

4.2.2 Creative Minority and Imitative Majority and Civilisational Evolution

Toynbee’s idea of the “creative minority” highlights the importance of a group of people in a society who can come up with new ideas and technologies while challenging traditional norms and beliefs. This group usually includes intellectuals, artists, scientists, and visionaries who can inspire others and lead them toward practical territories. On the other hand, according to Toynbee, there is a group of people known as the “imitative majority” who make up the larger part of society and tend to stick to traditional norms and practices without much flexibility compared to the creative minority that embraces change and innovation while staying true, to existing societal structures and values.

Toynbee argues that a small group of individuals greatly influences the direction of civilisations by bringing forth ideas and methods that drive cultural advancement and technological growth. At the time, the larger group of followers helped maintain stability but tended to resist change, which could hinder the progress of the innovative minority. Toynbee suggests that the fate of a civilisation depends on how the creative minority navigates the resistance from the majority. Civilisations must thrive and evolve by integrating ideas into the social structure (Ismail, 1977).

Toynbee's framework highlights how the relationship between the creative minority and the imitative majority is dynamic and cyclical. When the creative minority gains influence, it can change power dynamics by introducing ideas that shape society. However, this change can cause pushback from emerging majorities who aim to uphold existing norms and traditions. This pushback could result in the rise of a group of people who possess innovative and creative abilities to question the existing standards and bring forth novel concepts and methods that propel societal advancement and development.

This alternating rhythm of static and dynamic, of movement and pause and movement, has been regarded by many observers in many different ages as something fundamental like the Universe (Toynbee, 1987, p. 70).

Against this static condition, the secession of a proletariat is a dynamic reaction, and In this light, we can see that, in the secession of a proletariat from a dominant minority, a new civilisation is generated through the transition of a society from a static condition to a dynamic activity, just as it is in the mutation that produces a civilisation out of a primitive society (Toynbee, 1987, p. 70).

The quotation highlights the idea that the emergence of a new creative minority can be seen as a dynamic reaction to a static condition and that this transition can lead to the generation of a new civilisation.

Toynbee's analysis delves deeper than frameworks to highlight the historical and cultural contexts that shape our views and behaviours over time. Historical events and

Cultural norms play a role in influencing how we perceive innovation and tradition in society. Times of change, such as wars or cultural revivals, can disrupt the status quo. Pave the way for new ideas to challenge existing beliefs. Whether a society values freedom and curiosity or conformity and tradition significantly impacts the emergence of thinkers within that community. The influence of heritages, like beliefs and artistic accomplishments, substantially impacts how people view progress and social transformations. Moreover, Toynbee underscores the importance of principles in encouraging or impeding the emergence of groups. He observes that perspectives on liberty, intellectual inquisitiveness, conformity, and tradition play a role in shaping the innovation dynamics within a society. Moreover, the historical and cultural impacts are key in shaping perspectives towards progress and societal transformations. This also highlights the aspects of influence in Toynbee's study (Missed, 2021).

Toynbee also highlights how environmental and geographical elements can influence the behaviours of minority groups and imitative majority populations. The natural setting. Including climate conditions and available resources. It plays a role in shaping norms and opportunities by affecting perspectives on tradition and innovation. Geographical aspects like intersections or remoteness can affect a community's willingness to embrace change. Challenges arising from the environment. Whether environmental or geopolitical. It could encourage a culture of creativity and flexibility, whereas periods of stability might strengthen resistance to change. Toynbee's study delves into the political interactions within a community. Delving into aspects such as how it has governed and the power dynamics at play there. The importance of governance is highlighted for its role in encouraging ideas and accommodating diverse viewpoints. Regarding authoritarian governance systems, the focus may lean more towards maintaining stability than welcoming change. The structure of hierarchies also plays a role in shaping a community's ability to embrace innovation. Be it through rigid setups that limit diversity or fluid arrangements that promote inclusivity. In a community's power structure, when leaders oppose change to preserve their influence, it creates obstacles for individuals facing social difficulties. According to Toynbee's analysis, the values upheld by society play a part in nurturing or hindering the growth of creative minorities. He emphasises how a city views personal freedom, curiosity, conformity, and tradition greatly influence the innovation dynamics within

that community. In addition to this, and underpinned by religion, philosophy, and artistry, milestones are crucial in shaping views towards progress and social transformations. According to Toynbee's study (Khaddar, 2017), this also highlights the impact of cultural factors.

Toynbee also highlights the importance of initiative in the rise and impact of minority groups by pointing out specific traits like curiosity and creativity that enable people to join such groups successfully. In addition to these qualities, he mentions the significance of leadership and vision in individuals who can motivate and rally others as factors for successful creative initiatives. Toynbee also notes the presence of obstacles that hinder involvement in pursuits, including issues like social and economic disparities, lack of educational or resource access, and societal norms that discourage experimentation (Trinkaus, 1948).

The dynamic interaction between groups and imitative larger populations is noted to have a significant impact on the ability of civilisations to withstand challenges or remain stagnant over time. Creative smaller groups enhance a civilisation's resilience by bringing ideas and flexibility to the table and effectively addressing obstacles while guiding society through periods of upheaval or transition. On the other hand, imitative larger populations tend to lean towards maintaining values and resisting change. If a civilisation fails to adapt to changing circumstances or embrace ideas, this conservative approach may lead to stagnation or even decline. Toynbee's thorough examination highlights the relationship between innovation and tradition in the rise and fall of societies over time. He shows how creative minority groups and imitative majority populations influence this process. Considering events and cultural contexts, alongside socio-political factors, adds depth to our comprehension of how civilisations evolve across different eras.

4.2.3 Proletariat Dynamics Civilisational Stability

Toynbee delves into the ideas of the external proletariat as factors in the ebb and flow of civilisation dynamics within societies. He characterises the proletariat as a faction

marginalised and deprived of political influence, economic means, and social standing. The existence of a proletariat can trigger turmoil and societal upheaval within a civilisation. Toynbee investigates how the struggles and aspirations of this group, along with their interactions with the minority, shape the internal Proletariat and resilience of civilisations. However, the external proletariat is described as influenced by factors from beyond a society that may affect its progress. This could involve the arrival of populations, military invasions, or the impact of neighbouring cultures. Toynbee explores how the existence of a proletariat could bring about social, cultural, and political changes within a society, potentially resulting in clashes, integration, or metamorphosis. Toynbee's model stresses the significance of acknowledging social class gaps and power differentials as elements shaping a society's course over time. The conflicts and dynamics among the Proletariat and innovative individuals play a role in fostering turmoil, political changes, and cultural evolution.

When societies progress and evolve, a select few imaginative minds drive innovation and advancement. These forward thinkers introduce concepts, perspectives, and answers to their society's challenges. However, as time passes, this innovative minority could find themselves deeply rooted in positions of influence, lacking a connection to the creativity that initially propelled them into prominence. As they become more rigid in their thoughts and behaviours, the danger looms of becoming a prevailing minority that hinders ideas and opposes any form of change. This situation could result in a lack of advancement and setbacks in progress that could negatively impact the society they were trying to enhance. Here is where the internal and external proletariat become important. The internal proletariat represents the marginalised groups in a community who are not included in the advantages of the ruling minority.

On the other hand, the external proletariat pertains to workers and various people from conquered lands who are integrated into society. According to Toynbee's perspective, when the internal and external proletariat separate from the ruling minority, it signifies a response to the state of society. This separation can pave the way for civilisation by shifting society from a state to an active mode. The ongoing conflict between the minority and the internal and external proletariat is a pattern in the

cyclical patterns of civilisations' growth and decline as they interchangeably experience phases of action and inertia (Eilmaldiyn, 1991).

Toynbee's examination goes beyond the aspect of things as he recognises the crucial role of the internal proletariat in shaping a society's economic landscape. Even though they may be marginalised in society's eyes, their work and skills are vital for keeping the economy running. However, Toynbee also points out how changes in the economy can affect the position of these workers, which ultimately impacts both their functions and social standing within society. Moreover, Toynbee explores the conflicts and transformative actions undertaken by the proletariat, highlighting its active role in societal shifts and influencing civilisation progress. These challenges can appear in forms within society as they demonstrate the ability of the proletariat to question established hierarchies and push for changes in economic and political systems (Muhamad, 2022).

Toynbee explores how the proletariat and the innovative few engage with each other in society to see if they work together harmoniously or clash as civilisations advance over time. The innovative few who lead with originality may work with the proletariat after realising their capacity to drive societal shifts or fight with them over varying economic goals, beliefs, or cultural norms. Alternatively, a situation of coexistence may arise, mirroring the viewpoints and desires within society. Toynbee's detailed examination of the proletariat in the context of civilizational changes highlights the significance of grasping the social frameworks and conflicts present in civilisations (Hanson, 1949).

Toynbee illuminates the roles and contributions of the external proletariat in shaping the progression of civilisations throughout history. Toynbee carefully examines the distinct effects of these groups on advancements with a focus on their impact on social interactions and flexibility within societies. Toynbee underscores the importance of the proletariat, which consists of marginalised individuals within a community, in sparking social upheaval, political shifts, and the development of fresh societal norms. Within a society, the proletariat shapes power dynamics and influences civilization's progress from within its community roots. The proletariat

discussed by Toynbee comprises migrant workers and individuals from diverse backgrounds originating from various regions. Their impact is seen through economic changes, cultural interactions, and shifts in societal norms. Despite being newcomers, these external proletariats introduce transformative aspects that shape the identity and essence of a civilisation. Toynbee's detailed examination goes beyond occurrences. Explores recurring patterns that define how the internal and external proletariat interact over time. These patterns highlight moments of progress and difficulty as parts of historical development. The lasting influence of both external proletariats plays a role in civilisation's ability to adapt and thrive amid changing geopolitical and demographic landscapes.

Additionally, Toynbee delves into the enduring impact of these groups on the course of civilisations. Through recognising themes of upheaval and political shifts brought about by the interplay between different societal classes and power structures, he observes patterns and recurring cycles of change. This cyclic view deepens our comprehension of these social factions' lasting influence on shaping the story of societies(Al Najm, 2010).

The notion of the proletariat, in the ideologies of Marx and Toynbee, shows distinctions between them. In Marx's viewpoint, in his theory of class conflict, his understanding of the proletariat centres around their plight as labourers who are marginalised and taken advantage of by the class or bourgeoisie, which represents society. Marx was convinced that eventually, the working class or proletariat would initiate a rebellion against the bourgeoisie to bring about an end to capitalism, thus leading to the formation of a socialist community. Marx believed that the working class could bring about transformations as a revolutionary force; however, Toynbee viewed the proletariat more broadly than just the working class alone. Encompassing both marginalised groups within a society and those excluded from the privileges enjoyed by the ruling minority group regime, in his definition of the proletariat. Toynbee's examination of how proletariats influence civilisations extends beyond their capabilities to encompass their social and historical impacts on civilisation. Toynbee's idea of proletariats does not always align with class, as Marx's theory does; it considers an

array of social and cultural elements influencing their marginalisation within a community (Al Malaah, 2012).

Toynbee examines how the external proletariat impacts societies by influencing interactions, economic patterns, and cultural aspects within civilisations. He recognises that their impact can bring stability and unrest depending on the period. As global economic integration links economies together, the proletariat's participation can result in economic variety, creativity, and expansion. Nevertheless, their arrival may also trigger conflicts, economic inequalities, and potential turmoil. Toynbee also delves into the significance of the proletariat's influence on society and highlights how their interactions with native inhabitants can foster cultural exchange and creativity while possibly sparking conflicts and discord.

Furthermore, Toynbee discusses the impact of both external labour forces on a civilisation's sense of self-identity, which may be altered or enhanced by the presence of workers they can. Test or enhance a civilisation's established identity and influence its ability to adapt and endure external challenges. Toynbee's examination uncovers the interaction of dynamics within civilisations and highlights the enduring and diverse impact of the internal and external proletariat on the historical course of civilisations (Navari, 2000).

For instance, Toynbee studied how the internal and external proletariat affected civilisations. During the time of the Roman Empire. Offers perspectives on the social and historical movements of that period. The external proletariat comprised migrant populations and various groups from regions who added to the workforce and shaped cultural interactions and societal norms in the Roman Empire. The arrival of these individuals and their engagement with the established order led to shifts in the economic and societal landscape of the empire. Simultaneously, Toynbee delves into the significance of the proletariat – those on the fringes of society. These marginalised factions, typically subjected to financial exclusion, played a part in sparking civil unrest and driving political changes within the empire. Their challenges and opposition to the existing system played a role in shaping the historical tapestry of the Roman Empire. This underscores the dynamics at play within society during that period (Toynbee, 1987).

Toynbee's examination of the prospects of the external proletariat in societies is intricate and diverse. The future of these factions hinges on aspects like their interactions with the ruling elite, the extent of economic upward mobility they have access to, and the general trajectory of the society. The future of those within the proletariat can change based on their connection to the ruling group. The proletariat might bring about more opportunities for advancement in society and the economy; however, conflicts could trigger social disorder and uprisings. As for the external working-class members trying to integrate into society, they may face challenges. Their presence could inspire new cultural trends and business variety, leading to societal adjustments that shape the civilisation's development and historical journey. Usually, the future of workers within societies is shaped by factors that result in a path for them. However, their role in shaping interactions and historical progress can be profound and influential.

4.2.4 Religion Civilisational Unfolding

Toynbee thoroughly explores how religion influences civilisations by examining how religious beliefs and practices shape elements of societies. According to Toynbee's model, there are three categories of foundations. Universalist religions, like Christianity and Islam, have a standard moral message for all people; ethnic religions such as Hinduism, Judaism, and Shintoism are tied to specific ethnic groups, offering a sense of community identity. Philosophical belief systems, like Confucianism and Taoism, provide a way to understand the world and our place in it.

Toynbee suggests that a decrease in faith and religious activities may weaken civilisations, undermining their ethical groundwork. Conversely, the revival or modification of customs can drive rejuvenation by instilling a fresh sense of purpose and guidance. Toynbee's detailed examination highlights the changing nature of principles, showcasing how they have developed and adjusted throughout history (Toynbee, 1948).

Religion is likely to be the plane on which this coming centripetal counter-movement will first declare itself, and this probability offers us a further hint for the revision of our traditional Western methods of studying history (Toynbee, 1948, p. 94).

The quote illustrates Toynbee's belief in the importance of religious foundations in shaping the course of civilisations and his emphasis on the potential for religious traditions to evolve and adapt over time in response to changing circumstances.

Toynbee discusses "challenge and response," suggesting that civilisations undergo a give-and-take process when dealing with external challenges. Religious interactions are highlighted as a type of challenge. The results of these interactions impact how civilisations evolve and influence areas like governance and societal norms. Toynbee's perspective moves away from fixed views. It presents civilisations as players in the ongoing conversation about cultural and social progress (Eilmaldyn, 1991).

Toynbee delves into innovation and adaptation as elements of societal progress. He argues that new religious trends and the revaluation of established beliefs demonstrate a civilisation's ability to adapt to evolving conditions. These changes go beyond mere doctrinal modifications and significantly impact intellectual and artistic realms while fostering creativity (Dombrowski, 2021). According to Toynbee's theory, civilisations' fates hinge on how they respond to external obstacles, where religion is a key factor in this adaptation process. He highlights the pattern of destinies, with stages of progress, maturity, and regression. Toynbee discusses the notion of "minority groups "in societies, stressing their contributions in times of decline by introducing fresh religious concepts or rekindling forgotten spiritual values (Navari, 2000).

The cyclical theory proposes that the fluctuation in fervour measures a society's ability to adapt over time, according to Toynbee's ideas illuminated in his work. During the decline period, a decrease in zeal often signals a society's difficulty addressing adversities. Nonetheless, he underscores the possibility of revitalisation through upsurges and spiritual renaissances, hailing their contribution to combating decline and

promoting change. Toynbee's concepts are showcased using instances like the significance of Christianity in the development of society, the effect of Confucianism in Chinese communities, and Hinduism's impact on Indian heritage. His examination underscores the dynamic and evolving essence of religious customs, underscoring their capacity to meld the fate of societies (Dray, 1960).

Toynbee's ground-breaking research on how religious influences intertwine with the nature of civilisations presents a sophisticated view of the significant impact of religious movements on shaping societies' dynamics over time. Toynbee offers a more nuanced perspective by introducing a framework that counters linear narratives and delving into the complex connection between religious fervour and the ebb and flow of civilisation trajectories. His examination covers philosophical topics beyond specific cultures and contributes to a collective human understanding. Various aspects, such as searching for significance in life's meanings and pondering the idea of going beyond concerns to develop values, are central to multiple religious beliefs across different cultures and societies; they play a pivotal role in shaping the overall intellectual and cultural milieu while nurturing a shared desire, for a life filled with meaning and intentionality.

Toynbee's interest in religion influences how he looks at the study of history in various ways. Initially, he considered religion a behavioural component and argued that it had significantly influenced historical events. Moreover, he regards all religions as interconnected parts of a framework; each religion offers a viewpoint on a shared ultimate reality. Lastly, he posits that exploring religion can offer insights into the underlying trends and significance of history while aiding our comprehension of the aspects of human existence. Toynbee views the exploration of religion as a means to foster improved understanding and acceptance of cultures and beliefs. He considers this vital for the continuation of civilisation (Christian, 1958).

Toynbee's study focuses on syncretism, which adds depth and intricacy to religious practices within and across civilisations. Toynbee explains that syncretism involves changing cultural aspects through mixing or merging various religious beliefs. This phenomenon is not an uneventful occurrence but an active force

melding the developing character of civilisations. Toynbee's view on syncretism acknowledges it as a way for societies to adjust and innovate in the face of experiences and obstacles throughout history. Examples like the adoration of Serapis in the Hellenistic era and the rise of Mithraism demonstrate how religious interactions can bring about significant changes. Rather than seeing syncretism as a weakening force, Toynbee argues it enables civilisations to progress by blending various components to form distinct cultural manifestations.

Toynbee's exploration of the veneration of Serapis during the Hellenistic era illustrates how blending different religious beliefs can create something impactful. The worship of Serapis, a god uniting Egyptian and Greek spiritual practices, arose from the merging of customs. This combined deity showcased the interchange between Egypt and Greece and represented how religions evolve in light of different cultures coming together.

Additionally, Toynbee's study on the rise of Mithraism sheds light on how religious encounters can lead to transformations. The ancient religion of Mithraism originated from a blend of Persian and Hellenistic beliefs. It became popular in the Roman Empire as an example of how different faiths can merge creatively. This fusion of practices in Mithraism reflects Toynbee's view on syncretism as a way for societies to adapt and grow in response to experiences and difficulties by forming distinctive cultural identities (Toynbee, 1987). Throughout history, as discussed by Toynbee's framework, some instances highlight how religious syncretism is ever-changing and impactful in showcasing the interconnection of beliefs and customs within the intricate historical fabric of human societies.

Toynbee believes that God's presence can be felt through events and that studying history can provide insight into the nature of actions in the world. Toynbee suggests that by viewing history as a channel for God's self-revelation, individuals can strive for a connection with the divine by interpreting events in a light. This notion holds promise for achieving a bond with God through reflecting on historical occurrences. Furthermore, Toynbee's importance in the aspects of happenings indicates that grasping history can trigger personal and communal spiritual growth, resulting in a feeling of closeness to God and a heightened awareness of the divine purpose behind human

events. He views religion as a way of connecting with the divine and finding satisfaction. He also thinks that studying events can help people enhance their knowledge of God and the meaning behind existence(Kennedy, 1957).

Toynbee's view on religion sets him apart from other viewpoints. Firstly, his perspective is greatly influenced by his Christian humanist background and the family tradition of social responsibility that he comes from. Secondly, he places importance on the impact of religion in shaping the rise and fall of civilisations rather than seeing it as a minor or secondary element. Thirdly, he focuses on religion's transcendent aspects rather than its specific or local manifestations. Toynbee's work highlights the role of religion in sparking and directing political transformations that mirror or bolster current power dynamics(Nichols, 1948).

To summarize the discussion, the connection between religion and the development of civilisations, as studied by Toynbee, is insightful. It sheds light on the complex dynamics involved in shaping societies over time. By delving into the core beliefs of religions and observing the recurring trends in the rise and fall of civilisations along with the influence of advancements on societal evolution, Toynbee's work presents a solid foundation for scholars to analyse and comprehend the diverse effects of religious interactions across different periods in human history.

4.2.5 Civilisational Synthesis and Cross-Cultural Influences

Toynbee's research is ground-breaking in exploring how civilisations blend and how diverse cultures impact one another. It delves into the relationships among societies and the significant transformations resulting from cultural interactions. Toynbee's framework illustrates civilisations as entities shaped by a fusion of geographical and cultural factors, emphasizing the specific cultural traits that distinguish civilisations from other societal frameworks(Cox, 2001). Toynbee also stresses the importance of interactions with cultures in shaping the progress of civilisations through

aspects like trade movements and conquests, among others, in his analysis of civilisation development dynamics intricately woven from external influences. This is per Toynbee's unique perspective, which considers civilisations as dynamic entities shaped by a blend of biological and cultural elements rather than static entities as traditionally viewed in historical contexts. Toynbee's approach highlights the constantly evolving nature of civilisations by emphasising the impact of interactions and the enduring effects of cross-cultural exchanges (Manning, 2003).

Toynbee emphasises the features that set civilisations apart from other societal frameworks and underscores the importance of cultural identity in shaping the growth trajectories of civilisations. He believes that civilisations are defined by traits like language, religion, art, and literature, which serve as the foundation of their identities. Furthermore, his exploration of how interactions with cultures impact the development of civilisations underscores the balance between internal and external influences in shaping the courses of civilisations. He emphasises the impact of cultural exchanges, including sharing cultural aspects, embracing foreign cultural traits, and shaping mixed cultural identities.

Toynbee's thorough approach to examining civilisations highlights the importance of studying how different factors interact to shape the progress of societies over time. He sheds light on the impact of connections and the enduring consequences of cross-cultural interactions, offering valuable insights into the complexities of human history and the enduring role of cultural identity in shaping societal growth (Lang, 2011). Toynbee's framework suggests that civilisations are systems shaped by biological and cultural elements within specific geographical contexts. He emphasises how cultural exchanges drive change and contribute to a comprehension of history while underlining the enduring significance of cultural identity in moulding societal progress.

Toynbee's diffusion theory proposes that civilisations often undergo the impact of elements being disseminated from a central source point. He argues that the Egyptian Civilisation stands out as a case of inception while asserting that all other civilisations bear the imprint of Egyptian influence. This theory posits that cultural

elements traverse regions, exerting significant influence over the development of civilisations in various locales. Toynbee's exploration of the diffusion theory provides a framework for examining how civilisations interconnect and the enduring impacts of interactions across cultures. Toynbee's diffusion theory posits that civilisations often experience the dissemination of aspects originating from a source, which impacts their development significantly. His theory suggests the Egyptian Civilisation as a case of inception, which indicates a broad diffusion of cultural elements across extensive geographical regions, thereby shaping the progress of civilisations in various areas. Toynbee's concept of diffusion underscores the Egyptian Civilisation as a self-reliant advancement distinct from other civilisations. This theory highlights the concept of a foundation that influences and shapes various civilisations in diverse ways. This viewpoint proposes a web of exchange where the dissemination of cultural elements from a single origin greatly influences the progress of civilisations in different areas. Toynbee's exploration of the diffusion theory presents a viewpoint for studying the connections between civilisations and the enduring impacts of exchanges. This assertion underscores the ever-evolving bond among cultures throughout history and across geographical boundaries. Cultural exchanges shape societies over time as they interact with each other's traditions and beliefs. Toynbee's diffusion theory delves into the complexities of blending and the enduring impact of cultural exchanges. This theory offers an approach to understanding how cultural diffusion shapes the growth trajectories of civilisations across regions.

While giving diffusion its due, it is necessary to emphasise the part that has been played in human history by original creation, and we may remind ourselves that the spark or germ of original creation may burst into flame or flower in any manifestation of life in virtue of the principle of the uniformity of nature. We may at least go so far as to place the onus probandi on the diffusionists' shoulders in cases where it is an open question whether or not diffusion is entitled to claim credit for any particular human achievement (Toynbee, 1987).

Toynbee's theory of diffusion offers insights into the interconnections between civilisations and the enduring impact of cultural interactions. It showcases how cultural diffusion shapes the development of diverse cultures over time.

Toynbee's key point centres on the idea of similarities among civilisations and highlights how they share aspects in their growth and interactions despite their characteristics. Through comparisons and research efforts, Toynbee discovers instances of influence through trade, conquests, and cultural interactions. One example is the connections between Egyptian Civilisation and other cultures, showcasing how Egypt's cultural elements spread to civilisations. Toynbee also explores parallels between Egyptian societies by revealing developmental trends stemming from shared environmental and societal contexts. Moreover, Toynbee delves into the relationships among the Minoan, Sinic, Mayan, and Andean civilisations to unveil the network of cultural impacts that have guided their development paths. Toynbee's emphasis on the similarities among civilisations forms a core component of his framework, highlighting the interconnectedness of societies across diverse regions. Toynbee's studies comparing civilisations offer insights into how cultural exchanges and mutual influences have shaped their development. The research delves into how interconnected societies impact their trajectories of growth and evolution by exploring the interactions among civilisations such as the Minoan, Sinic, Mayan, and Andean cultures, revealing the web of cultural influences that have guided their historical trajectories. Toynbee's research sheds light on how cultural interactions have enduring impacts and how cross-cultural exchanges shape the growth of civilisations over time, emphasising the interconnectedness of societies and the lasting effects of mingling on the trajectories of civilisations (Hunnex, 1957).

Toynbee's extensive research on the fusion of civilisations and the interactions between cultures has significantly deepened our knowledge of human history's tapestry. His emphasis on comparison and blending elements offers a nuanced perspective that enriches our understanding of how cross-cultural exchanges have enduring effects on civilisations' growth. By acknowledging the interconnectedness of societies and the significant role cultural elements play across eras and regions, Toynbee's work contributes to our grasp of the intricate web of human experiences. Toynbee's research, in the field of comparing and exchanging ideas among civilisations, provides views on how culture spreads and how human communities rely on each other in lasting ways. Moreover, his emphasis on blending elements of cultures demonstrates cultural interactions' impact on civilisation advancement,

offering a solid framework for understanding the complexities of cultural merging combinations and the enduring effects of cross-cultural dealings. His in-depth and meticulous comparisons uncover the web of cultural impacts that have shaped the progress of diverse civilisations, offering valuable perspectives into the interconnectedness of human societies and the ongoing influence of cultural diffusion in shaping the course of civilisation's evolution.

4.2.6 Environmental Factors in Civilisational Life and Death

The main topic discussed is how environmental and ecological factors impact civilisations, including the effects of nature's surroundings, like climate and geography, on the development and fate of societies over time, according to Toynbee's research on civilisations and their environment. Toynbee explores how environmental factors affect the rise of civilisations and the challenges posed by pressures on them, well as how civilisations adapt to changes in their environment and how environmental factors may impact the longevity or downfall of civilisations to understand the complex interplay that shapes the growth and decline of civilisations through studying how human societies interact with their natural surroundings.

Toynbee suggested that the future of civilisations is greatly influenced by factors such as the surroundings and climate of a region, which play a vital role in shaping the progress and outcomes of human societies. According to Toynbee, civilisations are shaped by human actions, environmental conditions, and ecological surroundings. He described "environment" as the collection of physical factors that surround and impact communities, including weather patterns and geography, as well as natural resources and ecological situations. He explores the idea that the drive for civilisation grows stronger in environments; he supports this with examples such as the development of civilisation alongside the Yellow River, which required significant effort to make it suitable for living in (Geyl, 1948). Toynbee suggested that environmental factors play a role in influencing the

development of civilisations by shaping their systems and social structures while impacting their cultural and intellectual advancements.

It is clear that if the genes of civilisations are not the result of biological factors or of geographical environment acting separately, they must be the result of some kind of interaction between them. In other words, the factor which we are seeking to identify is something that is not simple but multiple, not an entity but a relation (Toynbee, 1987, p. 81).

Civilisations have the power to shape their surroundings, but also encounter challenges from the barriers they face. Toynbee argued that a civilisation's ability to adapt and respond to environmental changes plays a role in its resilience and endurance. He emphasised the importance of considering the ecological conditions in which civilisations develop and evolve and how these factors influence the course of societies. (Von-Der-Muhll, 2007).

Toynbee's theory highlights the role that environmental factors play in shaping the emergence and evolution of societies. He emphasises how aspects, like a region's surroundings and climate conditions, deeply meld the beginnings and unique qualities of civilisations. Toynbee argues that specific environmental components such as land availability, water resources, natural resources, and geographical features greatly influence the establishment of settlements and the progression of complex societies. He suggests that civilisations often emerge due to conditions significantly impacting their economic activities, cultural expressions, and social structures. Toynbee mentions examples where the environment shaped civilisations like the Nile River and Ancient Egypt's civilisation development; Mesopotamia, with the Tigris and Euphrates River Valleys; and the Indus Valley Civilisation. For instance, the Nile River played a role in sparking the beginnings of Egyptian civilisation. The annual flooding of the Nile brought soil that supported farming and led to the growth of a civilisation that lasted for a long time (Toynbee, 1987).

The creators of the Egyptian Civilisation used this asset to produce a society in sensational contrast with the nomadism on either side of them. Then is the special environment offered by the Nile in Egypt the positive feature to which the genesis of the Egyptian Civilisation is due? To establish this thesis we have to show that in every other separate area in

which an environment of the Nilotic type is offered, a similar civilisation has independently emerged (Toynbee, 1987, p. 78).

The agricultural success in Mesopotamia was greatly supported by the Tigris and Euphrates rivers, which led to the growth of cities and the rise of a society in one of the world's oldest civilisations. Similarly, the Indus Valley Civilisation thrived due to the resources and fertile lands offered by the Indus River, resulting in flourishing centres and a complex civilisation in times (Toynbee, 1987). Toynbee's analysis showcases how ecological elements, like water sources and agricultural capabilities, played a role in the emergence and early advancement of civilizations throughout human history. They illustrate how environmental factors have influenced societies' trajectory and civilizations' evolution.

Toynbee's research provides insights into how challenges can either support the longevity or lead to the decline of civilisations. He emphasises the role of elements in shaping the fate of human societies. Toynbee suggests that civilisations are not shaped by their environment but face ecological factors that can influence their survival or lead to their downfall. Toynbee's examination indicates that civilisations able to adapt to challenges and manage their ecological resources are more likely to achieve sustainability and last over time. He also points out situations where civilisations have faced challenges that led to their downfall or collapse. Like the ancient Mayan civilisation, Mesoamerica faced issues, such as deforestation and soil degradation, that negatively impacted their city-states. The improper use of resources and environmental damage are believed to have played a role in the decline of cities and the breakdown of Mayan civilisation.

The Mayan Civilisation emerged amid the tropical rainfall and vegetation of Guatemala and British Honduras, but no such civilisation ever arose out of savagery in the similar conditions on the Amazon and the Congo. The Mayans faced ecological challenges such as deforestation, soil erosion, and water management, which may have contributed to their decline (Toynbee, 1987, p. 79).

Toynbee also delves into how the decline of civilisations was impacted by environmental degradation. He looks at issues, such like the rise in salt levels in farmland due to irrigation techniques leading to reduced crop yields and influencing the

decline of centres such as Sumer. Neglectful management of resources and the inability to address concerns effectively are seen as factors that played a role in the collapse of Mesopotamian societies. Toynbee's study can also be related to Easter Island's history; the prevailing theory suggests that environmental factors also played a role in society's downfall. The excessive exploitation of resources. The deforestation of the island. Supposedly, this led to ecological devastation and played a part in the decline of civilisation (Toynbee, 1987). Toynbee's analysis is backed up by real-life cases and past instances that showcase how environmental obstacles, such as managing resources, dealing with deterioration, and unsustainable practices, can trigger societies' downfall and eventual disintegration. This viewpoint aligns with Toynbee's investigation into how environmental elements shape the development and sustainability of civilisations across various regions and their respective societies.

Toynbee's observations underscore how human societies can adeptly address challenges and govern their surroundings to ensure survival over time. He stresses the importance of employing flexible strategies and responses to environmental challenges to secure societies' enduring presence. Toynbee investigates the various approaches societies use to tackle environmental pressures and uphold long-term sustainability. The mentioned categories include Agricultural Advancements, Environmental Conservation, Technological Progress, and Cultural Adjustment (Von-Der-Muhll, 2007). Agricultural progress is essential for societies facing challenges, according to experts like Toynbee, who emphasise the significance of farming techniques and solutions such as advanced irrigation systems and efficient land management practices to address issues like soil health decline and water scarcity due to changing climate conditions.

In Greek history, this problem was solved by a successful changeover from a merely extensive to a more or less intensive economic system: from mixed farming for mere local subsistence to specialised agriculture for export. This agricultural revolution produced a general revolution in Greek economic life since the new specialised agriculture called for complementary developments in commerce and manufacturing (Toynbee, 1948).

Effective environmental stewardship plays a role in tackling issues. Cultures have employed strategies like protecting land areas, preserving forests, and managing water resources to mitigate the impact of degradation and ensure the utilisation of natural resources. Cultures have strived to secure the long-term health of their ecosystems by establishing guidelines and methods to maintain balance. Technological advancements have played a role in enabling cultures to adapt to changes in the environment (McNeill, 2014). Advancements in technology have been created to address challenges linked to extracting resources and generating energy while protecting the environment.

In an air age, the locus of the centre of gravity of human affairs may be determined not by physical but by human geography: not by the layout of oceans and seas, steppes and deserts, rivers and mountain ranges, passes, and straits, but by the distribution of human numbers, energy, ability, skill, and character. And, among these human factors, the weight of numbers may eventually come to count for more than its influence in the past (Toynbee, 1948, p. 92).

The quote explores how technology intersects with geography and the environment in today's world of technology and global connections; it proposes that the distribution of human populations and their abilities might have a greater impact on shaping human activities than traditional physical geography does. This indicates that advancements in technology, along with creativity and expertise, could help lessen the environmental limitations and thereby impact the direction of human history. Toynbee acknowledged the evolving interplay between technology and human geography in shaping civilisations and their development within the context.

Understanding and respecting cultures become essential when facing challenges. Toynbee explores how societies have adapted their norms and belief systems to align with circumstances. Communities have formed lasting connections with their natural environments by blending wisdom into their standing traditions and practices. Toynbee's observations underscore the ties between civilisations and their surroundings, highlighting the methods societies employ to tackle environmental issues and secure their sustainability for the future (Toynbee, 1987). Toynbee's examination of civilisations uncovers the approaches that human societies

have been used to address challenges and ensure their long-term sustainability. These approaches encompass advancements in agriculture and technology as efforts to manage the environment and adapt culturally to changes.

Toynbee's studies have greatly enhanced our understanding of how environmental factors relate to civilisation's development and sustainability over time. He highlighted the need for civilisations to adapt and respond effectively to issues to ensure long-term survival. Agricultural advancements, care for the environment, inventions, technology, and adjustments in culture were all identified as strategies that societies use to tackle problems and maintain longevity. Toynbee's research also emphasised the interconnected relationship between civilisations and their surroundings by highlighting the interactions between communities and their environmental conditions over time. He recognised the link between societies and their ecosystems by shedding light on how social and ecological systems have evolved in tandem throughout history. The importance of considering factors in studying history and civilisations is evident, as environmental influences continuously shape the trajectories of societies by influencing resource utilisation patterns, economic progress, and social structures. Considering elements when studying events and civilisations allows researchers to gain a deeper understanding of the complex forces influencing the rise and fall of societies over time. Moreover, approaches like history, political ecology, resilience theory, and socioecological systems provide perspectives that highlight the intricate and diverse nature of interactions between humans and their environment. These methods focus on considering structures along with cultural aspects and environmental factors to gain a deeper understanding of the complex interactions between human societies and their environments. Toynbee's research has significantly enhanced our understanding of the relationship between circumstances and civilisations. By recognising the interconnectedness between societies and their natural surroundings, scholars can develop a holistic understanding of the complex dynamics that shape the rise and fall of civilisations. Throughout history, it is crucial to consider factors when studying the past. This involves combining political, economic, and cultural elements with other factors. By doing this, we can gain an understanding of how humans have interacted with the environment over time.

4.2.7 Historical Cycles and Civilizational Rise and Fall

Throughout history, across eras, civilisations have experienced a cycle of rise to power and influence followed by a period of decline leading to their eventual downfall, as proposed by Arnold Toynbee's theory on the Cycle of Civilisations. Toynbee's perspective differs from Spengler's view of nation-states by emphasising the combined dominance of a group of nation-states known as a "Civilisation," whose beliefs and ways of life have an overarching impact on the world as a whole, according to Toynbee's theory that emphasises sociological implications compared to Spengler's model centred on the rise and fall of nation-states. Toynbee's theory suggests that throughout history, "Civilisation" is a recurring entity that includes a group of nation-states whose shared beliefs and traditions hold sway over the world stage. During this time frame, civilisation experienced a phase of dominance marked by its influence and significance across a portion of society.

However, this phase is inevitably followed by a decline period when the society struggles to adapt and generate concepts, ultimately leading to its downfall. Central to Toynbee's argument is the concept of an "elite," which denotes a group within a country that leads the way in driving the development and growth of the society. This thinking minority is tasked with bringing in ideas, approaches, and breakthroughs that propel the civilisation towards greatness. The impact they make plays a role in shaping the course of civilisation during its stages of development. The Cycle of Civilisation refers to the emergence of a civilisation after the decline of its predecessor, marking the beginning of a cycle. The interregnum represents a phase marked by the breakdown of frameworks that result in chaos and confusion, leading to a state of uncertainty. Historical instances vividly showcase how civilisations follow a pattern, with phases of growth, peak moments, decay, and eventual collapse. Throughout the course of history, civilisations have exhibited a cyclical trend that involves growth, decline, and eventual revival (Loevy, 2022).

Toynbee suggests that successfully addressing these challenges leads to the progress and prosperity of a society. However, he also posits that every society has a threshold for its development; once surpassed, it experiences a downfall and decay.

Moreover, in Toynbee's framework, societies are suggested to move towards a state of universality and eventually form an organisation upon reaching their zenith. The ultimate decline and fall of society can be linked to factors such as the decay of those in power and the emergence of a foreign proletariat that opposes the ruling elites' authority. This constant cycle of growth and decline is an aspect of Toynbee's concept of civilisation, as described in the provided source material (Onder & Ulasan, 2018).

This perspective on civilisation aligns with Toynbee's in-depth examination of the scale of historical entities pivotal to human history. Moreover, Toynbee's model challenges goal-oriented theories of progress by emphasising recurring trends in the advancement and decline of civilisations. Toynbee's insight into the cycle of civilisation also involves an assessment of the influences shaping the emergence and growth of civilisations. He questions the emphasis on race and environmental determinism as the factors behind the advancement of civilisations, suggesting that these alone do not provide a comprehensive understanding of how civilisations emerge and evolve over time. Toynbee highlights the significance of interaction and adaptive responses to challenges as elements that influence the origins and progression of civilisations. This perspective underscores the dynamic interplay of factors in shaping the recurrent patterns observed in civilisations according to Toynbee's theoretical model (Kaurin, 2007).

Toynbee's rejection of explanations and his advocacy for an interpretative investigation are crucial to his view on civilisations as cyclical entities. He stresses the interplay of factors in shaping the observed cyclical nature of civilisations by discarding deterministic notions. Moreover, his emphasis on employing a methodology to understand these patterns underscores the importance of an evidence-based approach. Toynbee's method differentiates itself from analyses by offering a comprehensive framework beyond narrow nationalistic viewpoints. This contributes to conversations by understanding societies as a whole instead of focusing solely on individual nations' viewpoints. This is relevant to Toynbee's idea of cycles as it broadens the scope of study beyond narrow nationalist views and allows for a more thorough assessment of how civilisations evolve over time in cyclical patterns. Toynbee's model facilitates a comprehensive exploration of the

recurring trends and forces that shape societies over time by moving beyond restricted perspectives.

Toynbee's emphasis on interactions and flexible responses highlights how different factors interact to shape the patterns of civilisations intricately in historical understanding. This aspect is essential in viewing cycles since it underscores the adaptable nature of civilisations that play a role in the patterns over time. By recognising the interplay of elements, Toynbee's idea sheds light on how civilisations follow cyclical trajectories in history. It showcases their ability to adjust to challenges and go through repeated phases of progress and decline followed by revitalisation cycles in history with the help of instances and comparative examinations supporting Toynbee's cyclical view on societies based on evidence from history to demonstrate recurring trends of development setbacks and recoveries vital for his theory by offering concrete evidence of historical civilisations cyclical trends. In order to improve Toynbee's framework further, one could integrate examples and comparative analyses to understand the repeating trends in societies. This approach highlights the importance of civilisation, leading to a comprehensive understanding of the empirical evidence concerning the cyclical trends of civilisations and emphasising the need for a nuanced and holistic perspective on the matter (Wagner Jr, 1948).

Toynbee's view on how civilisations go through cycles is illustrated through his study of the fall and breakdown of the Roman Empire. According to Toynbee's analysis of history, the Roman Empire experienced a period of dominance where it held power and influence over a part of society. However, this era was inevitably followed by a phase of decline, where the empire struggled to innovate and adapt to ideas, ultimately leading to its division and collapse. Toynbee attributes the fall of the Roman Empire to factors within its borders, such as the weakening of the ruling class and the emergence of an external proletariat who opposed them. According to his perspective, the lack of leadership in the Roman Empire led to its decline as it resorted to the force of competence, which eventually led to the downfall of the empire and its collapse. Toynbee's analysis of the fall and eventual collapse of the Roman Empire showcases his belief in the nature of civilisations, highlighting how the dynamics of power and influence contribute to the rise and fall of societies over time. This case study effectively

demonstrates Toynbee's perspective on the trends of advancement and deterioration that characterise an approach to understanding civilisation (Toynbee, 1987).

Toynbee's examination of patterns and repetitions provides a perspective on the rise and fall of societies over time periods. It delves into the interplay of challenges that shape the trajectories of civilisations as they progress through phases of development, maturity, decline, and eventual collapse. Civilisations' cyclical nature demonstrates their ability to adapt to challenges or succumb to external pressures cleverly. Toynbee's approach offers a framework for understanding how environmental, social, and cultural factors interconnect to influence developments.

4.2.8 Harmony Among Civilisations and Myth of Unity

Toynbee argued against the idea of civilisation and emphasised the existence of multiple distinct civilisations with unique characteristics and development paths. His approach to studying civilisations is based upon an analysis of world history. He suggests that civilisations are not entities but complex and diverse societies shaped by their historical experiences, cultural traditions, and geographical contexts (Al Malaah, 2012). Toynbee firmly believes that civilisations are interconnected based on his study of trends and relationships between them. He suggests that all civilisations follow a path of development that includes stages like beginning and end expansion. This viewpoint indicates a bond in how different societies experience events over time and space. He argues that each civilisation's cultural heritage is shaped by its past and environment. Cultural traditions are more dynamic than static; they are continuous. Transform over time exerts a profound influence on melding the identity and advancement of society.

Toynbee's approach underscores how civilisations are connected by exchanging and sharing ideas and practices across societies to promote collective growth and development. He challenges the notion of civilisation. He stresses the intertwined nature of human history in his diffusion hypothesis. Furthermore, Toynbee's study points out Egypt's role as a civilisation that had a profound impact on

the advancement of other societies. This solidifies the idea that human societies are deeply linked and that cultural elements have travelled across nations over time. Toynbee showcases how civilisations are connected in his writing by detailing examples that highlight the significance of exchange and the interconnected nature of human history. He carefully examines instances of exchange between societies, illustrating how civilisations have engaged with and impacted each other throughout history. This method provides a framework to understand the shared experiences and interconnected development of societies.

While giving diffusion its due, it is necessary to emphasise the part that has been played in human history by original creation, and we may remind ourselves that the spark or germ of original creation may burst into flame or flower in any manifestation of life in virtue of the principle of the uniformity of nature. We may at least go so far as to place the onus probandi on the diffusionists' shoulders in cases where it is an open question whether or not diffusion is entitled to claim credit for any particular human achievement (Toynbee, 1987, p. 59).

Toynbee's focus on the importance of innovation and dissemination aligns well with the interconnectedness of civilisations. He underscores how the introduction of creations can lead to societal advancements and showcases how distinct cultural and intellectual expressions can arise autonomously in various societies. Moreover, the idea of diffusion acknowledges the interdependency of civilisations since concepts, technologies, and cultural aspects can disseminate and impact societies.

Toynbee highlights how the Egyptian civilisation greatly influenced the growth of civilisations by asserting that Egypt was the society that formed a civilisation without external assistance independently, and that Egyptian traditions influenced subsequent civilisations in the Americas through diffusion channels. Toynbee suggests that the transmission of culture to the Americas probably occurred through routes like Polynesian or Phoenician journeys. He admits this theory is speculative and lacks evidence, but argues that the similarities between cultural practices and artefacts in Egypt and the Americas suggest a possible connection exists. Toynbee notes similarities between the pyramids and those found in Mesoamerica, as well as parallels between the practice of mummification in Egypt and the preservation of bodies in the Andes region.

This theory of diffusion highlights the nature of history and challenges the concept of distinct and independent civilisations.

Egyptian Society is the only instance in which civilisation has been created independently, without assistance from outside. All other manifestations of civilisation derive from Egypt, including those of the Americas, which Egyptian influences must be supposed to have reached by way of Hawaii and Easter Island (Toynbee, 1987, p. 58).

Toynbee's conception of the oneness of civilisations does not suggest homogeneity or uniformity. Instead, it emphasises the interdependence of human cultures while acknowledging their distinct identities and paths. Toynbee's objective is to establish a comparative analytical framework that recognises the shared characteristics and unique qualities of civilisations across history by highlighting common developmental patterns and the impact of cultural diffusion.

The unity of civilisations has a significant impact on human history since it offers a comprehensive framework for comprehending the shared experiences and interwoven development of disparate societies. Toynbee's approach provides valuable insights into the intricate contacts and exchanges that have influenced the course of human history, with a particular focus on the significance of cultural diffusion in the development of civilisations. This integrated perspective on civilisations promotes a comprehensive approach to studying history, emphasising the variety and abundance of human cultural progress while simultaneously recognising the common elements of the human condition.

Toynbee's critique challenges the mistaken belief in the existence of a singular civilisation by providing a thorough examination of the unique attributes and histories of different civilisations. He contends that adopting a monolithic civilisation approach is a reductionist stance that overlooks the richness and intricacy of human history. He posits that this perspective is a contemporary Western concept that has arisen due to global economic and political integration based on Western principles. This integration has facilitated the dissemination of Western ideas and institutions worldwide, resulting in cultural homogenisation. Toynbee's criticism of the reductionist perspective on human history is based on his conviction that it neglects to

recognise the distinct identities and paths of many civilisations. The fallacy arises due to the focus on nation-states as the central unit of study in contemporary history, which results in overlooking the interdependence of civilisations and the influence of cultural diffusion on the course of human history. Modern historians in the Western world, who have been influenced by this misunderstanding, have formulated a simplistic perspective on human history that overlooks the varied and intricate nature of diverse societies. Toynbee envisioned a state of peaceful coexistence among various civilisations, highlighting the significance of acknowledging and safeguarding the distinct identities and paths of different communities. He promoted an all-encompassing method of studying history that recognises civilisations' interdependence and everyday experiences while honouring their distinctiveness. Mutual understanding and respect are crucial in Toynbee's vision of achieving unity amid variety. He stressed the importance of cultivating conversation and empathy amongst civilisations, building an atmosphere that values and appreciates varied opinions (Osterhammel, 2017).

Toynbee's perspective comprises a holistic comprehension of human history that appreciates the range of cultural manifestations and societal advancements, striving for a global framework that esteems the abundance of diverse civilisations. He holds the belief that by fostering mutual comprehension and reverence, civilisations may peacefully coexist, deriving vitality from their disparities while discovering shared human experiences as a unifying foundation. Toynbee's concept of unity and diversity aligns with current conversations on global unity and diversity, especially in light of growing interconnectedness and interdependence. The individual's focus on appreciating the unique characteristics of civilisations while understanding their interdependence is in line with current endeavours to foster cultural diversity, communication, and collaboration on a worldwide level. Toynbee's vision provides valuable ideas for cultivating a more inclusive and harmonious world in an era characterised by globalisation and multicultural relations. This vision envisions diverse civilisations thriving and making meaningful contributions to a collective human narrative. His insights enrich continuing discussions regarding the significance of diversity and the possibility of unification amid the vastness of global cultural history. Toynbee's conception of the unity of civilisations offers a broad and nuanced understanding of the diverse and intricate nature of human history. The author advocates

for the acknowledgement and conservation of the distinct identities and paths of many societies while also recognising their interdependence and shared experiences. Toynbee criticises the fallacy of a unified civilisation, highlighting its failure to acknowledge the diversity of cultural manifestations and societal advancements worldwide (Al Najm, 2010).

Toynbee's vision for the unity of civilisations underscores the significance of appreciating the variety of cultural manifestations and socioeconomic advancements while recognising their interdependence and commonalities. Toynbee's theory, despite encountering challenges and criticisms, provides a significant contribution to ongoing discussions regarding the importance of diversity and the possibility of achieving unity amid the vast global cultural history. His worldview emphasises the significance of fostering mutual comprehension and regard among cultures, cultivating an atmosphere where varied viewpoints are esteemed and acknowledged.

4.2.9 Decline of Civilisations: Underlying Factors

Arnold Toynbee's exploration of the rise and fall of societies offers insights into the influences shaping human history. Toynbee characterises civilisations as societies marked by social and political systems and a shared cultural identity. He emphasises their capacity to establish and maintain institutions like governing bodies, religious practices, and economic systems while fostering cultural achievements in art, literature, and philosophy. Toynbee studied how civilisations follow patterns and noted their beginnings as responses to challenges like shifts or technological advancements and interactions with diverse societies. Their rise led to periods of growth and triumph marked by political feats. However, Toynbee also highlights the fragility of civilisations by identifying factors that lead to their decline, such as degradation, social and political fragmentation, and cultural decay.

The decline of the environment due to overexploitation of resources or the effects of climate change can lower crop yields. Increase disease prevalence according to Toynbee's analysis of how environmental sustainability affects a civilisation's resilience against hardships. He cautions that poor resource management and activities,

like pollution and deforestation, can lead to breakdown. He points out the ranging impacts of decline, such as lower agricultural output and diminishing biodiversity and resources essential for society's survival. Moreover, he stresses how this problem could exacerbate economic disruptions, underlining the link between health and societal well-being. Toynbee advocates for the utilisation of resources and the adoption of sustainable methods to avert the threats posed by ecological breakdown. He highlights the role that environmental deterioration plays in the downfall of civilisations (McNeill, 2014).

Social and political divisions caused by warfare or the breakdown of institutions can weaken the unity and central governance structures, according to Toynbee's analysis of civilisation's sustainability and longevity. Nations embroiled in conflicts or civil unrest are susceptible to decline due to the impact of internal discord, as highlighted by Toynbee. This includes the breakdown of norms and structures and the deterioration of trust and cooperation. Questioning the legitimacy of governing authorities. Moreover, internal strife can worsen existing challenges. Impede the capacity to adapt to evolving situations effectively. Toynbee underscores the significance of unity and political stability as factors in a society's resilience against adversities. He stresses the need for solidarity, collaboration, and respect for laws and governance legitimacy when navigating times. Internal discord plays a part in rendering civilisations prone to downfall by underscoring the connection between communal harmony, political stability, and the general well-being of society (Blaha, 2002).

In his in-depth study of civilisations, Arnold Toynbee delves into the relationship between decline, political fragmentation, and technological progress, all of which play vital roles in the rise and fall of nations. Toynbee's view of cultural deterioration centres around the erosion of core values and a decline in creativity, which leads to reduced achievements and a loss of identity. This trait causes civilisations to decline, hindering their ability to adapt to change and tackle challenges effectively. Toynbee highlights the importance of vitality and the protection of core values as essential components for a civilisation to endure difficulties and stresses the connection between cultural vitality and the well-being of societies (Blaha, 2002).

Toynbee's examination brings attention to the impacts of authoritarianism on society's stability and trajectory by emphasising the deterioration of structures and the diminishing credibility of those in power over time. The argument posits that inadequate or unethical governance may lead to breakdown and the loss of confidence, along with a lack of clear direction for advancement in confronting obstacles within society. Toynbee stresses the role of leadership in maintaining cohesion and guiding societies through challenging times by underlining the importance of effective governance in fostering trust, partnership, and a shared vision among communities (Ivie, 1987).

Toynbee's study on how technological progress shapes civilisations stands out as a part of his work. He delves into how advancements in technology have affected the rise and fall of civilisations. Toynbee sheds light on the role of innovation in pushing societies and helping them adjust to changing times by exploring how civilisations have used and adapted technology to overcome societal challenges effectively. Moreover, Toynbee's examination of progress considers both the negative impacts it has on society. Technological advancements have enabled societies to tackle obstacles and boost their capabilities; however, they have also brought about challenges and unforeseen consequences that can disrupt harmony and balance. The existence of this edged nature underscores the relationship between progress in technology and a society's resilience against adversities, highlighting the importance of exercising cautious supervision over technological progress to ensure its beneficial outcomes (Toynbee, 1987).

Toynbee's theory on civilisation underscores the role of factors in shaping the rise and fall of societies. He notes that losing identity, deteriorating cultural institutions, and degrading cultural values can lead to decreased creativity, stagnation of vitality, and diminished ability for a civilisation to adapt and innovate in changing times. This underscores the importance of innovation and cultural vibrancy in maintaining civilisations over time. When a community loses its creativity and falls into a period of stagnation, it becomes vulnerable to decline. This is evident in ways such as a lack of ideas, a decline in artistic and cultural expression, and a struggle to adapt to changing circumstances. Toynbee's idea that the decrease in creativity signals the decline of

civilisations emphasises the role of innovation and cultural vigour in sustaining societies (Al Najm, 2010).

Toynbee's method also emphasises the significance of the Challenge and Response process in the evolution of civilisations. According to Toynbee's theory, civilisations come into being as a consequence of how they react to challenges like environmental issues, technological advancements, or cultural changes. The way a civilisation deals with these challenges plays a role in its longevity. Toynbee suggests that individuals have the choice to either respond creatively or uncreatively when confronted with a challenge. A response involves coming up with ideas and approaches that help society overcome challenges and adapt to changing circumstances effectively. Non-Innovative response indicates a struggle to adjust and a decrease in the community's ability to handle new problems (Eilmaldiyn, 1991).

Toynbee's studies on civilisations highlight the importance of being adaptable as a factor in determining how long cultures thrive. Civilisations that stick to outdated practices run the risk of becoming outdated when they come across challenges. Failing to adjust and change with the times could lead to a standstill in progress and advancement, ultimately leading to the downfall of a civilisation. Moreover, when facing challenges, like downturns, environmental changes, or even political shifts from sources, a society's failure to tackle these issues effectively could lead to its downfall getting worse over time, according to Toynbee theory, triggering a deeper exploration of the internal dynamics at play within societies. A civilisation's strength and chances for progress are deeply connected with how well it can handle and resolve challenges (Woodward & Woodward, 1976).

To showcase the resilience and success of civilisations over time, Toynbee looks at cases in which they successfully navigated challenges through adaptability. However, those unable to do so face the danger of decline and eventual collapse. Toynbee highlights examples of civilisations that faltered in adapting to their circumstances, leading to their downfall. A prime illustration is the Western Roman Empire, which struggled to tackle threats like invasions, economic turmoil, and internal divisions. The collapse of the empire was partly due to its systems and inability to adjust to changing

circumstances over time. (Leddy, 1957). Toynbee emphasises how important it is for civilisations to be flexible to last by looking at instances like this one, which illustrates the serious consequences that can arise when a community fails to effectively deal with and overcome its challenges, leading to its downfall eventually. Toynbee's method highlights the importance of strong culture, effective governance and proper adoption of technology, in ensuring the longevity and resilience of civilisations.

Scholars have shown interest in the concepts of decline put forth by Arnold Toynbee, Oswald Spengler, and Edward Gibbon as they delve into the enigma of civilisation's downfall. Each theory offers a viewpoint on examining the causes and mechanisms of decline while drawing comparisons and differences upon closer examination. Toynbee's theory underscores the role played by a civilisation's capacity to adjust when faced with challenges. Toynbee suggests that civilisations go through cycles of rise and fall, and their future rests on how they can tackle the challenges they encounter. The concept of Challenge and Response emphasises the nature of civilisations. It underscores the significance of creative responses in shaping their trajectory over time (Toynbee, 1987). Spengler's theory, in "The Decline of the West", discusses how civilisations follow patterns akin to those observed in nature, undergoing life cycles that culminate in a downfall after reaching their cultural zeniths. Spengler's deterministic viewpoint posits that civilisations experience processes that are similar to other natural systems (Spengler, 1926). In a manner similar to that of Gibbon's work "The History of the Decline and Fall of the Roman Empire", there is a detailed examination of how civilisations crumble from within, shown in the text. It points to decay, political corruption, and military weakening as factors leading to the downfall of the Roman Empire, emphasising that internal circumstances are crucial in driving decline (Gibbon, 2008).

While each theory offers insights into the collapse of societies, it also comes with shortcomings to consider. Toynbee's emphasis on responses may overlook the impact of constraints and external pressures that can impede a society's ability to evolve. Spengler's cyclic view of decline might oversimplify the trajectories that civilisations take and the intricate mix of factors influencing their rise and fall. Gibbon's focus on decay could neglect the role of threats and environmental conditions in shaping a

society's destiny. Toynbee's theory stands out for its emphasis on how civilisations adapt and how challenges interact with responses dynamically. In comparison, Spengler's and Gibbon's theories shed light on the patterns of civilisations and the internal factors that play a role in their downfall. By examining perspectives, scholars can deepen their understanding of the diverse processes and factors that lead to the decline of civilisations, thus improving their comprehension of this complex phenomenon. Toynbee's study of how civilisations rise and fall provides insights into the varied factors that contribute to the decline of societies. The author's analysis of the downfall of several civilisations, like the Ottoman Empire, underscores the importance of adaptability, political legitimacy, and military prowess in shaping the trajectory of communities. These examples emphasize the need for a holistic understanding when examining civilisation declines by looking at how internal and external factors interact to bring about such events.

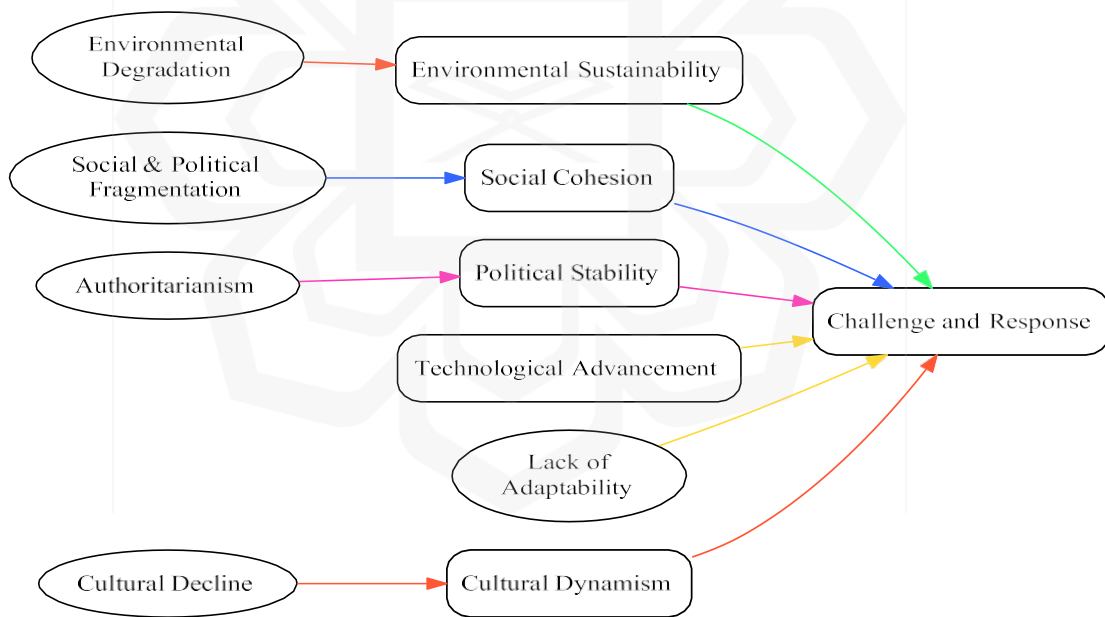


Figure 4.2 Arnold Toynbee's Analysis of Civilisational Rise and Fall

4.2.10 Critiques and Praises of Toynbee

Arnold Toynbee's comprehensive work "A Study of History" has sparked debate and scrutiny within the realm of studies due to its vast scope and ambitious goal of dissecting the complexities of human civilisation throughout different eras and regions. The project has faced criticism from scholars across fields who have examined the Toynbee approach to research methodology and historical analysis.

David Lincoln Franz's dissertation delves into the topic of methodology within Arnold Toynbee's work titled "A Study of History." The dissertation provides an analysis of Toynbee's methods for conducting research and analysis as critiqued by Franz in a nuanced and thorough manner. Franz particularly focuses on Toynbee's reliance on sources over sources throughout his study. Franz pointed out that Toynbee's research lacked rigour and faced difficulties in confirming his assertions due to a reliance on sources, like the historical writings of Herodotus and Thucydides, when studying ancient Greek civilisation instead of using direct archaeological evidence or historical records for analysis.

Moreover, " Franz argues that Toynbee often selectively used materials in his work by focusing on aspects of civilisations while neglecting...Franz pointed out that Toynbee's approach was heavily influenced by his beliefs, which led him to view history as a series of lessons rather than objective facts and events without bias or favouritism. Franz believed this limitation prevented Toynbee from providing a fair analysis of occurrences. Additionally, Franz argued that focusing solely on civilisations as the unit of study was flawed because it overlooked the diversity and complexity of societies. Franz's critique extended to Toynbee's methods for comparing and contrasting civilisations across time periods and geographical locations. Franz notes that Toynbee's method often seemed unclear and did not have an approach for comparing civilisations. Moreover, Franz argues that Toynbee's focus on the rise and fall of civilisations was too simplistic and overlooked the varied aspects of events. Franz criticises Toynbee for relying on sources other than primary ones. Additionally, Franz highlights a flaw in Toynbee's research methods due to a lack of attention to sources.

The writer cited Toynbee's examination of Greece as an example to illustrate how this reliance could impact the accuracy of claims (Franz, 1972b).

Pieter Geyl analyses Arnold J. Toynbee's "A Study of History", focusing on the core ideas and structure of civilisations proposed by Toynbee. Geyl's main critique of Toynbee centres on Toynbee's approach in his work. While Geyl recognises the scope and depth of Toynbee's research, he questions the effectiveness of Toynbee's historical analysis methods. Geyl argues that the Toynbee method puts emphasis on drawing parallels and similarities between civilisations, which might pose challenges as each historical event is closely linked to its specific circumstances. This suggests that while historical analogies can offer some perspectives, they may not fully capture the conditions that shape the development of each civilisation. Furthermore, Geyl critically examines Toynbee's use of myths and metaphors as the basis for forming conclusions and classifications in the future. Geyl acknowledges the importance of mythology in aiding understanding. It argues that it lacks evidence and relying too heavily on it could lead to incorrect conclusions. He critiques Toynbee's approach by questioning the use of analogies and comparisons. Geyl questions the validity of Toynbee's methods by emphasising the aspects of each occurrence. This suggests a concern about how applicable Toynbee's findings are in contexts (Geyl, 1956).

Francis Neilson's detailed analysis of Arnold Toynbee's "A Study of History" offers an assessment that delves into the strengths and weaknesses of the book. Neilson highlights the challenging aspects of Toynbee's interpretation, suggesting that the deep psychological and philosophical concepts presented could be challenging for readers with such complexity. Neilson also points out that Toynbee's work is structured in a way that spreads out elements, like the study of the church and Jesus's life, across different volumes. This scattered approach could make it difficult for readers to grasp the idea clearly. Additionally, the extensive detail provided in exploring cultures and civilisations might overwhelm readers. Make it challenging for them to engage with the material fully. Neilson also points out that Toynbee's writing lacks clearness and cohesion in explaining its ideas, which might lead to misunderstandings and make it challenging to grasp the intended messages effectively. Neilson's assessment provides a comprehensive review of the challenges posed by the complex nature of unstructured

organisation, excessive information, and lack of clarity in Toynbee's book "*A Study of History*." The critique focuses on the complex, unorganised layout and overwhelming amount of content in Toynbee's publication. Neilson's engagement involves scrutiny of the challenges posed by the intricacies found in Toynbee's work and emphasises potential hurdles that readers may encounter in grasping key elements and uncovering historical insights as intended (Neilson, 1947).

Renier's review of Toynbee's "*A Study of History*" raises concerns about the methods and approach employed in the book. Renier questions Toynbee's handling of the history of the Low Countries. It points out the sometimes inaccurate nature of Toynbee's analysis in that specific historical context. This criticism casts doubt on the depth and accuracy of Toynbee's investigations, particularly when it comes to geographic and historical areas. Renier also questions Toynbee's use of myths and metaphors as a basis for reasoning and organisation in his work. Suggesting that while these tools can aid understanding of concepts to an extent, relying on them too heavily could lead to the development of theories lacking concrete empirical support. This criticism casts doubt on the robustness of Toynbee's framework. Raises concerns about the accuracy of findings produced through this methodological approach, specifically questioning the depth and accuracy of Toynbee's historical investigations. Renier's critique challenges Toynbee's approach to the Low Countries by questioning the depth and accuracy of his analysis under geographic and historical contexts (Renier, 1956). Sir Ernest Barker criticises Arnold Toynbee's "*Study of History*," focusing on the writing style and methodology used in Toynbee's work, suggesting that Toynbee improve his writing by using sentences and more refined metaphors while also conducting a more detailed examination of historical events. Barker questions Toynbee's in-depth analysis of information before forming opinions on policies. He recommends a more impartial and unbiased approach in his assessments instead. While Barker recognises the strengths of Toynbee's work, suggestions for improvement include enhancing writing style, presenting evidence for historical analyses, and embracing an equitable and neutral perspective when evaluating historical events and policies. The key criticisms of Toynbee's writing style include the lack of evidence and bias toward perspectives. Barker recognises the strengths of Toynbee's style. It suggests

improvements by emphasising a balanced evaluation method based on thorough evidence-gathering (Barker, 1956).

In examining Arnold Toynbee's "Study of History ", scholars like A.J.P. Taylor and W.H. Walsh provide critiques on the theoretical underpinnings of Toynbee's work alongside Hugh Trevor-Roper's analysis of his prophetic approach to history and its predictive abilities regarding future events. In his review of Toynbee's work, W.H. Walsh points out how Toynbee moves away from frameworks by emphasising a philosophical angle over empirical methods. This critique brings attention to the aspects of Toynbee's work, questions its scholarly rigour, predictive abilities, and adherence to established historical norms.

A.J.P. Taylor offers an examination of Arnold Toynbee's "Study of History," centering on the methodological approach employed by Toynbee. Taylor contends that Toynbee's method lacks the precision and meticulousness expected in research. According to Taylor, argumentation implies that Toynbee's methodology resembles a game of chance rather than a structured and evidence-based historical inquiry. Furthermore, Taylor underscores a significant shift in Toynbee's role from historian to prophet and moral guide. Taylor believes that this change leads Toynbee to acknowledge the existence of principles and engage in discussions about the direction of Western civilisation. Taylor argues that Toynbee's move from studies to a more prophetic stance might weaken the academic credibility and factual foundation of his historical analyses. Critics point out flaws in Toynbee's methodology, such as its lack of thoroughness and precision, which shifts him from a historian to a prophet. Taylor's critique of Toynbee's departure from research methods sparks a discussion on maintaining scholarly principles and factual foundations in academic work (A. J. P. Taylor, 1956).

Trevor Roper carefully analyses Arnold Toynbee's methods in his essay "Testing the Toynbee System " and questions Toynbee's belief that studying trends can forecast events accurately. Trevor Roper raises concerns about the effectiveness of predicting outcomes solely based on information and emphasises the need for practical tests to confirm Toynbee's theories. He suggests an approach towards relying on

Toynbee's methods are due to doubts about their accuracy and reliability. The criticism raises questions about Toynbee's framework and its alleged predictive capabilities from Hugh Trevor-Roper's perspective. The primary issue questions the reliability of Toynbee's methodology and the lack of evidence to support it. Trevor Roper's critique casts doubts on the effectiveness of Toynbee's approach. Emphasises the need to verify his findings with evidence (Trevor-Roper, 1956).

Walsh astutely points out that Toynbee's method of approaching history shares similarities with inquiries rather than strictly adhering to traditional historical analysis standards. Walsh emphasises that Toynbee's inclination towards a quest to fully understand civilisation and solve historical enigmas influenced by religion, instead of following established empirical approaches in history. This shift prompts an exploration into the foundation of Toynbee's historical narrative and its compatibility with recognised historiographical norms. Walsh further suggests that Toynbee's research may be prematurely conclusive. Toynbee's perspective has been shaped by the rooted philosophy that seeks a profound understanding of human civilisation as a whole. Walsh points out that there is a risk of oversimplification when a philosopher attempts to simplify the complexities and distinctiveness of realities. This oversimplification could potentially lead to misinterpretations of events and patterns. The main focus is on Toynbee's departure from methodologies and his inclination towards exploring metaphysical inquiries. Walsh delves into the investigation within Toynbee's work. Raises concerns about the shift away from empirically grounded historical approaches (Walsh, 1956).

Scholars like W. Den Boer critique Toynbee's approach to classical history, pointing out inconsistencies in isolating civilisations. O.H. K. Spate questions Toynbee's handling of geographical factors, expressing concerns about adequacy. Walter Kaufmann criticises Toynbee's deterministic view of history and ornate writing style, emphasising the neglect of individual agency. These critiques spotlight specific fields and applications, revealing concerns about isolationism, geographical considerations, and the role of individual agency in Toynbee's work.

In the article "Toynbee and Classical History ", W Den Boer conducts an evaluation of Arnold Toynbee's techniques in classical history research. Den Boer notes that Toynbee's method stands out for classifying civilisations as realms for scrutiny. He provides an assessment of Toynbee's methodology by pointing out contradictions and challenges in viewing civilisations as entities rather than interconnected parts of a broader whole. Provides an evaluation of Toynbee's approach to examining history by pointing out the shortcomings in his view of civilisations as distinct and autonomous units of study. Den Boer questions Toynbee's methods. Underscores the challenges of treating civilisations as isolated entities rather than interconnected parts of a larger whole(Den Boer, 1956). In his critique of Toynbee's approach to matters, in his writing, O.H.K. Spate suggested that he perceived this aspect as a weakness in Toynbee's argumentation. Spate may have questioned how well Toynbee incorporated factors into his analysis of societies. Factors such as climate, topography, and resources from nature can significantly shape the development and trajectory of civilisations. Spate perhaps felt that Toynbee's exploration of these factors was inadequate or lacked depth. In addition to this observation by Spate about Toynbee's work being compared to a "house of mansions ", there seems to be a hint of uncertainty regarding the solidity of its structure, which suggests a broader concern about the coherence and consistency present in Toynbee historical framework as a whole—perhaps indicating that Spate saw Toynbee's method as encompassing diverse viewpoints or interpretations with a lack of clear and unified core principles, in place based on Spates portrayal suggesting scepticism toward the comprehensive structure and theoretical bases of Toynbee's work. Toynbee's approach to aspects is criticised here for lacking integration and depth in analysing the term "spate ", suggesting a gap in this aspect of the study(Spate, 1956).

Walter Kaufmann was a philosopher and writer known for his works covering a wide range of topics, including Nietzsche's philosophy and existentialism, as well as religious studies. He wrote an article called "Toynbee and Super History ", where he examines Toynbee's approach to history in the context of his body of work. Kaufmann argues that Toynbee's theory faces challenges since it heavily leans towards a view of history in which civilisations are mainly shaped by pressures and their responses to them. In his argumentation, Kaufmann suggests that this method neglects the impact of initiative and internal forces in shaping occurrences and criticises Toynbee's verbose

and perplexingly intricate writing style while questioning his deterministic view of history's course of events (Kaufmann, 1956).

Scholars like Christopher Dawson, Pitirim A. Sorokin, and Hans J. Morgenthau offer positive perspectives on Arnold J. Toynbee's "A Study of History." Dawson applauds Toynbee for emphasising the study of civilisations, challenging traditional historical focuses. Sorokin appreciates Toynbee's blend of philosophy and empirical rigour, highlighting its enduring relevance. Morgenthau praises Toynbee for revitalising the creative aspect of historical interpretation. Despite nuanced critiques, these scholars collectively underscore Toynbee's positive contributions and enduring impact on historical scholarship.

In his writing titled "*Toynbee Analysis of History and the Role of Civilisations*," Christopher Dawson delves into the significance and value of Arnold Toynbee's work, "A Study of History." Dawson highlights the importance of Toynbee's approach in studying civilisations and their past accomplishments while critiquing conventional historical focus on states and empires over civilisations, saying that the study of civilisations has been overlooked in favour of history. Recognising the recognition of Toynbee's work, Dawson acknowledges the importance of thoroughly examining civilisations in modern history with a focus on their conflicts and interactions as crucial. Additionally, he discusses the differences between Toynbee's approach and that of Oswald Spengler, bringing attention to their contrasting views on civilisations as self-regulating entities and their cyclical patterns of rise and fall. It is noted that while Toynbee views civilisations as part of the species, he does not fully align with Spengler's perspective on this matter. Spengler describes cultures as living entities in a sense, while Dawson delves into how Toynbee's theories have gained popularity and posed challenges to historical analysis methods. He underscores the need for an understanding of history that includes studying civilisations and their interactions across societies worldwide. Dawson emphasises the significance of Toynbee's ideas in exploring the trajectory of culture within historical contexts. Toynbee's focus on civilisations and their impact on history is emphasised as crucial by Dawson, who questions interpretations and advocates for a broader understanding of the past (Dawson, 1956).

PrriRiM A Sorokin's study delves into Arnold Toynbee's piece "A Study of History ", highlighting Toynbee's views on history philosophy in detail. Sorokin underscores the significance of Toynbee's impact on the historical synthesis field, recognising his unique blend of insightful philosophy and thorough empirical research methods that characterise Toynbee's techniques. Sorokin highlights the importance of Toynbee's work for historians and scholars in fields such as philosophy of history and sociology who are interested in understanding the rise and fall of civilisations over time and space rather than focusing on isolated events or political structures as emphasised by Toynbee overarching perspective on history that emphasises the interconnectedness of civilisations and larger historical trends(Sorokin, 1956). In essence, Sorokin's examination underscores the enduring importance of Toynbee's philosophy and the lasting impact of "A Study of History" as a pioneering publication that still sparks reflection and conversations within the realm of historical studies. Sorokin appreciates Toynbee's blend of understanding and rigorous scientific approach and stresses the enduring relevance of Toynbee's historical philosophy, along with its unique role, in integrating historical knowledge.

In his piece "Toynbee and the Historical Imagination ", Hans J Morgenthau extensively reviews Arnold Toynbee's writings by assessing both the merits and drawbacks of Toynbee's approach to historical analysis. Morgenthau praises Toynbee for revitalising the aspect of examination and stressing the significance of ideas and myths in shaping historical events. Furthermore, he acknowledges Toynbee's contributions in showcasing the nature of historiography and challenging the limitations of a purely scientific approach to studying history. However, Morgenthau also raises questions about the nature of writing the philosophy of history and religious elements in Toynbee's work, focusing on areas that may spark criticism and debate. In general, Morgenthau thoroughly evaluates Toynbee's approach to history and its impact on the field of study. He praises Toynbee for revitalising the side of analysis. Morgenthau offers a nuanced evaluation by acknowledging both aspects and raising questions about historiology, the philosophy of history, and religion in Toynbee's writings (Morgenthau, 1956).

The combined reviews offer an insight into both the aspects and shortcomings of Toynbee's work by highlighting where improvements can be made while recognising his valuable impact on the historical research field. The diverse viewpoints enhance an understanding of the intricacies involved in Toynbee's endeavour to explore the complexities of human history. Scholars raise issues regarding Arnold Toynbee's "A Study of History ", citing concerns about dependency on sources, challenges in methodology, presentation complexity, and doubts about accuracy. Toynbee's contributions are well regarded for highlighting the importance of studying civilisations and merging thought with evidence while also bringing a fresh perspective to historical analysis with creativity.

4.3 CONCLUSION

A complete model for comprehending the complex dynamics governing the rise, development, and ultimate collapse of civilisations is provided by Toynbee's historiographical framework, which provides a ground-breaking study of civilizational life cycles. From the challenge-response dynamics that Toynbee asserts are crucial to civilisational resilience to the transformational roles played by creative minorities and imitative majorities, this chapter has methodically examined the fundamental ideas of his philosophy. By using this lens, Toynbee sheds light on the conflict between creativity and conformity, suggesting that a society's path within the civilisational lifecycle is determined by its capacity to manage this tension. The claim that civilisations are essentially molded by their adaptive reactions to both internal and external pressures is at the heart of Toynbee's concept. His incorporation of environmental, sociological, and religious factors into the civilisational framework enhances and complicates this model even more, highlighting the complex nature of society's evolution. Toynbee highlights the reciprocal effect that defines relationships between different civilisations by analysing cross-cultural contacts and exposing the processes of civilisational synthesis and conflict that arise in the context of cultural interchange. In stark contrast to linear paradigms, his cyclical view of history holds that cycles of emergence, flourishing, and collapse are marked by recurrent patterns reflected in the rhythms of history. By critically examining the philosophical

foundations of Toynbee's framework, this chapter has emphasised both the advantages and disadvantages of his methodology, pointing out both its significant influence on historiography and the criticisms it has sparked about its relevance to modern societies. With an analytical framework that continues to influence and spark discussion, Toynbee's work pushes the historiographical community to consider the structural and ideological causes influencing civilisational advancement and regression. His writings continue to serve as a crucial basis for understanding the workings of civilisation, inspiring academics to consider the factors influencing humanity's long-lasting history.



CHAPTER FIVE

REASSESSING HEGEL AND TOYNBEE THROUGH THE LENS OF IBN KHALDUN: A CRITICAL ANALYSIS INQUIRY INTO CIVILISATIONAL EVOLUTION

5.1 INTRODUCTION

This chapter explores the viewpoints of Hegel, Toynbee and Ibn Khaldun with the goal of enhancing our grasp of processes through a detailed and complex analysis. Expanding on the goals of this study, which aims to redefine ideas of advancement, decline and the factors influencing change, this chapter carefully analyses the theoretical foundations that inform each philosopher's ideology. By starting with a review of the principles of Hegel's dialectics and Toynbee's cyclical challenge-response model, alongside Ibn Khaldun's concept of Asabiyyah, we lay down a foundation for comparing their central concepts such as cyclical versus linear progressions and the significance of leadership and social unity in societies as well as the reasons for the societal decline. The comparative analysis section merges the viewpoints of Hegel's theory with the Toynbee model and Ibn Khaldun concept to highlight areas where they align and where they differ in their perspectives. Ibn Khaldun's criticisms are highlighted for their significance in challenging Hegel's deterministic views of progress, as well as Toynbee's apparent neglect of internal societal dynamics in this critical analysis context. Ibn Khaldun is portrayed as a voice that provides perspectives that scrutinise and enhance the narratives proposed by Hegel and Toynbee. Moreover, the chapter expands on this critical evaluation by examining how the historical concepts of these thinkers can shed light on and interpret global issues. This method highlights the lasting importance of their concepts. Sets the conversation within the context of challenges while providing a convincing blend that connects traditional and contemporary thinking.

5.2 RECAP OF THEORETICAL FRAMEWORKS (IBN KHALDUN, HEGEL, AND TOYNBEE)

5.2.1 IBN KHALDUN

According to Ibn Khaldun's perspective, *Asabiyyah* is the connection that brings people together in a group and inspires them to prioritise the good over individual interests. This connection is based on family ties, similar cultural beliefs and a shared sense of belonging as a unit (Wazir, 2022).

In tribal communities, *Asabiyyah* holds influence, where tough survival circumstances and demanding settings nurture a feeling of togetherness and aid among members. These societies, united by cohesion, can organise their actions efficiently, pooling resources together and triumphing over external obstacles. According to Ibn Khaldun's perspective, *Asabiyyah* acts as the catalyst for the development of power and the ascent of civilisations (Gada, 2018). Societies with a sense of unity and purpose are more successful in conquering groups and establishing lasting political structures, according to Ibn Khaldun's historical insights. There is an emphasis on the stages of civilisation development where unity and collective strength enable societies to navigate through challenges like warfare and environmental shifts. He mentions that nomadic communities can sometimes form empires upon settling down due to their close family bonds and strong social unity (Selamat, 2021). The strength and prosperity of these empires rely heavily upon their enduring sense of community spirit. As long as this communal connection endures, society can thrive, evolve, and adjust to different situations.

However, Ibn Khaldun acknowledges that *Asabiyyah* is a force that is not stagnant like civilisation. As wealth is amassed, their dynamics transform, and the very elements that nurtured *Asabiyyah* in the early stages start to deteriorate over time. The transition from a rural way of life to an urbanised settled lifestyle leads to the gradual weakening of social cohesion; according to Ibn Khaldun, urbanisation results in a decline in familial connections and the communal ties that previously bound the community together (Bakar, 2016). In some areas, people tend to prioritise their wealth,

social standing, and well-being, which can lead to a shift in community identity and a shared sense of purpose.

As civilisations progress over time, according to Ibn Khaldun's observations on the decline of *Asabiyyah* (cohesion), various factors come into play that contribute to this weakening unity among people. One significant factor is stratification, which is a significant factor in societies as they become affluent and intricate structures evolve within them; this gives rise to rigid social hierarchies that form divisions based on wealth status and power dynamics among individuals in the community. These divisions erode the sense of equality. The camaraderie that once united the people together and fostered a growing sense of inequality and resentment within society.

Furthermore, as a ruling elite class emerges, it often leads to instances of corruption and mismanagement where leaders prioritise their interests over the well-being of the community at large (Qadir, 1941). This mishandling exacerbates the shared sense of community that *Asabiyyah* represents and leads to disappointment and division within the society.

One significant aspect contributing to the weakening of unity is cultural integration as empires grow and come across various cultures; the initial principles and traditions that promoted collective unity might get watered down or substituted by external elements. This merging of cultures could result in a sense of identity, which can hinder societies from upholding the robust social connections vital for their existence (Qadir, 2012). As societies evolve towards urbanisation and bureaucracy increases in prominence, the intimate personal bonds and familial connections that united communities are gradually replaced by hierarchical systems of governance. This transition undermines the sense of shared responsibility that *Asabiyyah* depends on.

The decline of unity, according to Ibn Khaldun, signifies the start of a civilisation's downfall. When social bonds weaken, societies become susceptible to conflicts within and threats from forces. Within the society, the weakening of unity leads to divisions and uprisings as various factions compete for control and resources. Externally, the absence of cohesion hampers the state's ability to protect itself from

external attacks, often leading to conquest by groups with stronger unity. The weakening of bonds sets a path for civilisation to crumble in time (Alioua, 2023).

One of the ideas, in Ibn Khaldun's perspective of history, is the nature of civilisations – they thrive when united by strong social cohesion called *Asabiyyah* and decline when this unity weakens over time. He believed that this cycle is a part of how human societies evolve and that civilisations go through phases of progress and decline with opportunities for rebirth. Moreover, Ibn Khaldun acknowledged that there are chances for revitalisation if new groups, with *Asabiyyah*, come forth to rebuild harmony and governance structure. In this way, even though the fall of a society is bound to happen, there is always the chance for revival and rejuvenation (Akhmetova, 2014).

Ibn Khaldun's idea of *Asabiyyah* presents an enduring framework for grasping the workings of community unity and governmental authority across history. From the ups and downs of civilisations to today's discussions on connections and state-building processes, his insights remain relevant. His writings also offer insights into managing unity amidst increasing disparities and differences in culture and political divisions. In today's world settings, the erosion of connections and the emergence of individualism can be explained by looking at Ibn Khaldun's insights as communities grapple with merging progress and upholding a collective identity and mission.

During the stage of advancement, a civilisation, as described by Ibn Khaldun, is distinguished by teamwork and determination to utilise resources efficiently. Through unity and strength, societies expand either geographically or culturally by overcoming obstacles and forming systems. Innovation and common goals are features in the phases of civilisational progress. The strong sense of belonging within a community or tribe often empowers them to coordinate and act together in times of need or conflict, which ultimately results in military campaigns and stable governance structures (Robert, 2018).

As civilisations advance into their stage, they experience stability and prosperity. In this phase, political structures become more structured, culture thrives, and economic frameworks grow. The social and political hierarchy reaches its zenith, characterised by

expanding urbanisation, thriving commerce, and intellectual advancement. The government's administrative system becomes more intricate as it oversees a society with complexity. As prosperity increases, the very factors that propelled the society's ascent—unity, discipline, and effective leadership—start to wane. The importance of connections diminishes as attention turns towards prosperity, comfort and individual standing in society (Enan, 2007). According to Ibn Khaldun's analysis of change, from vitality to stagnation marks the start of a civilisation downfall where unity diminishes along with conflicts surfacing due to fading *Asabiyyah* strength culture among people leading to power struggles within the society's ruling class who tend to stray away from their responsibilities and values due to influence of opulence and riches thereby focusing more on personal gains rather than the welfare of the society, as a whole.

Economic inequality and social hierarchy worsen these divides severely over time. The leadership that previously prioritised shared objectives now tends to concentrate on maintaining control. This shift results in governance and poor handling of affairs. According to Ibn Khaldun's theory, it is not just attacks but the breakdown of unity that renders societies susceptible to downfall in the end (Boulakia, 1971).

The pattern of development mentioned here follows a nature according to Ibn Khaldun's observations. When civilisation collapses, new groups, typically originating from distant areas, rise with a strong sense of solidarity known as *Asabiyyah*. These united groups, with a shared goal and discipline, seize the opportunity presented by the weakened state of the declining civilisation, eventually supplant it. The cycle restarts as the group experiences the phases of growth, maturity and decline all over again. Ibn Khaldun's theory stands out from models due to his emphasis on the societal influences that support political authority instead of seeing history as a straightforward or predetermined sequence of events; he highlights its repetitive nature driven by the natural dynamics of human social structures. His view of history in cycles implies that every civilisation is susceptible to decline and that authority is temporary, with changes occurring as social unity wanes and new factions emerge to fill the void. In Ibn Khaldun's observations lies an understanding of how elements. Like community cohesion and economic strategies within societies alongside leadership dynamics. Intersect with external influences such as conflict and limited resources. His perspective

offers insights into not only the ascent of civilisations based on strong social connections but also their decline when those connections weaken. Ibn Khaldun's cyclical perspective on history offers a framework to comprehend the factors influencing historical evolution and the natural patterns of advancement and regression within human communities.

5.2.2 HEGEL

The essence of Hegel's system revolves around his approach to understanding history and the evolution of ideas in human society and consciousness. The key feature of this method is its nature, which involves navigating contradictions and reaching resolutions, most notably illustrated through the framework of thesis antithesis synthesis, as a means to grasp the progression of historical events and the development of human thought.

Hegel's dialectical method revolves around the interplay of forces or ideas at its core. It starts with a thesis that embodies a concept or state. This thesis leads to its antithesis. A counterforce or idea that opposes the thesis directly and causes tension or contradiction. Viewing this contradiction as negative, it plays a role in the dialectical process by prompting a reconciliation process that culminates in a synthesis. The combination takes aspects from both the argument and the opposing view but, in an improved form, settles the disagreement and creates a fresh perspective or situation of understanding. The resulting combination then acts as a new main argument by itself and keeps the process of debate going. Hegel way of debate, hence, is more than just solving disagreements; it is a tool for continuous growth and change, making sure that conflicts lead to advancement rather than a standstill (McTaggart, 1999).

In his approach to interpreting progressions, Hegel utilised the method as a framework that he viewed as logical and orderly. He believed that history evolves through a series of interconnected stages driven by the reconciliation of conflicting elements in eras. According to Hegel, every phase in history symbolises the changing landscape of awareness and autonomy. As civilisations grapple with and resolve conflicts within their social and philosophical frameworks, they move towards

sophisticated systems of structure and knowledge. Hegel believed that this progression was not haphazard or capricious but rather guided by logic. Specifically driven by what he referred to as the World Spirit (or *Weltgeist*). This logical progression has played a role in history by steering it towards a goal—the achievement of human freedom and the self-awareness of humanity (Hyppolite, 1974).

Hegel's perspective on history suggests that it is not a sequence of events but rather a cohesive story shaped by a process of change and development over time. Each period in history has its conflicts and obstacles that serve as steps toward achieving freedom and self-awareness. For example, ancient despotic governments symbolised freedom as power resided with the ruler, while contemporary constitutional states signify the gradual expansion of liberty to all members of society (Kamal, 2022). According to Hegel's perspective on history, the progression of time showcases the evolving recognition of individuals as free agents.

Hegel believes that focusing on freedom plays a role in his philosophy of history. According to him, the main aim of progress is to achieve freedom in various aspects. Not only politically but also ethically, culturally, and spiritually. He sees freedom as not being free from limitations but also as having the ability to make decisions for oneself, allowing individuals and communities to realise and fulfil their capabilities completely. As societies evolve through the process of dialectics, they establish circumstances that allow individuals to attain self-awareness and independence (R. Pippin, 2000). This recognition of freedom marks the pinnacle of the journey and symbolises the advanced stage of human progress.

According to Hegel's approach, contrasts play a role in driving historical progress forward. He suggests that these contradictions should not be seen as mere obstacles to be overcome but as elements necessary for advancement. Whether they manifest as debates, political transformations, or societal disruptions, conflicts compel communities to confront their contradictions and work towards resolutions that propel them into the future. This dynamic process drives the emergence of concepts, institutions, and social structures. Devoid of these tensions, growth and evolution would

come to a standstill. Hegel believed that humanity progresses towards increased freedom and self-awareness by resolving contradictions.

Throughout Hegel's philosophy lies a notion known as the "World Spirit ". Weltgeist, in German terms, is a concept that is essential for his interpretation of history and the advancement of human societies. He contends that history is not merely a sequence of occurrences but instead follows an intentional course steered by a shared consciousness that matures and unravels gradually over time. According to Hegel's perspective on the concept of the world spirit, the world spirit represents the motivating factor propelling humanity's journey forward by materialising through the accomplishments of cultures and civilisations. It symbolises the progression of intellect and awareness on a level over time rather than remaining stagnant; it evolves continuously through the deeds of society's actions and thoughts throughout history as they advance in time. The World Spirit manifests itself in different eras of civilisation distinguished by specific principles like values and political systems as well as philosophical viewpoints that signify the gradual development of human knowledge, with each era playing a role in advancing overall consciousness and liberty over time(Zöller, 2021).

Throughout history, according to Hegel's perspective, civilisations evolve as a manifestation of the World Spirit's progression through time and events. Each society signifies a stage in the evolution of intellect and awareness. Ancient societies, with communal and spiritual beliefs, mark an initial phase, whereas contemporary societies prioritising individual freedoms and reasoning showcase a deeper comprehension of liberty. Throughout history, progression unfolds the World Spirit as each period builds upon and integrates aspects from its predecessors(Solomon, 1985).

The transformation of the World Spirit is closely intertwined with expression. This idea was supported by Hegel, who argued that art, beliefs, and philosophy are not reflections of a society's consciousness but active catalysts that meld and steer historical progress. Creative works encapsulate the essence of an era, while religious convictions offer insights into existence. On the other hand, the realm of philosophy furnishes frameworks for interpreting and influencing societal transformations. As civilisations

progress, the sophistication of their expressions also advances, encompassing a comprehension of human freedom and awareness(Karen, 2018).

In these systems, the shared desires of a community come to fruition. The government emerges as a vital tool for promoting individual liberty and self-rule in a community. Hegel values philosophy greatly as it helps express and further the growth of consciousness. Thinking philosophically equips societies with the concepts to ponder their advancement, evaluate their flaws, and grasp their role in the historical journey(Pelczynski, 1984). Philosophers play a role in shaping the course of history by introducing perspectives on human life and impacting how communities structure themselves and tackle obstacles.

In the scheme of things, the World Spirits development aims at unlocking freedom and self-awareness. Hegel believed that history follows a path with a direction. The ultimate aim of this journey is for individuals to reach their potential by gaining independence and self-understanding in an ethical society. With each era in history, humanity progresses towards this desired state of freedom as the World Spirit guides us forward. Hegel's idea of the World Spirit essentially lays down the groundwork for comprehending history as a progressive evolution process where civilisations evolve through the combined efforts of cultural achievements and philosophical and political advancements over time. Each phase in this progression plays a role in humanity's quest towards achieving freedom and self-awareness. It also reflects Hegel's conviction that the development of history is guided by humanity's evolving spirit.

5.2.3 TOYNBEE

Arnold Toynbee's idea of "challenge and response" is an addition to our understanding of civilisations and their historical paths. This theory emphasises the exchange between civilisations and the obstacles they face. It suggests that a civilisation's progress or downfall is greatly influenced by how it tackles these challenges.

According to Toynbee's perspective, challenges often manifest in the form of disasters, resource shortages, or the emergence of assertive neighbouring nations as

threats. For example, variations in weather patterns or landforms can significantly impact a civilisation's resource pool, compelling it to either revolutionise its resource management practices or face a decline in its fortunes. Invasions or confrontations with civilisations exert pressures that have the potential to unsettle structures and put a strain on the community's military and strategic capacities. These external stressors compel civilisations to adapt and evolve in order to remain competitive against adversaries that may pose a threat of overtaking them (Schmandt, 2000).

Internal struggles arise from within the society itself, according to Toynbee's observations. Political corruption, economic downturn, and the breakdown of social cohesion are some examples. These internal conflicts weaken a civilisation's resilience to outside dangers. When the ruling class becomes apathetic or isolated from the common people and when economic disparities or social unrest escalate, the unity within the society wanes. This lack of cohesion hinders the civilisation's capacity to mount adequate defences against external pressures, thereby increasing the likelihood of collapse (Hall, 2003).

Different civilisations respond to challenges in different ways. They can adapt through technology upgrades or organisational changes to manage pressures better or resist conflicts and change altogether when needed (Geyl, 1948). For instance, enhancing farming methods and developing strategies have historically helped societies combat resource shortages and protect themselves from invasions. Social or political changes could potentially tackle vulnerabilities by rejuvenating the system and promoting social fairness while also reinstating a shared sense of direction and unity in the community.

Nevertheless, not all reactions are helpful in nature; certain societies might opt to tackle obstacles through confrontation, either by initiating endeavours against foes or internally quashing dissenting voices. Though military interventions can occasionally delay decline, they usually deplete resources and shift focus away from changes, eventually resulting in profound societal and political issues. According to Toynbee's perspective, civilisations that excel at overcoming challenges are those that show

creativity, innovation, and effective leadership—traits that help them come together and adjust in times (Sorokin, 1940).

Toynbee's study uses instances to demonstrate how diverse societies have tackled the obstacles they faced throughout history. One example is the Roman Empire, which prospered at first by addressing threats with military and administrative strategies; however, its decline was triggered by internal issues like corruption and social discord that left it vulnerable to invasions by Germanic tribes. The standing existence of the Byzantine Empire can be credited to its ability to adapt in aspects such as military tactics and diplomatic relationships, which enabled it to endure for many centuries despite facing significant challenges (Toynbee, 1987).

Toynbee's framework suggests that history follows a pattern where civilisations go through phases of growth and prosperity after overcoming challenges. However, as they become wealthier, they might also become inflexible and complacent, losing the adaptability and innovation that led to their success, and eventually face new challenges. If a civilisation fails to respond, it could decline and eventually collapse. According to this perspective of history repeating itself in cycles, civilisations experience prosperity. Then, they decline over time unless they adapt to challenges and circumstances (Franz, 1972).

Arnold Toynbee's examination of the ebb and flow of civilisations provides insight into the ascent and eventual decline of societies by highlighting the balance of elements influencing their paths forward. His perspective extends beyond interpretations to encompass the cultural nuances, social dynamics, and moral intricacies that mould the destiny of civilisations. At the heart of Toynbee's thesis lies the notion that civilisations come into being in response to obstacles, and their capacity to tackle these hurdles effectively shapes their evolution and endurance. Societies that can adjust and come up with ideas when faced with challenges usually thrive; however, those that struggle to react often experience a decline in their fortunes. This process is not about following a set pattern but involves a complex ongoing battle between internal societal dynamics and external influences on how a community responds to its surroundings,

whether physical or social in nature. It plays a role in shaping its destiny (Trevor-Roper, 1956).

Toynbee's analysis focuses heavily on the importance of innovation in civilisations' survival and prosperity. He emphasised that societies that welcome innovation are better positioned to thrive and endure. This can manifest in various ways. For example, the advancements in technology offer solutions to challenges, like resources or security concerns, enabling civilisations to grow their impact and enhance the well-being of their people. However, social and organisational innovations are equally crucial. Societies that establish welcoming institutions are more capable of overseeing their resources effectively and cultivating social harmony while leveraging the collective efforts of their people. Diverse economic advancements, such as functioning trade connections and resource handling methods, are equally crucial in guaranteeing a civilisation's ability to adjust to evolving situations. Enabling the economy to meet requirements or obstacles allows communities to fortify themselves against pressures from within and outside sources (Amal, 2015).

Toynbee highlighted the importance of spiritual aspects alongside institutional factors in determining the longevity of civilisations. He argued that a civilisation's inner strength is closely tied to its capacity to uphold goals, ethical principles, and cultural heritage. These intangible components form the basis for unity, which is crucial for a civilisation's endurance. A strong shared identity enables societies to come together during times and establishes the ethical guidelines necessary to motivate unified efforts. Without a foundation of values to hold them together, civilisations can fall apart from within. Fade away faster. Maintaining cohesion and solidarity is vital for upholding civilisation during times of hardship. Toynbee pointed out the importance of strengthening this unity through shared traditions, beliefs, and historical stories. Communities that embrace a compass and cultural heritage are better equipped to rally their resources and organise collective efforts when faced with internal conflicts or external dangers. On the other hand, a civilisation lacks ethical guidance. As the base weakens and erodes away, over time, it becomes more prone to breaking into parts, diminishing its capacity to withstand forces that it could handle otherwise (Eilmaldiyn, 1991).

In Toynbee's analysis of events and civilisations, the rise and fall patterns are illustrated through examples from the past. One such example is the growth of the Roman Empire, which was in its stages due to advancements in strategies and infrastructure development paired with effective governance practices. However, as time passed by, corruption issues arose along with instability, leading to a decline in the prosperity of the empire due to the absence of a unified moral framework. Similarly, in the Islamic Golden Age period, scientific progress combined with a shared cultural identity played a significant role in pushing forward the Islamic world onto the global stage of civilisation (Leddy, 1957). These instances highlight the significance of considering not only elements but also the supportive social fabric and ethical frameworks that uphold a community.

Toynbee's framework also indicates that civilisations go through cycles of growth and decline. Times of prosperity are usually followed by periods of stagnation and collapse as civilisation's leaders become too comfortable or when progress slows down. Nevertheless, Toynbee did not see this cycle as completely set in stone; civilisations have the chance to revitalise or change if they manage to rebuild their unity and adapt to fresh obstacles. The cyclical perspective on history offers an understanding of the patterns of progress and decline within civilisations and the key elements that impact their ability to overcome challenges and move towards growth again. To sum up, Toynbee's study gives us an insight into how innovations in technology and ideas, alongside structures and ethical principles, play vital roles in shaping the fate of civilisations. Toynbee's framework highlights that the ebb and flow of societies cannot be attributed to a single factor. Rather, it is a complex interplay of adaptive reactions, cohesion, and innovative leadership. His observations on the recurring patterns in progress remain relevant today as they provide insights into how present-day civilisations can tackle various challenges by placing emphasis on resilience, flexibility, and a common goal when dealing with the intricacies of history.

5.3 COMPARATIVE ANALYSIS (IBN KHALDUN, HEGEL, TOYNBEE)

5.3.1 Cyclical and linear progress

Ibn Khaldun and Toynbee both share the belief that history moves in cycles despite their philosophical backgrounds. According to Ibn Khaldun, the key element in this cycle is *Asabiyyah*, which refers to cohesion that holds a society together during periods of growth, peak performance, and eventual decline. Societies start with *Asabiyyah*, which fosters united efforts and expansion. However, as wealth increases, social ties loosen, and decline becomes inevitable (Lacoste, 1984). Toynbee also discusses aspects in his analysis. Focuses on the concept of "challenge and response." According to his perspective, civilisations progress by conquering obstacles and decline when they fail to adjust to the changing circumstances surrounding them. The model proposed by Toynbee highlights a cycle of civilisation growth. Decline is greatly affected by environmental conditions and how well societies can respond to challenges. Toynbee suggests that civilisations need to adapt to the challenges of just relying on social cohesion and good leadership, as Ibn Khaldun proposed with his *Asabiyyah* concept for the stability and longevity of a civilisation. The rise of the Roman Empire is attributed to its ability to effectively tackle military dangers from barbarian tribes and internal political conflicts. According to Toynbee, the Romans adjusted their tactics. Adopted fresh innovations while also integrating conquered populations into their society and enabling them to uphold their power for many years. The empire encountered difficulties, like issues and invasions, as it tried to adjust to changes, which resulted in its eventual downfall (McNeill, 1989). On the contrary, Hegel veers away from this perspective by promoting an advancement in history guided by the World Spirit (Geist) manifest through a dialectical progression (McTaggart, 1999). The development of Geist leads to a journey towards freedom and self-realisation by dismissing the idea of patterns in favour of a progressive historical story unfolding over time.

The actuality of this simple whole consists in those embodiments which, having become moments of the whole, again develop themselves anew and give themselves a figuration, but this time in their new element, in the new meaning which itself has come to be (Hegel, 2018, p. 56).

The comparison between Hegel's linear advancement and the cyclical perspectives of Khaldun and Toynbee highlights a difference in their perceptions of history itself; Hegel envisions a path that evolves from the accomplishments of each

era. One modern thinker who shares this viewpoint is Niall Ferguson; in his writings, he frequently highlights the trends seen throughout history, especially within economic and political cycle contexts. Ferguson suggests that societies go through periods of advancement and decline due to factors like economic strategies, advancements in technology, and societal unity. His examination of the ebb and flow of empires mirrors the idea of *Asabiyyah* put forth by Ibn Khaldun, which proposes that strong social connections and a shared identity are vital for the prosperity of a civilisation. On the other hand, Ferguson also recognises the obstacles from the outside that could interrupt these patterns, supporting Toynbee's concept of "challenge and response." For example, he talks about how the British Empire adjusted to challenges during its enlargement but eventually experienced a downfall because it could not react adequately to the shifting scene (Ferguson, 2011). On the contrary, Fukuyama presents a viewpoint that is more in line with Hegel's advancement. In the book "The End of History and the Last Man", Fukuyama suggests that the global expansion of democracy and capitalism marks the culmination of humanity's development journey. He asserts that history is heading towards an adoption of liberal democracy in a linear progression rather than a cyclical repetition of past conditions (Fukuyama, 2006). Fukuyama's perspective implies that although societies may encounter obstacles along the way, the overall direction is towards progress in achieving liberty and self-understanding, a concept of Hegel's notion of the World Spirit.

Ibn Khaldun believed that social cohesion, or *Asabiyyah*, is essential for the vitality of civilisation by unifying its people towards objectives and fostering unity and strength for growth and influence expansion, as societies prospered in the past by losing their cohesion, leading to fragmentation and eventual decline (Hernawan, 2017).

“Consequently, social organisation is necessary for the human species. Without it, the existence of human beings would be incomplete. God's desire to settle the world with human beings and to leave them as His representatives on earth would not materialise” (Khaldun, 1978, p. 104).

Toynbee's perspective on historical transformation aligns well with Khaldun's views as he emphasises the importance of adapting to challenges. According to Toynbee's perspective, civilisation challenges nature, such as social factors, and their survival greatly depends on how well they adapt to these changes over time (Bakar, 2016). In Ibn Khaldun's viewpoint on unity within societies, Toynbee emphasises the importance of societies adapting to pressures while maintaining bonds for long-term sustainability. On the other hand, Hegel introduces a model of historical transformation that involves a progression from initial ideas conflicting with opposing views to eventually reaching a synthesised conclusion—a rational evolution rather than a cyclic or reactive response to obstacles (Hyppolite, 1974). In philosophy, change is influenced by concepts, and social unity or adjustment suggests that the progress of human awareness drives history forward. The idea of decline is a recurring theme in the theories of Ibn Khaldun and Toynbee; however, each philosopher ascribes it to different causes.

According to Ibn Khaldun, decline occurs due to the diminishing strength of *Asabiyyah*, undermined by wealth and extravagance, leading to the breakdown of solidarity. Toynbee takes an approach by pointing out that civilisations decline when they fail to adapt to challenges and cannot come up with effective solutions anymore.

Thus, even if we could estimate each present climber's strength, skill, and nerve, we could not judge whether any of them have any prospect of gaining the ledge above, which is the goal of their present endeavours. We can, however, be sure that some of them will never attain it (Toynbee, 1987, p. 69).

The idea of decline is seen as a part of cycles by both thinkers; however, Hegel has a contrasting view. He sees history as a journey towards freedom and self-discovery rather than a series of rises and falls, according to Hegel's theory. History moves forward by resolving conflicts, suggesting that each phase brings humanity closer to a level of existence. Thinkers such as Oswald Spengler align with the perspectives of Khaldun and Toynbee in opposing Hegel's view by proposing that civilisations are destined to go through cycles of growth and decline repeatedly (Spengler, 1926). Marx echoes Hegel's framework. It bases it on material circumstances rather than idealism, which introduces a different aspect to the discussion about advancement and decline (Seigel, 1973). The cyclical theories of Ibn Khaldun and Toynbee suggest a

doubt regarding lasting progress. According to Ibn Khaldun's perspective, history's nature is shaped by social unity shifts over time, and civilisations' rise and fall are an inevitable phenomenon. Similarly influenced by challenges faced by society, Toynbee's model determines progress. On the other hand, Hegel provides an outlook suggesting that history serves as a rational progression towards achieving human freedom and self-awareness. The teleological viewpoint reshapes the significance of history as a pursuit of enlightenment. Offers a philosophical contrast to the cyclical pessimism of Khaldun and Toynbee.

Both Ibn Khaldun and Toynbee view civilisation as progressing through phases centred on growth and deterioration; however, their perspectives on the factors influencing these phases differ significantly. Ibn Khaldun highlights the concept of *Asabiyyah*, or social cohesion, as crucial to the rise and fall of societies. It strengthens during periods of ascent. Weakens as they peak, leading to a decline. This implies that the key to a civilisation's prosperity lies in its unity, which shapes its ability to develop and maintain stability over time (Robert, 2018). Toynbee's viewpoint aligns with the recurring trend of advancement and decline but hinges on external influences. Civilisations advance or regress depending on how they tackle challenges from neighbouring societies (Wagner Jr, 1948). This focus on adaptability as the key to survival brings in an aspect of initiative in how societies manoeuvre through their phases, injecting an essence into Toynbee's cycle. For example, Ibn Khaldun recounts how the Banū Hilal, a clan, moved to North Africa and toppled the existing powers in the area thanks to their strong group unity and shared identity. This sense of solidarity allowed them to mobilise effectively against the less unified city communities, often torn by internal conflicts and a lack of cohesion. However, as the Banū Hilal settled in and started reaping the rewards of their victories, their unity began to weaken (Enan, 2007). According to Ibn Khaldun's observations, as people embraced settled living, their sense of community weakened, resulting in disputes and discord among themselves. This diminishing bond ultimately exposed them to both attacks and internal deterioration, demonstrating his belief that the unity and endurance of society are inherently connected.

Modern scholars, like Samuel Huntington, delve into these concepts by pondering the balance between unity and external adversities. Huntington's work "The Clash of Civilisations" echoes Toynbee's concept of influences. It contends that cultural and religious affiliations play a significant role in how civilisations react to conflicts. He proposes that civilisations need to evolve to thrive in an environment marked by cultures—a notion that echoes Toynbee's focus on the importance of adaptability. However, Huntington also recognises the significance of unity, to Ibn Khaldun's concept of *Asabiyyah* as a cohesive factor that can either bolster or undermine a society when confronted with external challenges (Huntington, 2007). Hegel offers a contrasting view to Ibn Khaldun and Toynbee, asserting that each society signifies a stage in the advancement of human freedom. While Ibn Khaldun places emphasis on solidarity, *Asabiyyah* is a determining factor in the rise and fall of society, and Hegel perceives societal evolution as a dialectical progression. Each phase of this procedure involves resolving conflicts to reach a point where society advances further as an entity. According to Hegel's perspective, civilisation's decline is not viewed as a downfall. As an essential transition towards the development of a superior societal structure (McTaggart, 1999). Hegel's outlook also brings in the notion of inevitability, where the course of history is perceived as a journey towards heightened self-understanding and realisation of human capabilities. In contrast to Toynbee's focus on civilisations responding to forces, Hegel's perspective suggests that civilisations are not just reacting but actively contributing to the creation of an order that goes beyond individual societies.

When delving into their perspectives on time and history's cyclical nature, clearer distinctions emerge between Ibn Khaldun and Toynbee versus Hegel's linear advancement theory. Ibn Khaldun's concept of time as a cycle emphasises the patterns in societies where they thrive to their peak before a decline occurs, leading to the emergence of civilisations following similar courses. For him, time mirrors the confined scope of interactions where societal unity and its subsequent dissolution form an unavoidable cycle. Toynbee follows the perspective but highlights time as a sequence of cycles influenced by recurring obstacles in his view of history's patterned stages; however, each civilisation's reactions shape a path within the broader cycle, which adds some diversity to his framework. He points out obstacles like dangers from invading groups such as the Seljuk Turks and later the Ottoman Turks, along with internal

conflicts like political instability and social turmoil. Throughout history, the Byzantine Empire encountered a range of challenges. Their reactions evolved over time, resulting in consequences within the broader pattern of growth and fall. During the time of Emperor Justinian, the Byzantine Empire underwent a resurgence, with the aim of regaining lost lands and revitalising its governance system. This era marked progress in building iconic structures like the Hagia Sophia and expanding its military presence. However, these efforts to revive the empire's splendour faced obstacles, such as the impact of the Justinian Plague that inflicted hardships on its people and economy. Over time and through the ages, the Byzantine Empire encountered increased threats from the Ottoman Turks. The empire tried to address these issues with changes and diplomatic ties. These actions did not halt its decline. The conquest of Constantinople in 1453 signalled the downfall of the empire, highlighting how its reactions to obstacles influenced its path. In this instance provided by Toynbee, it is shown that although the Byzantine Empire experienced recurring cycles of growth and decline, there were distinctive reactions to obstacles. Like tactics, political changes, and cultural adjustments. Formed a path that impacted the destiny of the empire. This diversity within the structure underscores Toynbee's notion that history is not solely a replay of phases but is melded by civilisations' distinct decisions and behaviours in reaction to their situations (Toynbee, 1987).

Hegel views time differently by seeing it as a journey, with progress moving through a process of thesis to antithesis to synthesis. Each stage represents a significant step forward towards freedom and self-awareness for humanity over time. Contrary to Ibn Khaldun and Toynbee's concept of time as a cycle with an endpoint, Hegel's perspective emphasises an evolution that rejects the idea of repeated patterns in favour of continuous advancement.

When combining these perspectives into consideration, it becomes apparent that Ibn Khaldun and Toynbee present frameworks with distinct focuses—Khaldun emphasises social unity, and Toynbee highlights adaptive reactions—both indicating that societies cycle through phases influenced by internal and external elements. On the contrary, Hegel rejects the idea of cycles. Instead, it proposes a teleological progression guiding humanity towards an ultimate goal.

Both Ibn Khaldun and Toynbee view the rejuvenation of societies from different perspectives and ascribe distinct reasons for this regeneration process. Ibn Khaldun emphasises *Asabiyyah*, which refers to unity or cohesion, as the element in the revival of civilisations. He observes that as established groups decline over time, new groups emerge and undergo phases of consolidating power, prospering, and eventually experiencing dissolution. The recurring pattern of renewal implies that even though each society may have its leaders and cultural variations, they are all bound by a cycle that they cannot break free from, the predictable pattern of growth and decline. Toynbee's theory also views renewal as cyclic (Al Araki, 1983). Emphasises obstacles as the driving force for a fresh beginning. According to Toynbee, civilisations rejuvenate by addressing crises; however, this renewal is typically short-lived. After a society navigates through its obstacles and finds stability again, it tends to follow a pattern of decline that suggests that even societies that adapt well are bound by recurring cycles (Neilson, 1947). Toynbee's perspective introduces a range of possibilities compared to what Ibn Khaldun's framework permits. On the other hand, Hegel envisions progress as a journey towards an ideal state in a linear fashion, where each phase of progress is not just a return to past conditions but a move towards greater freedom and self-awareness.

Hegel's dialectical approach proposes that each historical period advances from the one before it towards an objective of simply repeating past trends. Thinkers such as Karl Marx build upon Hegel's progression by anchoring it in material circumstances rather than abstract ideals; meanwhile, Oswald Spengler would criticise Hegel's perspective as too idealistic and advocate for the concept of cyclical history involving inevitable periods of decline and revival instead. Toynbee's approach to renewal can be viewed as a connection between Khaldun's loop theory and Hegel's belief in ongoing growth—a middle path that merges repetitive cycles with flexible adaptation.

Both Ibn Khaldun and Toynbee suggest that studying history can offer lessons for predicting trends and changes in society's course of development. According to Ibn Khaldun's perspective on history as a cycle of repetitions based on social cohesion dynamics, observing the patterns of *Asabiyyah* allows one to foresee the phases of

progress or decline within a community. This cyclic approach shifts narratives from records of bygone occurrences to a proactive instrument that sheds light on potential fates for groups encountering comparable situations. Ibn Khaldun's perspective and Toynbee's model of history interpretation differ slightly in their views on the decline of civilisations as a result of weakening ties and fading unity, leading to predictable outcomes for new groups repeating similar patterns in future generations. Studying cycles enables one to predict how present societies could potentially respond to comparable challenges they may face, as this approach emphasises adaptability and resilience learned from historical experiences, shaping future possibilities while acknowledging the uncertainty of exact outcomes.

Toynbee's perspective suggests that predictability is not absolute; even when societies encounter obstacles, they respond differently, resulting in a range of outcomes that are consistent with the overarching pattern of growth and decline. Hegel's viewpoint contrasts with Toynbee's by proposing an understanding of predictability. In Hegel's view, the course of history follows a path towards a meaningful destination guided by the evolving clash of ideas. According to Hegel's theory of history, every stage of civilisation is influenced by the one before it. The end goal of human progress is not fixed and is guided by a purposeful reason rather than repeating patterns. Unlike Ibn Khaldun and Toynbee's ideas of history, Hegel sees history as a process towards liberation and self-understanding. Thinkers such as Nietzsche question the idea of history being guided by predetermined goals. Instead, it suggests that individual intentions and power struggles play a significant role in shaping historical events—a perspective that challenges Hegel's belief in determinism. When considering these viewpoints collectively, Ibn Khaldun and Toynbee provide models for grasping the patterns in history and how they can shape future progress. In contrast, Hegel presents a perspective that interprets history as an unfolding story of evolution, where each stage signifies a progression towards greater attainment of freedom, suggesting that the ultimate aim of history goes beyond mere predictions.

Aspect	Ibn Khaldun	Toynbee	Hegel
Historical Pattern	Cyclical societies rise and fall based on social cohesion (Asabiyyah)	Cyclical civilisations rise and decline through a process of "challenge and response"	Linear history is a dialectical progression guided by the World Spirit (Geist)
Key Driving Force	Social cohesion (Asabiyyah) and internal unity	Adaptive response to external and internal challenges	Rational evolution through dialectical conflict and synthesis
Perspective on Decline	Decline is inevitable as social cohesion weakens with prosperity	Decline occurs when societies fail to respond to challenges	Decline is part of a dialectical process moving humanity toward freedom and self-realization
Historical Focus	Social dynamics within societies	Interaction with external forces and adaptability	Evolution of ideas, freedom, and self-consciousness
View on Time and Cycles	Time as cyclical; history repeats in predictable cycles of rise and decline	Time as patterned cycles: each cycle has unique challenges	Time as linear and progressive, rejecting cycles in favour of continuous advancement
Renewal Mechanism	Societal unity and new leadership bring rejuvenation in cycles	Response to crises can create a renewed civilisation, though temporary	Each phase advances from prior stages towards a new synthesis, achieving a higher state
Predictability of History	Cyclical patterns allow predictions based on societal unity (Asabiyyah)	General cycles are predictable, but responses to challenges vary	History follows a teleological path, with a meaningful destination and less emphasis on predictability
Historical Determinism	Limited determinism: society's internal cohesion affects outcomes	Limited by adaptability; history shaped by responses to external/internal pressures	Strong determinism: history unfolds through inevitable dialectical progress
Ultimate Purpose of History	Social stability and cohesion, but	Civilisational resilience and adaptation,	Progress toward ultimate human

	cycles continue indefinitely	without a final purpose	freedom and self-awareness
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5.3.2 Leadership and Social Cohesion

In the works of Ibn Khaldun, Hegel, and Toynbee, the ideas of leadership and social unity display contrasting views on the foundations of authority, the essence of ties, and the methods that unite people towards a common goal. Ibn Khaldun's concept of *Asabiyyah* illustrates a unity formed by bonds and allegiance within tribes, enabling leadership to gain credibility through tangible responsive connections that endure adversities (Tohar, 2019). Hegel sees unity coming from an agreement of personal and group interests in an ethical society where leaders represent the common will based on moral principles that bring people together beyond family ties (Kainz, 1998).

On the other hand, Toynbee talks about a "minority", suggesting that unity does not just come from family connections or logic but is sparked by creativity and fresh ideas (Sorokin, 1956). Leadership's credibility comes from its ability to visualise and steer society forward; social unity arises as a by-product of respect for the spirit of the minority group in question. Ibn Khaldun and Hegel highlight the importance of unity as an element of legitimacy in leadership. In contrasting settings, Toynbee argues that leadership can foster unity retroactively in response to obstacles rather than as a prerequisite. There is a contrast in how social unity is perceived between Ibn Khaldun and Hegel, highlighting their differing views on cohesion within society's foundations.

Ibn Khaldun's notion of *Asabiyyah* is grounded in the connections of family ties and common experiences in tribal communities. To him, social solidarity is an organic bond that brings individuals within a community and establishes a sense of loyalty that inherently validates authority figures.

If one side has a group feeling comprising all, while the other side is made up of numerous different groups, and if both sides are approximately the same in numbers, then the side with a united group feeling is stronger than, and superior to, the side that is made up of several different groups (Khaldun, 1978, p. 355).

The unity stems from a dedication rooted in mutual loyalty and a shared past that fortifies the community and enables it to endure external challenges effectively (Akhmetova, 2014). Therefore, according to Ibn Khaldun's perspective, leadership legitimacy is established when it aligns with *Asabiyyah*—a collective feeling of connection that unites individuals. Contrastingly, Hegel views unity as an alignment within the context of the ethical state rather than being driven by emotions or instincts. Hegel's perspective does not centre unity on family or tribal connections. It elevates the state to a realm of moral integrity where people discover their liberty by embracing universal ethical values instead. The essence of harmony, in Hegel's vision, stems from the agreement of rational individuals who acknowledge and adopt the moral codes of the state as manifestations of a universal mandate. Leadership can be seen as the representation of a blend of rationality and legitimacy established when the state harmonises freedom with collective ethical values instead of Ibn Khaldun's *Asabiyyah* that leans towards familial dynamics and practicality; Hegel's social cohesion is rooted in ideology with the belief that genuine unity comes from individuals embracing shared moral values through reason (Kamal, 2022). This contrast in perspectives also highlights varying opinions on the strength and essence of connections.

According to Ibn Khaldun's theory of *Asabiyyah*, strong bonds established through family ties or shared hardships are long-lasting. Provide the strength to uphold leadership in challenging times. On the other hand, Hegel's concept of a state suggests that unity based on rational agreement with universal moral values can ensure lasting coherence by aligning personal and state interests. Toynbee takes a view by highlighting the impact of charisma; the drive for innovation among a creative minority may foster temporary social unity, but it lacks the inherent endurance found in *Asabiyyah* or rational consensus (Dawson, 1955). As a result of this comparison, Ibn Khaldun's and Hegel's viewpoints on leadership legitimacy and Toynbee's perspective on leadership cohesion reveal that the former emphasises enduring connections or ethical harmony for stability, while the latter highlights the need for inspiration, which could possibly lead to greater volatility and decreased long-term sustainability.

The leadership systems depicted in the theories of Ibn Khaldun, Hegel, and Toynbee showcase perspectives on authority, highlighting beliefs on the origins and

functions of power in a societal setting. Ibn Khaldun's leadership framework is rooted in growth stemming directly from *Asabiyyah*. The bond within a community. This setup is characterised by its nature as leadership evolves naturally from the social structure, bolstered by the allegiance and unity of the group. According to Ibn Khaldun's perspective, leadership longevity depends on the strength of *Asabiyyah*, which signifies an approach where authority arises organically from the will of the community in harmony with their shared goals and bonds of solidarity (Abdullah, 2018). This type of leadership mirrors a framework that sustains itself until the cohesion of *Asabiyyah* falters, leading to potential instability in leadership.

In Hegel's perspective, a distinction that emphasises a system within the moral state, where the authority of leadership stems from the logical and ethical foundation of the state itself instead of evolving naturally from social connections, stands out in this context envisioned by Hegel.

The unification of both aspects [of the mutually exclusive judgments] has not yet been shown; that unification wraps up this series of shapes of spirit, for in it, spirit arrives at the point where it knows itself not only as it is in itself, or according to its absolute content, and not only as it is for itself according to its contentless form, or according to the aspect of self-consciousness (Hegel, 2018, p. 36).

Leadership is not a result of ties but is intentionally organised within structured institutions meant to mirror fair justice (Kundi & Bano, 2020), according to Hegel's interpretation. The state represents the structure that steers individuals towards ethical harmony through legislation and governance that harmonises personal liberty with communal ethical norms.

This model of leadership prioritises rationality over unity by expecting people to view the government as an embodiment of moral principles and consequently support its rule. Hegel's method embodies an organised and logical leadership style that hinges on individuals aligning ethically with the values of the state of the natural allegiance observed in Ibn Khaldun's framework. Additionally, Toynbee introduces a concept with his idea of the "minority." "Toynbee's perspective on leadership is that it stems from a group's ability to think creatively and come up with ideas, especially when faced with

challenges in society. These innovative elites gain influence not by group dynamics or established power structures but by their knack for inspiring and adjusting (Barker, 1956). According to Toynbee, these leaders wield authority thanks to their foresight and flexibility, guiding society through their actions rather than imposing unity or moral standards. Their role lies in setting ground-breaking examples that encourage others to embrace ways of thinking. Leadership, in this context, differs from Ibn Khaldun's loyalty-centred approach and Hegel's institutional model by operating on social or state authority structures. Toynbee's leaders encourage innovation through a mindset that values adaptability over stability or uniformity based on reason.

When examining how leadership impacts harmony according to the theories of Ibn Khaldun and Toynbee's perspectives, unity differs significantly from Hegel's viewpoint on maintaining cohesion within a community setting. Ibn Khaldun perceives leadership as a protector of *Asabiyyah*—the sense of loyalty and solidarity that connects individuals in a group tightly. The main duty of a leader is to nurture and safeguard these bonds during times when the group expands or faces threats. Effective leadership is not about imposing rules and regulations to maintain unity but about fostering a natural sense of togetherness that almost feels instinctive in nature (Qadir, 2012). Perspectives differ when it comes to the concept of leadership; Hegel's viewpoint places leadership duties within a realm characterised by reason and universal moral values. In this context of leadership, honouring allegiances takes a backseat, while the primary focus lies on integrating individuals into an ethical structure wherein harmony is achieved by harmonising personal liberties with the ethical norms upheld by society. Toynbee's theory presents an adaptable model in which unity is shaped by the ability of a minority to tackle obstacles creatively instead of relying on ingrained loyalty or logical frameworks for cohesion. According to Toynbee, unity is not sustained by allegiance or structured reasoning; rather, it thrives on ingenuity (Woodward, 1976). In contrast to Ibn Khaldun's lasting *Asabiyyah* or Hegel's moral state, Toynbee's unity is temporary and driven by the minority's aptitude to guide society through change, though it runs the risk of disintegration when this innovative drive weakens.

The long-term stability of leadership highlights the differences between these models, according to Ibn Khaldun's perspective. He argues that the sustainability of

leadership is closely tied to the strength of *Asabiyyah*. A sense of cohesion that naturally declines over time as wealth leads to apathy and corruption setting in. This recurring breakdown of ties where opulence weakens allegiance ultimately results in the decline of leadership and society as a whole. According to Ibn Khaldun's viewpoint, while sustainability is desirable, it is only temporary, with leadership experiencing rises and falls depending on the strength or weakening of *Asabiyyah* (Alwagdani, 2020). Hegel's perspective on sustainability in the state context differs in that it emphasises the importance of adjusting laws and values in alignment with the changing "spirit" of society to maintain legitimacy in leadership within a state framework, according to Hegel's standpoint (Hyppolite, 1974). Toynbee's theory suggests that leadership can endure when a group of individuals maintains their creativity over time. Sustainability, according to Toynbee's viewpoint, is the need for change and adaptation. Should the creative minority become stagnant? Opposed to change, it could jeopardise their position of leadership.

The emergence of civilisations through the secessions of internal proletariats from the dominant minorities of preexistent civilisations, which have lost their creative power (Toynbee, 1987, p. 70).

In contrast with Ibn Khaldun or Hegel, who depict models of leadership evolution, Toynbee emphasises the importance of a continuous cycle of renewal that requires flexibility and adaptability for sustainability.

Exploring the impact of leadership over time reveals that each philosopher offers a perspective on how leadership impacts the direction of society. Ibn Khaldun's theory sees leadership as closely linked to the persistence of *Asabiyyah*. Implies a role that diminishes as social connections weaken and decline ensues. In this view, the leadership function is not much about promoting progress but rather about safeguarding the unity of the community in the face of deterioration. In contrast to Hegel's concept of the state, which focuses on a lasting impact where leadership melds society's values that evolve alongside the people's rational and ethical development, Toynbee presents a different perspective, emphasising the role of a creative minority in shaping the future by adapting to new challenges while maintaining responsiveness. When the minority remains stagnant and loses its position in society, there is a risk of fragmentation within the

community. In this context, Ibn Khaldun regards leadership as a stabilising factor. Hegel views it as an enduring compass, and Toynbee sees it as a catalyst for driving change. However, each perspective highlights shortcomings: the decline of group solidarity in *Asabiyyah*, the chance of moral divergence in Hegel's concept of the state, and the potential for stagnation in the innovative minority, according to Toynbee.

Ibn Khaldun's and Toynbee's responses to both external threats show similarities and key differences in how they approach maintaining cohesion when faced with challenges from within and without their societies. At the same time, all three scholars acknowledge the importance of leadership in tackling adversities. In contrast, Hegel's approach emphasises reasoned strategies within the state to address threats and maintain unity through realignment rather than practical or visionary solutions. On the front, efforts by each thinker disclose approaches to dealing with challenges to cohesion. Khaldun and Toynbee both share concerns about deterioration but diverge in their responses. Ibn Khaldun observes luxury and moral decline as factors that leaders must offset to safeguard *Asabiyyah*, while Toynbee's leaders restore unity by tackling stagnation through adjustments. According to Hegel's perspective, leadership handling conflicts by adjusting the standards of the state to strengthen unity through moral values instead of focusing on practical or creative approaches stands out in contrast to Ibn Khaldun's and Toynbee's views that view threats as factors leading to decline; Hegel's ethical state aims at renewing a collective moral dedication to upholding harmony.

When dealing with changes and transitions in society dynamics and structures over time, Ibn Khaldun, alongside Hegel and Toynbee, proposed leadership approaches aimed at fostering growth and longevity within the community. Ibn Khaldun emphasises the importance of adaptability to maintain a sense of unity, *Asabiyyah*, as societies progress from challenging times to ones (Ahmed, 2002). According to this perspective, it is crucial for leaders to foresee and address any disruptions to cohesion caused by wealth, luxury, and comfort that could threaten the unity of the group. Meanwhile, from Hegel's perspective, leadership adaptability is seen as being in sync with evolving philosophical beliefs. The leaders of society should constantly modify laws and policies to mirror shifts in the community's shared awareness. This guarantees that personal liberties are in tune with the core principles of the state (Maker, 1994). On the

other hand, the creative minority, according to Toynbee, responds to societal transformations by exploring solutions when faced with crises, presenting adaptability as the key to resilience (Toynbee, 1948). Leaders in the Toynbee society promote the rejuvenation of the community not by sticking to one idea, like in Hegel's model, but by adapting and motivating society to confront every obstacle with a unique blend of creativity and adaptability not found in other frameworks.

The issue of who is included and excluded in leadership positions reflects the beliefs of each person about unity and loyalty to society as a whole. Ibn Khaldun's leadership style emphasises including individuals united by a sense of group solidarity, *Asabiyyah*, which fosters loyalty and unity within the group. However, as time passes, there is a risk that leadership could become based on inheritance or favouritism, resulting in the neglect of potentially innovative members whose energy could enhance the group's sense of solidarity and eventually weaken its cohesion (Garrison, 2012). Hegel's concept of a society that values inclusivity on a scale aims to move beyond narrow loyalties to tribes and families by instituting a rational system of governance that resonates with all its citizens (Brooks, 2013). However, this vision of encompassing inclusion faces hurdles when individuals or factions diverge from the principles of the state, resulting in societal disintegration. Toynbee's notion of a minority initially serves as an entity that unites like-minded individuals who share its vision. Nevertheless, over time, it can transform into a clique that isolates up-and-coming innovators. Over the course of time, this sense of exclusivity could lead to feelings of resentment, creating rifts within society as established leaders push back against the ideas and innovations brought forth by emerging visionaries.

When exploring the goals envisioned by each philosopher for society development, over time, Ibn Khaldun, Hegel, and Toynbee presents contrasting perspectives regarding the ultimate objective of leadership roles. In Ibn Khaldun's view, leadership is primarily concerned with the mission of safeguarding *Asabiyyah* to uphold the group's unity and stability, placing emphasis on maintaining consistency rather than pursuing ambitious plans for societal advancement. Leaders are motivated not by dreams but by the responsibilities of upholding solidarity and preventing deterioration. In contrast to Hegel's perspective on the state's role, which is deeply

rooted in ethics and aiming for freedom and ethical fulfilment for society as a whole, there is an approach where the focus is on an idealistic long-term vision of leadership within the ethical state that aims to foster a harmonious society where individual liberties harmonise with the common good effortlessly. On the other hand, Toynbee's concept of a minority embraces a dynamic and continuously adapting vision centred on societal resilience rather than being fixed on an unchanging ideal goal. From Toynbee's perspective, leadership vision is that it evolves dynamically to address crises and revive society in a manner that promotes adaptability; the challenges of each era influence the formulation of paths and objectives for vision in a flexible rather than rigid approach.

In the process of passing on leadership to individuals or groups, models of governance renewal or replacement are unique to each thinker's outlook on the matter. Some thinkers believe that leadership changes occur naturally in a recurring pattern linked to the core principles they adhere to. Ibn Khaldun views this renewal as a cycle influenced by the ebb and flow of *Asabiyyah*. Original leaders drift away from their connection to *Asabiyyah*, and new groups arising from marginalised or external backgrounds with stronger unity step up to lead (Yücekaya, 2014). This reflects a cycle of rejuvenation both within and outside the existing structure. In Hegel's view of ethics, in a society setting, the state updates its governance to match the evolving beliefs of the community. It stays current with the people's values (Velkley, 2006). Avoids potential turmoil or a call for a new order and leadership that better represents modern ideals. As for Toynbee's concept of a forward-thinking group within society, to stay influential and timely over time requires this minority to update its perspective; otherwise, rigid leadership will pave the way for fresh, creative minds from previously overlooked sectors to take over eventually. Toynbee's theory of renewal highlights the importance of being adaptable in the face of challenges that the entrenched ruling class cannot handle anymore; this leads to a cycle where fresh leaders step up to bring about changes and keep society resilient through dynamic leadership shifts over time (Schmandt, 2000).

Exploring the obstacles and boundaries of leadership through the lenses of Ibn Khaldun, Hegel's, and Toynbee's perspectives not only unveils worries but also unique viewpoints arising from their theories on fostering societal harmony and historical

progressions. One fundamental difficulty recognised by all three philosophers is the struggle leaders encounter in upholding community cohesion across generations. However, they differ in their interpretations of the origins of these obstacles and the constraints within leadership frameworks.

In his writings on society and leadership dynamics, Ibn Khaldun underscores the importance of *Asabiyyah*. The bond created by shared experiences and kinship ties underpins the strength of a dynasty or community. Leaders often find themselves grappling with the decline of *Asabiyyah* as prosperity breeds complacency and moral decay sets in. The firm bonds that united the group began to fray, posing challenges for leaders in maintaining loyalty and unity among their people to prevent rifts. This internal weakening is further exacerbated by threats; as *Asabiyyah* weakens, societies become susceptible to being overtaken by groups with social cohesion (Selamat, 2021). The constraints of leadership are connected to the recurring pattern of unity; the accomplishments of leaders themselves set the stage for downturns. In his analysis of states and freedoms' alignment challenges with collective wills, Hegel highlights the intricate balance leaders must strike to prevent personal interests from contradicting the universal ethical standards upheld by society's norms and regulations on behalf of the greater good when personal desires clash with the established ethical frameworks governing a society's rationality and coherence, moral dilemmas surface as individuals navigate conflicts between their aspirations and the collective moral fabric. While Ibn Khaldun emphasises ties and kinship relationships in structures, Hegel recognises that rational leadership has its limitations in addressing emotional intricacies alongside cultural and historical influences within a community (Sidani, 2008). It can be a challenge for leaders to motivate people to truly believe in principles without considering the emotional connections that link individuals to their communities.

Toynbee presents the idea of a minority that relies on their innovation to lead effectively in the face of challenges it encounters. They face an obstacle in connecting with the majority; if they are unable to convey their vision or detach themselves from the masses, it could lead to alienation and a decline in authority. Similar to Ibn Khaldun's emphasis on unity, Toynbee acknowledges that societal divisions arise when leadership fails to connect with the populace. However, Ibn Khaldun credits this to the

decline of cohesion, while Toynbee highlights the risk of the elite becoming stagnant and failing to respond effectively to evolving challenges as a leadership constraint. All three scholars recognise that leadership encounters challenges in maintaining unity over time. Conversely, Ibn Khaldun and Toynbee point out the consequences of deterioration leading to the decline of societies. However, Ibn Khaldun attributes this decline to the weakening of ties amid prosperity, while Toynbee underscores the inability of creative minorities to sustain their innovative drive. In his discussions on the importance of unity preservation and the difficulties that arise from it in the structure of society and the alignment of individual rationality, Hegel’s work emphasises the repercussions that occur when leaders fail to address the emotional aspects of human behaviour effectively.

Aspect	Ibn Khaldun	Toynbee	Hegel
Foundation of Social Unity	Asabiyyah: kinship and loyalty as sources of unity	Unity from a creative minority; driven by new ideas	Unity from aligning personal and group interests within an ethical society
Basis of Leadership	Organic and practical; leaders gain credibility through close community ties	Visionary and innovative; leaders inspire and guide through adaptation	Ethical authority: leaders represent the collective will through moral principles
Role of Authority	Authority rooted in strong Asabiyyah, sustaining unity	Authority from the creative elite’s vision, not traditional structures	Authority formalized within the state; rooted in rational and moral consensus
Leadership’s Impact on Cohesion	Leadership reinforces Asabiyyah, strengthening group loyalty	Unity is temporary, driven by creative responses to challenges	Leadership unites society by aligning personal freedoms with ethical governance
Method of Renewal	Cycles of renewal as new groups with strong Asabiyyah take over	Renewal through creativity and adaptation to societal changes	Adjustment of state laws to reflect evolving social values
Challenges to Leadership	Maintaining Asabiyyah against	Creative elite risks disconnection if stagnant	Balancing individual desires

	wealth-induced complacency		with collective ethical standards
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5.3.3 CAUSES OF DECLINE

Ibn Khaldun's view on the decline of society differs from that of Toynbee and Hegel, as each of them perceives decay from a different perspective. For Ibn Khaldun, collapse primarily stems from factors such as the weakening of *Asabiyyah* or social cohesion. This concept is seen as the force that keeps societies intact (Mohammad, 1998). When *Asabiyyah* is strong, solidarity, resilience, and shared goals are promoted. However, in times of prosperity and complacency, this bonding weakens, making societies divided (Dale, 2015). Toynbee emphasises the significance of influences in decline rather than solely internal moral or social decay. According to him, societies struggle not just from within but also due to their inability to effectively address external challenges like changes in the environment, military threats, or socio-political turmoil. Failure to adapt and innovate in these circumstances leads to societal deterioration (McNeill, 1989). Hegel's dialectical method interestingly combines these viewpoints by suggesting that crisis and decline are necessary and even beneficial components of societal progress. According to Hegel's viewpoint, progress is what some perceive as "decay" and is crucial for advancement, as conflicts and crises serve as catalysts for transformation towards higher levels of development (Pinkard, 2000). Contrary to Ibn Khaldun's belief that a decline in solidarity signifies the breakdown of bonds, Hegel views such crises as pivotal moments of synthesis where contradictions drive societies forward rather than indicating a permanent decline. The view presented here differs from Toynbee's belief that progress is driven by obstacles; instead, Hegel suggests that change originates from conflicts within societal systems that adapt and grow by addressing their own shortcomings over time.

The various aspects related to downfall are viewed differently by Ibn Khaldun, Toynbee and Hegel in their works. According to Ibn Khaldun's perspective, a city's success often leads to the allure of luxury and comfort, which slowly erodes cohesion or *Asabiyyah*. He believes that this decline in *Asabiyyah* results in societal deterioration as the priority shifts from unity to individual pleasures.

People, meanwhile, continue to adopt ever newer forms of luxury and sedentary culture, peace, tranquillity, and softness in all their conditions, and they sink ever deeper into them. They thus become estranged from desert life and desert toughness. Gradually, they lose more and more of the old virtues (Khaldun, 1978, p. 226).

In his writings on cycles and societal development patterns, Ibn Khaldun emphasises how dynasties face a cycle of success followed by decline. He observes that when groups are united with bonds and work together at the start, they tend to falter once they attain wealth and comfort. This pattern is evident in the histories of the Umayyad and Abbasid caliphates. Initially flourishing with growth and prosperity but later plagued by conflicts and moral decay. The ruling class drifted away from the folk indulging in extravagance and luxury, ultimately weakening their sense of unity *Asabiyyah* (Alatas, 2013). Their disconnection eventually caused their downfall when the united community split into groups with their agendas instead of working for the greater good.

Toynbee recognises the influence of decline. Explains it as stemming from a small group of influential individuals who prioritise their own interests and reject change over time. They are comfortable in their positions of power. Struggle to respond to pressures effectively, resulting in the downfall of society. As this select group strengthens its control and advantages, it tends to prioritise self-interest and oppose transformations. Such a sense of satisfaction can disconnect individuals from the community. Hinder their ability to tackle the changing obstacles presented by outside influences. Toynbee explains that the ruling minority group often puts its needs ahead of the welfare of the population when it feels secure in its position of power (Kumar, 2014). This focus on self-preservation can lead to a lack of willingness to change or progress, which ultimately leads to a standstill in development. As the privileged class becomes isolated from the struggles faced by the majority of people, they lose sight of what is important to the community. This gap not only creates dissatisfaction among citizens but also weakens the social unity necessary for a society's strength and durability.

On the other hand, Hegel does not see decay as an endpoint. As a catalyst for change, in a process of opposing forces. According to Hegel, what may seem like

deterioration—be it physical or ethical—is actually a phase of the conflict that propels communities toward unity.

The struggle is the means by which the self-consciousness of the individual is realised, and it is through this struggle that the community comes to understand itself and its own unity (Hegel, 2018, p. 24).

The concept proposed by Ibn Khaldun about how luxury leads to contentment is in line with Toynbee's perspective on collapse. With a notable distinction, Ibn Khaldun identifies internal moral erosion as the fundamental reason for the decline, whereas Toynbee stresses the importance of not properly addressing external challenges. According to Ibn Khaldun's observations, as societies prosper financially, they become more susceptible to deterioration. They lose the strength and resilience that once characterised them. Toynbee further delves into this concept by examining how the ineffectiveness of the ruling elite in addressing social and political challenges leads to the downfall of societies.

Such dominant minorities are static by definition; for to say that the creative minority of a civilisation in growth has degenerated or atrophied into the dominant minority of a civilisation in disintegration is only another way of saying that the society in question has lapsed from a dynamic activity into a static condition (Toynbee, 1987, p. 70).

While Ibn Khaldun attributes the decline to changes towards indulgence, Toynbee sees it as a result of adaptation strategies, highlighting the combined influence of both internal and external factors in this decline.

In the perspectives of Ibn Khaldun and Toynbee's view, the decline as a sign of weakness contrasts with Hegel's perspective that it serves as a catalyst for advancement rather than a precursor to societal collapse or deterioration. Hegel believes that decay signifies a shift towards an advanced state instead of viewing it negatively, as Ibn Khaldun and Toynbee do, who see moral and material decay as signs of internal disintegration caused by complacency or elite neglect (Greene & Fluss, 2020). Hegel interprets these factors as stages in a progressing context. Then, focusing on weaknesses leading to decline and collapse, like Ibn Khaldun and Toynbee and Hegel, sees decay as part of a larger transitional process within history's evolution.

Different perspectives on how identity influences societal resilience are presented by Ibn Khaldun, Toynbee, and Hegel, who have views on this matter. According to Ibn Khaldun's viewpoint, cultural identity, which is rooted in *Asabiyyah* or social unity, serves as a shield against discord and external dangers. *Asabiyyah* is not just seen as a force. As the essence of a society's character, a robust bond unites members in times of hardship. This collective unity empowers societies to confront challenges and uphold stability through the ages (Tohar, 2019). Toynbee acknowledges the role of identity in maintaining stability. It stresses the significance of incorporating diverse elements to form a unified culture (Franz, 1972). He believes that societies risk disintegration when they fail to align responses to both internal challenges and end up divided instead of united. At the same time, Ibn Khaldun views identity as protective. Toynbee underscores the importance of inclusivity and adaptation within that identity for long-term resilience to be sustained.

However, Hegel views the significance of identity as a manner, considering it as a temporary stage within the ongoing dialectical progression where societies navigate contradictions and aspire for greater forms of rational advancement, continually evolving over time. According to Hegel, identity holds importance within moments but is ultimately secondary to the dialectical journey towards universal reason (Brod, 2019). Hegel's viewpoint differs from that of Ibn Khaldun and Toynbee in that he sees identity as an aspect that needs to adjust or fade away to allow historical progress to take place smoothly, instead of being a fixed, shielded feature like the others suggest it to be. Cultural unity is seen by Hegel not as a goal but rather as a tool that is eventually replaced by a reasoned combination when it becomes obsolete.

The connection between identity and societal resilience highlights differences among these scholars' perspectives. Ibn Khaldun emphasises the importance of a united identity for stability by suggesting that a society rooted in *Asabiyyah* can confront challenges through a strong sense of shared purpose. On the other hand, Toynbee values unity but emphasises the significance of a society's capacity to merge varied responses into a cohesive cultural identity for resilience, warning that neglecting this could lead to societal collapse. Hegel takes a view compared to Ibn Khaldun and Toynbee when it comes to

comes to the idea of identity permanence. He sees it as evolving through necessary stages in a dialectical journey instead of remaining fixed in one form. The way cultural identity is seen varies among these thinkers. Where Ibn Khaldun and Toynbee view it as a shield against change and collapse, respectively, Hegel considers it as an element that shapes a society's historical path towards rational progress. In the end, Ibn Khaldun and Toynbee emphasise the importance of union to prevent breaks, own, but Ibn Khaldun focuses more on innate unity while Toynbee leans towards adaptive inclusivity. However, Hegel shifts the conversation by presenting identity not as a stabilising influence but rather as a result of influences.

The idea of ethical deterioration has consequences for the decline of societies, according to the perspectives put forth by Ibn Khaldun, Toynbee, and Hegel. Ibn Khaldun stresses that moral degeneration erodes the bonds of unity as individuals drift from the core principles that are used to foster *Asabiyyah* or group solidarity. According to him, this deterioration of values weakens the strength required to uphold a community. As societies become more comfortable with luxury and convenience over time, they tend to lose the sense of discipline that once held them together, which can lead to conflicts, vulnerabilities, and outside dangers.

Toynbee acknowledges the presence of decline. It is attributable to the "dominant minority," whose lack of moral strength hampers creativity and weakens society's ability to tackle obstacles effectively. This elite class, failing to offer guidance, unknowingly ushers in a period of stagnation that speeds up the decline by robbing society of the necessary moral impetus for adaptation (Al Malaah, 2012).

On the side of things is Hegel's perspective. He looks at what Ibn Khaldun and Toynbee might see as decay from a different angle through his own dialectical way of thinking. According to Hegel's views, moral crises are not just negative; they actually play a role in the evolution of society. He sees disruptions in ethics as leading to downfall and sees them as signals indicating a shift towards an ethical framework. So, what seems like a decline in morals is actually part of a process of change guiding society away from standards and towards a more advanced ethical system. Hegel's

viewpoint differs significantly from that of Ibn Khaldun and Toynbee as he presents chaos not as a sign of decline but as a phase in the ongoing progress of history.

The connection that each philosopher makes between the decline of morals and the strength of society shows views on the well-being of a community. Ibn Khaldun believes that when shared moral principles deteriorate, it harms unity by creating a lack of ethics that undermines the solidarity and endurance of society. In line with Ibn Khaldun's perspective on decay affecting societal stability negatively, Toynbee suggests that it is the responsibility of the upper class to prevent or adjust to moral shortcomings, which trigger a wider decline in morals, leading to a societal standstill. According to Hegel's perspective, moral decline is seen as part of a process that involves changes in ethical norms, which are viewed as opportunities for progress rather than signs of a breakdown in society.

The decline of systems plays a role in societal downfall, according to Ibn Khaldun, Toynbee, and Hegel; however, they each analyse it using different perspectives. Ibn Khaldun cautions against taxes, corruption, and the concentration of wealth among the elite, which erodes *Asabiyyah* and the bond that supports societal resilience. As money gathers in the hands of a few, the general population becomes more disconnected. The government relies on excessive taxation, which weakens its economic base. The erosion of distribution does not just impact social harmony but also undermines the stability of the state itself as it struggles to sustain a prosperous community. According to Ibn Khaldun's perspective, economic decline is more than just a financial problem but a moral and social dilemma that weakens the ties that bind a society together (Islahi, 2015).

Toynbee also talks about how wealth concentration can create instability within society by discussing its effects on the ability of society to adapt and respond to change effectively. When a small group of individuals transitions from being a "minority" to a "dominant minority" that prioritises their own wealth and status over the well-being of the majority of people, this elite class tends to exploit the majority by limiting innovation and resilience. According to Toynbee's perspective, the economic exploitation carried out by the ruling elite is harmful as it hampers society's ability.

to come up with solutions when facing challenges, resulting in a rigid and less flexible societal structure (Franz, 1972). To Toynbee's point, the economic decline reflects a problem. A lack of effective leadership hinders society's capacity to adapt and react actively to its challenges. The stagnation in the economy acts as an obstacle that hampers society's ability to tackle issues for progress and sustainability.

However, Hegel views changes, such as the concentration of wealth, as part of the evolution through dialectics. Economic decline, though unsettling, is seen by him not as a final stage but as a phase in societal advancement towards a more advanced form. For Hegel, the perceived inequities arising from wealth concentration trigger a reconsideration of social and economic frameworks, resulting in fresh moral and logical arrangements within the society. Hegel does not just blame society for the decline; he sees it as a step that pushes society to evolve its norms and structures (Beiser, 2005). According to him, economic turmoil is vital in the journey towards a logical social system, where each economic obstacle plays a role in achieving freedom and reason for the community.

Different viewpoints on the decline and its effects on society are brought to light through these analyses. Khaldun points out that the concentration of wealth can weaken bonds, leading to instability in both the government and the community. Toynbee also acknowledges the risks associated with exploitation by the elite. Emphasises its impact on a society's ability to adapt by highlighting how economic decline hinders a society's ability to rejuvenate itself. On the other hand, Hegel offers a perspective that views economic challenges as part of a developmental process, where each instance of decline pushes societies towards greater rationality.

Political decline is seen as a factor leading to the deterioration of society, according to Ibn Khaldun and other thinkers, such as Toynbee and Hegel, who each present unique perspectives on its consequences. According to Ibn Khaldun's viewpoint, decay signifies a decline in the effectiveness of governance as the ruling elite loses the sense of unity and common purpose that *Asabiyyah* once provided them. Leaders become more focused on serving themselves than addressing the needs of the population they govern due to their prolonged exposure to power, which results in a loss

of legitimacy for the government. The transition from ethical leadership to corruption and disarray destabilises the government. It pushes it towards collapse, according to Ibn Khaldun's perspective on political decline being a consequence of moral and social disintegration among those in power that erodes the unity and strength essential for sustainable governance (Abdullah, 2018).

Toynbee acknowledges that political decay causes instability but interprets it as a result of leaders' "failure." When leaders stop coming up with ideas or meeting the changing demands of society effectively, they become inflexible. Struggle to cope with fresh challenges. According to Toynbee's perspective, this inability to progress within organisations signifies a moment in the decline of society because institutions that used to foster development and resilience now hinder progress. Political deterioration, therefore, indicates a decrease in the ability to adapt, which was previously a feature of leadership in governance systems, leading to a standstill state of affairs (Ahida, 2006). Toynbee concentrates on the importance of leadership and its duty to encourage revitalisation; without this element, political structures become incapable of supporting society's needs adequately.

According to Hegel's perspective, decay differs from others in that he sees it as a phase in the cyclical process where old political systems break down to pave the way for newer and better forms of governance that are based on reason and progressiveness rather than stagnation and regression. He interprets instability not as a destination but as a necessary disruption that propels societies towards increased liberty and logical thinking. In Hegel's view, political decay signifies the decline of structures that have outlived their usefulness in meeting society's needs and necessitates their transformation for progress (Nance, 2016). In Hegel's decay, it is not considered a crisis but rather a crucial phase towards a governance system that adheres better to ethical and rational values.

From these perspectives emerges an understanding that each thinker places decline in a distinct societal stability and advancement framework. Ibn Khaldun sees it as a breakdown of moral ties that is crucial for effective governance, which results in division and insecurity. Toynbee views it as a decrease in leadership capabilities that.

impedes strength and flexibility. In contrast to this view is Hegel's perspective on decay as a catalyst for change, where dismantling structures clears a path for new and improved institutions to emerge. Each scholar's distinctive perspective on the correlation between decline and societal evolution is evident in these interpretations; Ibn Khaldun and Toynbee view it as a destabilising force, while Hegel regards it as a driver of positive advancement.

The significance of spiritual harmony in maintaining stability is examined distinctively by Ibn Khaldun as well as Toynbee and Hegel, each offering a unique perspective on its diminishing influence within societies. Ibn Khaldun associates unity with *Asabiyyah*. Reinforcing bonds through a common spiritual basis. As religious principles wane in importance, so does communal solidarity, which is essential for upholding structure and leaving society susceptible to discord. Ibn Khaldun believed that spiritual decline indicates a breakdown of unity, as the weakening impact of common beliefs wears away the ethical and social structure that previously bound society together. This weakening of harmony is viewed as a stage in the progression towards societal deterioration wherein weakened connections expose society to potential collapse (Rabī, 1967). Toynbee emphasises the importance of purpose in maintaining vitality and facing challenges with determination and resilience instead of interpreting it as a decline in spiritual meaning alone. Toynbee's perspective suggests that the weakening of cohesion plays a role in diminishing societal flexibility since the fading of spiritual goals hinders societies from effectively confronting and overcoming challenges (Ali, 2018).

Hegel believes that changes in spiritual beliefs are essential to the development of society through processes. He sees transitions in beliefs not as a loss but as a shift towards transformation. Where older concrete forms of spirituality evolve into rational forms as society progresses. According to Hegel, this transformation does not indicate a decline in unity. Rather, it signifies a movement towards a broader understanding of spirituality that is in harmony with reason. According to Hegel's viewpoint, progression suggests that the decline of beliefs signifies a transition towards a more advanced integration of spiritual and rational principles rather than a breakdown of social unity (Levey, 2007). The decline of beliefs, according to Ibn Khaldun, weakens the

bonds that hold society together and play a role in societal deterioration over time. In a vein, Toynbee's perspective on vulnerability is due to the lack of spiritual direction, which hampers a society's capacity to face and conquer obstacles. Hegel offers a view by portraying decline as part of an evolutionary process where evolving spiritual concepts pave the way for a rational and abstract unity instead of societal breakdown. Each philosopher provides a viewpoint on how changes in spiritual unity impact the course of societal strength and evolution.

When looking at the phases of decline as discussed by Ibn Khaldun and thinkers like Toynbee and Hegel, they provide different views on whether a collapse is unavoidable or a necessary transformation; for Ibn Khaldun, the culmination of progress is characterised by decay and standstill where opulence and contentment have weakened the strong bond of solidarity known as *Asabiyyah*. As civilisations advance, they tend to lose the vigour and unity that propelled their establishment in the place, eventually becoming more self-centred and hesitant towards any alterations. According to Ibn Khaldun's perspective, this phase of this process initiates a deterioration that ultimately results in societal disintegration and a weakening of governance, leading to an unavoidable collapse. The decline in vitality and the establishment of surplus resources represent a conclusion for Ibn Khaldun—a termination of the society's progression cycle where societal degradation reaches its peak, disintegrating the state.

Toynbee offers a perspective on the phases by suggesting the idea of "withdrawal and return" as a possible reaction to crises in societies under stress from various challenges. According to his theory, societies could temporarily retreat from pressures to engage in introspection and revitalisation. Toynbee does not believe collapse is inevitable; instead, he argues that societies can evolve and rejuvenate by addressing their problems (W McNeill, 1989). Ibn Khaldun considers decadence as the stage, whereas Toynbee perceives it as a chance for renewal of an unavoidable eventuality; hence, collapse becomes a possibility contingent on a society's capacity to revitalise its mission and flexibility.

Ibn Khaldun could perceive a situation as a conclusion that Hegel views as a progression towards a state wherein the previous systems fade away to pave the way for

fresh modes of governing and societal unity. The notion of decline is then framed within a transformative path of being seen as an ultimate destination; each stage of deterioration propels society towards a heightened form of liberty and rationality. The different views on the fate of societies, from Ibn Khaldun’s perspective and that of Toynbee and Hegel, show varying beliefs about whether declining societies have a chance for renewal or change in direction. Ibn Khaldun sees decline as a path that leads to fragmentation with no way out, and highlights how collapse becomes inevitable once social bonds weaken. On the other hand, Toynbee believes that in decline, there is room for societies to recover through adaptive measures, making it possible to avoid collapse under certain circumstances. Hegel sees decline as a part of progress, where each supposed end pushes society toward a synthesis.

Aspect	Ibn Khaldun	Toynbee	Hegel
Primary Cause of Decline	Weakening of Asabiyyah (social cohesion); prosperity breeds division and complacency	Failure to adapt to external challenges; ruling minority becomes complacent	Decline as a necessary stage of transformation; conflict drives progress
View on Identity	Asabiyyah provides resilience; shared identity shields society from division	Inclusivity in identity strengthens resilience; disunity leads to collapse	Identity is a stage in dialectical progression, evolving toward universal reason
Moral Decline	Luxury and comfort weaken values and Asabiyyah, leading to societal vulnerability	Ruling elite’s moral decay leads to stagnation and decline	Moral crises are transformative; they push societies towards higher ethical standards
Economic Decline	Concentration of wealth erodes Asabiyyah; high taxes weaken societal stability	Elite exploitation leads to rigidity, reducing society’s adaptability to change	Economic challenges drive societal evolution; inequities prompt restructuring towards rationality
Political Decline	Loss of Asabiyyah among elites; self-serving leadership	Decline occurs when leaders fail to adapt, creating	Political decay prompts reformation towards improved

	weakens legitimacy	stagnation in governance	governance and ethical alignment
Spiritual Decline	Loss of religious unity weakens communal bonds and societal structure	Decline in shared purpose hinders resilience against challenges	Spiritual evolution leads to rational unity, not societal breakdown
Inevitability of Collapse	Decline is inevitable as <i>Asabiyyah</i> weakens, leading to fragmentation	Decline can be reversed through renewal; withdrawal and return can restore vitality	Decline is a catalyst for progress; each stage leads to a higher synthesis

5.4 IBN KHALDUN CRITIQUE OF HEGEL AND TOYNBEE

5.4.1 Critique Hegel

Hegel's theory suggests that history progresses linearly as the Absolute Spirit evolves and events unfold according to a process leading to the attainment of freedom (Verene, 2012). On the other hand, Ibn Khaldun's insights into cohesion, *Asabiyyah*, and the cyclical nature of history offer a critical perspective towards this deterministic outlook. According to Ibn Khaldun, history is not a path but rather an intricate blend of societal influences and individual actions. He stresses that the ebb and flow of societies is intricately linked to the unity within their communities. This viewpoint questions Hegel's idea of advancement and proposes that the solidarity and shared identity of a group significantly influence historical developments. According to Ibn Khaldun's perspective, a society's success depends on its *Asabiyyah*, which encourages collaboration and solidarity among its individuals. When the bonds of cohesion start to fray and weaken within societies, over time, the sway diminishes. This is a telling sign that the course of history is not solely guided by theoretical concepts or set trajectories but is profoundly impacted by the palpable interactions within society itself (Al Araki, 1983). Further insight can be gained by delving into the ideas put forth by intellectuals such as Fernand Braudel and David Harvey. Braudel's focus on enduring frameworks underscores how geographical and environmental elements play a role in moulding the tapestry of history. He suggests that we should view history from a perspective that takes into account the shifts in societal norms rather than a straightforward advancement

based on philosophical concepts. This idea resonates with Ibn Khaldun's belief in the nature of civilisations shaped by circumstances and environmental influences (Braudel, 1995). David Harvey also delves into the connection between geography and social interactions to emphasise the role of factors in shaping progress. Harvey suggests that the tangible aspects of a society and its surroundings play a role in shaping its trajectory (Harvey, 1996). His viewpoint aligns with Ibn Khaldun's belief in the societal framework of a community. Encompassing its political frameworks. It plays a role in deciding its destiny throughout history. By emphasising the experiences of existence, Ibn Khaldun and contemporary intellectuals such as Braudel and Harvey question Hegel's theoretical and straightforward view of history.

Historical determinism, according to Hegel, often downplays the significance of actions by suggesting that the Absolute Spirit and the evolving ideas drive the course of history forward (Farneth, 2015). In contrast to this view is Ibn Khaldun's assertion that individuals and leaders play a role in shaping paths through their decisions and actions, thus offering a critical perspective to Hegel's stance. Ibn Khaldun underscores the importance of a leader's characteristics and choices in moulding the destinies of societies. He believes that good leadership marked by wisdom and community unity can inspire neighbourhoods and guide them towards success or downfall (Sidani, 2008). This emphasis on initiative stands out in comparison to Hegel's perspective, which often reduces individuals to tools of progression. Ibn Khaldun's perspective emphasises the impact of individuals' actions on those in power as a factor that can change the course of events in history. When we delve into the works of intellectuals such as Michel Foucault and Amartya Sen to deepen our analysis further, we can see that this is the case.

Foucault's examination of how power and knowledge interact sheds light on how personal choices are influenced by societal frameworks but also underscores individuals' ability to push back and transform these frameworks. This concept aligns with Ibn Khaldun's viewpoint that leaders have the potential to either uphold or question prevailing conventions and power structures based on their skills and decisions. The role of individuals in positions of leadership plays a role in shaping events and indicates that broad concepts do not solely shape historical outcomes but are also heavily impacted by individual decisions (Foucault, 2012). In line with this idea is Amartya

Sen's emphasis on capabilities highlights the significance of agency within development. Sen posits that genuine development involves enhancing individuals' abilities to make decisions and follow their paths. This idea is in line with Ibn Khaldun's belief that the behaviours of people leaders can open up possibilities or limitations for their societies. Both scholars emphasise the importance of actions over Hegel's model and promote a more nuanced view of historical events that acknowledges the power individuals have to make a difference. By recognising the role of leaders and individuals in shaping results, this perspective challenges the idea of a predestined historical trajectory controlled by theoretical concepts (Sen, 1999). Instead of that! It emphasises how crucial individual actions and choices are when dealing with the intricacies of historical transformations; it presents a profound and human-focused way to explore history.

In Hegel's perspective, the state symbolises the manifestation of freedom, and the representation of being often overlooks the influence that community and social unity have on governing systems (Kundi & Bano, 2020). On the other hand, Ibn Khaldun emphasises the importance of cohesion, *Asabiyyah*, in achieving effective leadership and maintaining community stability, offering a critical perspective on this stance. According to Ibn Khaldun's argument, a state's power is closely tied to the ties that bind its inhabitants together. He suggests that a strong community promotes loyalty and mutual assistance, which is essential for anyone's functioning and endurance. This emphasis on unity contradicts Hegel's idea of the state as a detached entity separate from societal connections. According to Ibn Khaldun's perspective, a state cannot operate efficiently without unity, which allows people to collaborate towards shared objectives. Lack of unity can result in division and deterioration, showing that a state's well-being depends heavily on the strength of its bonds and connections with others in the community (Selamat, 2021). To deepen this analysis, studying philosophers such as Alasdair Macintyre and Charles Taylor is beneficial. Macintyre delves into the importance of community in philosophy. Highlights how moral values and goodness are nurtured within social interactions. He suggests that people shape their sense of self and ethical beliefs by engaging in groups, a concept that aligns with Ibn Khaldun's view on the significance of community ties for leadership and governance development. The idea put forth implies that Hegel's theoretical state model overlooks the communal.

aspects for political power and credibility (MacIntyre, 1981). In a vein, Charles Taylor's analysis of constructs emphasises how shared identities influence political and societal spheres. Taylor suggests that when a community shares beliefs and values, it builds a sense of connection and meaning that is vital for building social bonds among its members (C. Taylor, 1992). This perspective is in line with Ibn Khaldun's belief that a leader plays a role in fostering unity within society to ensure stability and order in the state. Both Taylor and Ibn Khaldun emphasise the importance of identities over Hegel's view of the state as a rational entity. They argue for an approach to governance that values relationships and acknowledges their importance in maintaining harmony.

Ibn Khaldun argues against Hegel's idea of the Absolute Spirit by emphasising the importance of factors in shaping history instead of abstract concepts like a universal guiding force behind historical events. The importance Ibn Khaldun places on the social environments that influence individuals highlights the drawbacks of Hegel's approach, detached from concrete realities. He contends that historical progress is intricately linked to the economic and political conditions of societies rather than being guided by a universal force. This emphasis on the specifics of contexts aligns closely with Jürgen Habermas's criticism of truths. Habermas promotes rationality as a means to foster understanding and significance through dialogue and exchanges among people (Habermas, 1984). This approach coincides with the viewpoint of Ibn Khaldun that the depth of experiences cannot be simplified into a narrative applicable to all, but rather is molded by the unique circumstances of various communities. Moreover, Judith Butler's rejection of universal classifications complements Ibn Khaldun's standpoint as she emphasises the changing and intricate nature of identity and social interactions (Butler, 1990). Butler posits that identities are shaped through interactions within society and are impacted by power dynamics, mirroring Ibn Khaldun's belief that social unity and support are crucial in grasping the essence of a community. Both philosophers argue against the idea of a spirit and instead support a deeper comprehension of human experiences that acknowledges the diversity and context-specific nature of social truths.

Hegel's view of history as a progression towards the fulfilment of freedom through the Absolute Spirit contrasts sharply with Ibn Khaldun's cyclical theory of historical patterns that rise and fall based on social dynamics and societal conditions.

This challenges Hegel's idea of history as a one-way path. Proposes that historical evolution is not a straight line but a sophisticated interaction of social elements resulting in recurring cycles. Ibn Khaldun's examination of civilisations' growth and decline cycles highlights the significance of unity and togetherness in shaping the destiny of societies. He suggests that robust social connections can drive the prosperity of civilisation. Conversely, their weakening leads to downfall (Blaha, 2002). This cyclic view of history aligns with scholar Niall Ferguson (2011), who explores the ebb and flow patterns observed in empires. Both Ferguson's thoughts resonate with the ideas of Ibn Khaldun as they discuss how societal dynamics involving interactions and power play a role in shaping historical patterns over time. They both propose that the progress of civilisations is not straightforward but influenced by fluctuating levels of unity and discord within societies. Additionally, Peter Turchin's concept of biodynamics provides a method for interpreting fluctuations, which aligns with Ibn Khaldun's viewpoint. The focus of Turchin's research underscores how societal and economic influences play a role in shaping events—a viewpoint that resonates with Ibn Khaldun's belief that grasping the inner workings of society is key to interpreting historical trends successfully (Turchin, 2003). Couched with a framework for dissecting these cycles, Turchin bolsters the notion that history is molded by social elements rising against Hegel's ethereal and philosophical perspective.

The combination of Ibn Khaldun's ideas with criticisms of Hegel adds depth to the grasp of history and society today on how leaders operate within them. By focusing on the recurring patterns in events and the impact of life's social conditions, Ibn Khaldun contrasts with Hegel's view of history as a linear evolution. This blend questions the concept of a guiding force while emphasising the role of social interactions in influencing human lives. The emphasis that Ibn Khaldun places on the importance of unity and the various elements that impact the growth and decline of civilisations is echoed by scholars such as Niall Ferguson and Peter Turchin, who delve into similar themes when studying historical trends. By acknowledging how social dynamics interact with political factors, these viewpoints collectively highlight the nature of historical accounts that go beyond Hegel's idealistic approach to a more practical comprehension of human progress. Encouraging disciplinary discussions among historical, philosophical, and social concepts is crucial for advancing the future.

studies. By connecting these areas together, researchers are able to create a structure that includes both the ideas of Ibn Khaldun and modern criticisms. This conversation can encourage an examination of how societal interactions shape historical paths and how theoretical frameworks can be enriched by real-world observations.

5.4.2 Critique of Toynbee

Toynbee's theory, on the rise and fall of civilisation, is widely regarded for its approach, which has drawn scrutiny from Ibn Khaldun's standpoint for neglect in acknowledging the crucial role of internal social unity in the advancement and sustenance of the development of a civilisation. Ibn Khaldun emphasises the significance of *Asabiyyah*, or social cohesion, as an element driving the resilience and endurance of civilisations (Alatas, 2014). In contrast to Toynbee's emphasis on challenges and responses as the factors in his model of civilisation's development stages, Ibn Khaldun highlights the significance of unity and internal coherence as central elements in a civilisation lifecycle narrative. This difference introduces scrutiny into whether Toynbee's model accounts for the complex internal dynamics that uphold a society throughout its phases of growth, stagnation, and regression. Toynbee's theory mostly explains the ebb and flow of civilisations based on how they tackle obstacles, suggesting that a society's strength lies in its ability to adjust to environmental or political challenges it faces over time. According to him, history unfolds as a series of tests that require solutions (McNeill, 1989).

On the other hand, Ibn Khaldun criticises this perspective for overlooking the element of social unity within a community. *Asabiyyah* plays a role in Ibn Khaldun's framework by helping a community solidify its identity and unity over time. He argues that without social ties, a civilisation would struggle to cope with outside influences, let alone thrive in response to them. Hence, Toynbee's focus on threats seems somewhat shallow as it overlooks the internal workings that Ibn Khaldun deems vital for a society's strength and durability." In agreement with Ibn Khaldun's focus on the importance of identity and unity in societies' destiny determinations is the scholar Samuel Huntington's theory in "Clash of Civilisations." Huntington argues that

Conflicts and alliances are motivated by social elements both within civilisations and across them. A view that echoes Ibn Khaldun's belief in the necessity of cohesion for societal longevity. The perspective presented here implies that Toynbee's framework could gain insights by exploring the elements thoroughly instead of focusing mainly on adaptive reactions and cultural influences as less significant factors in civilisation development dynamics as Ibn Khaldun highlights the crucial role of internal unity in holding civilisations together during periods of harmony and turmoil alike (Huntington, 2007).

Moreover, Ibn Khaldun's emphasis on *Asabiyyah* presents a perspective from Toynbee's belief in the nature of civilisation rise and fall cycles based on social cohesion rather than inevitable patterns of decline (Alatas, 2014). Toynbee's framework seems to have a flaw in not considering the possibility that civilisation, with unity, could actually revitalise itself instead of facing an inevitable decline, as proposed. Unlike Toynbee's theory of cycles, Ibn Khaldun's concept of *Asabiyyah* suggests that civilisations can enhance their stability and impact by strengthening bonds. Huntington's ideas regarding unity in conflicts reflect a similar viewpoint where he proposes that civilisations are influenced not only by external factors but also significantly shaped by internal bonds and connections within them. This perspective is not in line with Ibn Khaldun's concept. It also highlights the shortcomings of Toynbee's framework in fully capturing the mechanisms that uphold a civilisation. Huntington's arguments stress the point that Toynbee's approach overlooks the element of cohesion, which Ibn Khaldun considered essential for understanding civilisation dynamics. In his criticism of Toynbee's theory and its focus on factors alone in the formation and fall of civilisations without considering the internal cohesion crucial for their development and sustainability, as highlighted by *Asabiyyah* Ibn Khaldun, presents an alternative perspective that challenges Toynbee's deterministic approach.

According to Toynbee's model of civilisation, cycles and advancements are influenced by how societies adapt to obstacles rather than focusing on the impact of individual or collective leadership; in these societies, as Ibn Khaldun argues, there is a notable deficiency on Toynbee's part (Hall, 2003). Ibn Khaldun believes that strong leadership is vital for maintaining the stability and unity of civilisation since leaders have an influence on the strength or weakness of *Asabiyyah* – the cohesion essential for

a society's prosperity. Toynbee's framework overlooks the effects of leadership on uniting or dividing unity by focusing on theoretical challenges and responses—an aspect that Ibn Khaldun views as crucial in grasping historical society dynamics. Toynbee's model falls short when compared to Max Weber's idea of charismatic authority, where the significant impact of charismatic leaders in reshaping social structures is emphasised. Charismatic leaders are seen as possessing the ability to rejuvenate social connections through personal sway and foresight. Both Ibn Khaldun and Weber stress the importance of leaders in either stabilising or disrupting societies through their ability to motivate and retain loyalty among the people they govern (Weber, 1978). Toynbee's approach overlooks that aspect of leadership, which Ibn Khaldun believes is essential for maintaining societal unity and morale. His framework may overlook the internal dynamics of leadership and governance that can significantly impact a civilisation's stability. Toynbee's theory lacks an explanation for the decline of civilisations due to leadership issues, which is valid. By not addressing how leadership failures can weaken social bonds and contribute to internal strife, Toynbee's analysis may miss a critical aspect of societal decline. He emphasises collective responses rather than individual or leadership-driven influence within a society (Kumar, 2014), according to Ibn Khaldun's perspective on leadership's impact on cohesion and spirit. Toynbee's theory falls short of grasping the complexity of interactions within civilisations. Toynbee's framework lacks an explanation for the decline of civilisations without focusing on leadership issues, as Ibn Khaldun does (Black, 2001), and implies that weak leadership can cause social bonds to weaken and societies to crumble internally. Ibn Khaldun's criticism highlights a flaw in Toynbee's framework. By not considering the importance of leadership in his analysis of the decline and solely focusing on factors, Toynbee overlooks the potential impact of internal governance failures on destabilising a society independently.

Toynbee's theory of cycles does not give importance to factors as Ibn Khaldun does – he believes that they are crucial for civilisations to thrive and survive successfully. According to Ibn Khaldun's perspective, economic prosperity is not an effect of civilisation but is, at the heart of it all, how wealth is distributed, resources are managed, and economic strategies are implemented, greatly impacting the social unity within a society (Uula, 2022). Toynbee's theory focuses on intellectual reactions to challenges but overlooks the importance of understanding structures according to Ibn

Khaldun's viewpoint; this oversight could compromise its ability to elucidate the longevity and eventual downfall of civilisations. Economist Joseph Stiglitz's criticisms regarding inequality and economic management mirror Ibn Khaldun's emphasis on the significance of well-being (Stiglitz, 2013). Stiglitz argues that mismanaging economics and disparities can lead to divisions that erode unity in a manner reminiscent of Ibn Khaldun's analysis. Toynbee's lack of focus on certain aspects hampers his model's ability to explain how economic shortcomings directly cause societal disintegration. In contrast, Ibn Khaldun points out that the mismanagement of wealth and resources undermines *Asabiyyah*, making the society divided and prone to decline in the absence of external challenges (Boulakia, 1971). This criticism underscores the need for an examination of economic frameworks; in Toynbee's work, Khaldun stresses how economic practices directly influence the lifespan of civilisations. When evaluating Toynbee's theory against Ibn Khaldun's perspective, the endurance of civilisations rests on maintaining strategies for societal stability rather than solely cultural adaptations, as Toynbee suggests is insufficient in addressing how civilisations can decline due to internal economic challenges alone. Ibn Khaldun's viewpoints emphasise the importance of including considerations in comprehending civilisation dynamics to highlight the gaps in Toynbee's approach.

Toynbee's theory of cycles suggests that civilisations react to challenges in a way that may appear similar to Ibn Khaldun's emphasis on the significance of threats in his analysis; however, Ibn Khaldun offers a deeper insight by presenting external threats not just as obstacles but as triggers that assess the inner resilience of a society (Al Araki, 1983). According to Ibn Khaldun, a civilisation's capability to endure pressures depends on its internal unity and *Asabiyyah*. Toynbee's emphasis on dangers is important, but it does not consider how these dangers mesh with a society's internal state, possibly placing too much importance solely upon external factors without giving proper consideration to the inner strength that shapes a society's reaction to them. Zbigniew Brzezinski discusses how external threats can be destabilising when a country lacks cohesion and effective governance, echoing Ibn Khaldun's viewpoint and highlighting the significance of internal factors alongside external challenges in shaping a nation's stability. Brzezinski's examination suggests that Toynbee's framework may exaggerate the impact of factors by overlooking the role of a society's internal unity in

shaping its resilience against outside pressures (Brzezinski, 2016). According to Ibn Khaldun's perspective, civilisations with robust *Asabiyyah* can better counter dangers, whereas those lacking cohesion are at a higher risk of disintegration even when faced with relatively minor threats. This sophisticated method implies that Toynbee's framework could gain from a viewpoint that recognises the interaction between strength and external influences—an aspect that Ibn Khaldun deems crucial for comprehensive analysis.

Toynbee's theory overlooks the significance of moral deterioration, which was highlighted by Ibn Khaldun as pivotal in the fall of civilisations (Kennedy, 1957). While Toynbee focuses on threats, Ibn Khaldun stresses the decay of ethics within both rulers and society, weakening the fabric that upholds social harmony and resulting in internal breakdown. Toynbee's approach fails to acknowledge this aspect that Ibn Khaldun views as a common signal of societal regression. In his study and examination of society dynamics and structures, over time, periods of change or decline can be traced to more than organisational issues but also to a moral deterioration that erodes their inner integrity and unity from within itself (Hesiod, 2019). Philosopher Alasdair MacIntyre's exploration of the realm of principles provides a view that resonates with Ibn Khaldun's focus on ethical integrity. MacIntyre posits that the cohesiveness of a community depends greatly on virtues shared among its members; however, when moral standards falter, it leads to disintegration (MacIntyre, 1981). Ibn Khaldun's perspective strengthens the criticism of Toynbee's framework by highlighting the absence of factors related to morality influencing the downfall of civilisations. Toynbee's theory fails to consider the impact of decay on societal collapse, according to Ibn Khaldun. Emphasising the significance of cultural deterioration in undermining a society's core values and cohesion is vital for Ibn Khaldun. It is overlooked in Toynbee's cyclic approach, which focuses on challenges only. In his analysis of Toynbee's ideas and with backing from scholars, well as his own insights into the matter of internal unity and governance along with economic concerns and moral influences, Ibn Khaldun points out various shortcomings in Toynbee's cyclical view that fails to address these crucial aspects essential for a comprehensive grasp of the development and decline of societies.

5.5 APPLICATION TO THE CONTEMPORARY WORLD

5.5.1 Modern *Asabiyyah*: Social Cohesion in a Globalised World

In today's world, it is important to examine the aspects of Ibn Khaldun's theory to understand how relevant and practical it remains today. *Asabiyyah*, which refers to the sense of unity and solidarity within a society, driving progress and development, is crucial. This can be observed in societies where strong social connections and collaboration are vital for achieving common objectives. Ibn Khaldun's *Asabiyyah* theory has had an impact on politics and sociology. It has been subject to analysis as it posits that social cohesion and collective strength play a role in the rise and fall of kingdoms and dynasties.

Ernest Gellner's research in sociology and anthropology implies that nationalism functions as a means of unity akin to the tribal bonding described by Ibn Khaldun in earlier times. According to this viewpoint, just as *Asabiyyah* brought together communities in times, nationalism brings together modern societies through the establishment of a collective identity that supports and maintains the nation-state. Gellner's focus on the impact of industrialisation and modernisation indicates that these factors have altered cohesion from a tribal to a context. There is a similarity between Gellner's concepts and Ibn Khaldun's notion of *Asabiyyah*. As collective identity formation changes over time, the fundamental principles remain unchanged (Gellner, 1983). This viewpoint brings up inquiries regarding the essence of unity in today's world by proposing that the modern nation-state operates akin to a vast tribe where cultural uniformity and a collective national identity play vital roles in maintaining political stability and influence. However, this perspective has faced criticism for oversimplifying the intricacies of identity formation and the varied origins of social cohesion in present-day societies.

Anderson's idea of "imagined communities" challenges Gellner's viewpoint by proposing that nations are formed through stories and symbols rather than an inherent group consciousness like *Asabiyyah*, believed in by Gellner. According to Anderson's perspective, the strength of nationalism lies in its capacity to foster a sense of connection

among people who may never even meet each other, relying on the inherent unity of a community (B. Anderson, 2006). In today's world, the concept suggests that solidarity among individuals is not just rooted in connections but is also shaped by modern modes of communication and representation that foster a sense of shared identity among people.

John L. Esposito's examination of resurgence movements provides an insightful viewpoint to consider when looking at the revival of Islamic identity during the late 20th and early 21st centuries as a reaction to the influences of Western secularism and globalisation (Esposito, 1999). In this scenario, *Asabiyyah* is understood to be evident in these actions as a type of unity that goes beyond national and ethnic barriers. A common religious bond and a communal feeling of mission that bring together these actions are viewed as a form of *Asabiyyah* in which religion takes the place of national identity as the main factor for social unity. This explanation emphasises how *Asabiyyah* can adjust to diverse societal settings. In today's interconnected world, where boundaries between nations are becoming less defined than before, religion has emerged as a force that brings together large and diverse groups of individuals. This is especially evident in the case of movements like Al Qaeda and ISIS, which use a common religious belief system to unite followers from different cultural and national origins. This examination questions the idea that solidarity *Asabiyyah* is exclusively linked to national identity, highlighting its relevance in the context of international forms of collective action.

Oliver Roy's research also backs up this perspective by proposing that the worldwide Islamic resurgence embodies a concept of "DE territorialised *Asabiyyah*." In this interpretation, these movements do not stem from ethnic affiliations but instead form part of a larger global phenomenon where faith acts as the central foundation for unity (Roy, 2004). *Asabiyyah*, in this context, is viewed as a reaction to the disruption and division caused by globalisation, where people are looking for a connection and sense of self in a world that is evolving quickly. Roy's examination highlights the significance of understanding how international influences affect and redefine ideas, such as *Asabiyyah*, in today's world. The discussion on Gellner's and Esposito's views, alongside Anderson and Roy's perspectives, sheds light on the intricacies of applying.

Ibn Khaldun's concept of *Asabiyyah* to present-day situations. The contrasting ideas suggest that while Gellner sees a link between tribal *Asabiyyah* and modern nationalism with continuity, Esposito and Roy argue that global and religious influences have reshaped the concept significantly. These diverse viewpoints mirror discussions in the sciences about social unity, national identity origins, and globalization's effects on traditional solidarity structures.

The recent growth of movements in Europe serves as a relevant case study that highlights these discussions effectively nowadays. The revival of nationalism in European nations like Hungary and Poland underscores a shared national identity, and concerns about external influences such as immigration and globalisation have given rise to political movements driven by a strong sense of community spirit. These movements frequently emphasise religious ties to rally people together against perceived challenges—a real-world illustration of how community spirit can be utilised in political landscapes. The analysis aligns with Gellner's view of *Asabiyyah* as a driving force behind nationalism, but also prompts concerns about the implications of these movements when they turn towards exclusion or authoritarianism. The argument implies that while *Asabiyyah* can unite society strongly, it also poses a threat by encouraging discord and clashes in communities.

When looking at groups' viewpoints regarding *Asabiyyah*, it plays a significant role in uniting members from various backgrounds under a common religious belief system despite national and ethnic differences in the present-day scenario. This concept shows how *Asabiyyah* can surpass limits in today's world. However, the harmful impacts of movements are evident through the activities of organisations like Al Qaeda and ISIS, shedding light on the aspect of *Asabiyyah* when it is utilised for aggressive or radical purposes. This study delves into how these movements leverage the concept of *Asabiyyah* to validate their behaviours and establish a shared identity that brings people together while also setting boundaries.

In today's discussions, *Asabiyyah* in society shows a deep and intricate balance between tradition and modernisation, along with continuity and changes involved in the interpretation of the concept. Some views stress the lasting importance of *Asabiyyah* as

seen in nationalism, while others point out how *Asabiyyah* has evolved due to global influences. These conversations mirror concerns about what brings societies and shapes their collective identities in a world that is rapidly evolving, where traditional bonds are being reshaped by new social structures and economic factors.

In the end, *Asabiyyah*'s lasting importance lies in its ability to offer insights into what motivates action and shapes political influence. Whether it is about patriotism, spiritual movements, or other forms of unity, *Asabiyyah* proves to be a tool for understanding how social bonds work in today's world. The viewpoints of Gellner, Esposito, and Roy showcase how adaptable *Asabiyyah* is across scenarios, highlighting its continued relevance in studying societies and cultures. In the discussions today, *Asabiyyah* remains a crucial idea when delving into the intricate and diverse aspects of social unity and shared sense of belonging in the present era.

5.5.2 Ibn Khaldun's Leadership Model Today

The leadership theory of Ibn Khaldun is closely connected with the idea of '*Asabiyyah* – the bond that unites a group, providing a framework for comprehending the workings of power and authority in historical as well as contemporary settings. This theory encompasses stages of leadership. It continues to hold significance as we delve into the emergence of leaders, power consolidation, and eventual decline.

Ibn Khaldun's central argument revolves around the concept that leadership goes beyond qualities and is closely tied to the strength of the social cohesion known as *Asabiyyah* that backs the leader up. This unity within a group can stem from familial connections. Allows them to function as a cohesive unit. Leaders coming from knit groups often possess a mix of charisma, political savvy, and skills to motivate and preserve the group's shared identity. These rulers are viewed as the builders of lasting empires and governments; their influence comes not only from their individual traits but also from their skill in uniting and maintaining the unity of their group.

During the stage known as the leadership era, the leader typically emerges as a warrior or chief with a track record in battles or governing. Their role is crucial in bringing the group together and setting up a political system. This leader exemplifies the traits outlined by Ibn Khaldun as crucial for establishing a dynasty: charisma, the capacity to foster allegiance, and the strategic intelligence to address the obstacles of consolidating power. In time, a similar situation can be seen, with Mustafa Kemal Atatürkinly emerging from a background—a community known for its unity—and reshaping what was left of the Ottoman Empire into a modern nation based on secularism and nationalism, just like Ibn Khaldun leader who reshapes the group's identity to establish a new political system rooted in collective values.

As a dynasty or state progresses, over time, the leader's role transforms from a conqueror to a unifier. During this stage, the leader focuses on preserving the unity of the group while also addressing the needs of governance. The key task at hand is to maintain the cohesion that was vital in the stages while navigating the intricacies of governing. The success of such a leader relies on their capacity to establish power structures efficiently, utilise resources, and safeguard against both external challenges. In today's world, situations like these arise in well-formed countries or groups where the initial excitement has transitioned to the vital responsibilities of managing and running things smoothly.

This is in line with Ibn Khaldun's perspective on this matter. As time passes, the sense of unity that formed the dynasty tends to fade gradually. This transition signals the start of a decline phase wherein rulers find it challenging to uphold their power due to the diminishing bonds that previously held their community together. The detrimental effects of riches, power, and self-satisfaction pave the way for rifts, making the group susceptible to threats. In this stage of leadership, roles are usually overseen during periods of inactivity. Decline occurs when the failure to revive or innovate results in the collapse of the ruling dynasty. The slow deterioration of secularism in Turkey over the years mirrors Ibn Khaldun's concept, where the decline of secular social cohesion has brought about substantial changes in the nation's political environment.

Contemporary scholars such as Ali A. Allawi question whether Ibn Khaldun's model of leadership is directly applicable to today's diverse societies. With a focus on *Asabiyyah* and the cyclical patterns of leadership, among other factors, Allawi suggests that modern leaders navigate a landscape influenced by a range of elements, including institutional frameworks, global economic trends, and technological advancements. According to him, modern leadership operates in an interrelated world where the traditional tribal unity model falls short in explaining the intricacies of leadership (Allawi, 2009). Allawi's criticism emphasizes the importance of integrating Ibn Khaldun's perspectives with the circumstances of adopting them entirely without modification.

Francis Fukuyama presents a view by recognising the significance of Ibn Khaldun's theory in illustrating the progression and decline of political systems, while highlighting the development of leadership in contemporary settings instead. Although Fukuyama does not explicitly mention *Asabiyyah*, he asserts that comparable concepts are still essential but have evolved over time to focus on familial connections and, more importantly, on ideological and institutional cohesion. In today's democracies, for example, leaders need to foster a sense of togetherness that connects with a group of voters. They must create alliances among economic sectors (Fukuyama, 2011). According to Fukuyama's analysis, although the fundamental ideas of Ibn Khaldun's theory are relevant today, they need to be reevaluated considering social advancements.

In Ibn Khaldun's perspective, leadership dynamics that involve the balance between unity *Asabiyyah* and the cyclical patterns of authority shifts hold relevance not only for interpreting historical and current leadership scenarios but also present valuable lessons for the future ahead of us in tackling the complexities of leadership in our interconnected societies today and tomorrow. One crucial insight drawn from Ibn Khaldun's theory highlights the significance of unity in maintaining leadership stability over time. In an era marked by increasing diversity and globalisation, the *Asabiyyah* idea can be redefined to underscore the role of leaders in nurturing a shared sense of identity and common goals within communities. In the coming years, influential figures who excel are expected to be individuals who foster and uphold a cohesive collective identity. This unit does not rely on familial connections. It will be founded on mutual

values, objectives, and visions that strike a chord with diverse social, financial, and cultural communities alike.

Furthermore, Ibn Khaldun's theory that leadership goes through cycles, with leadership leading to decline as social unity weakens, acts as a warning for leaders. It underscores the risks of becoming complacent, corrupt, and witnessing a breakdown in ties over time. Leaders of the future can learn from this perspective to stay alert, strengthen their group's unity, and steer clear of the traps that previously caused leaders to falter. Identifying the indications of weakening cohesion allows leaders to proactively revitalise their groups or regions by adjusting to emerging obstacles and fostering innovation while reconnecting with their followers.

In today's changing world, influenced by technological advancements and global interconnectedness alongside social transformations, Ibn Khaldun's focus on adaptability and the fluidity of power holds significant importance even now. Leaders who grasp the patterns of power can foresee changes in their surroundings with clarity to tackle emerging obstacles proactively. One aspect to consider is reassessing leadership approaches and promoting connections within society that match circumstances, or acknowledging the moment to transfer authority for sustaining ongoing stability and success within their group or region.

In summary, Ibn Khaldun's leadership theory is not only useful, but it also provides valuable advice for upcoming leaders. By grasping the significance of unity, acknowledging the patterns of authority, and holding onto a forward-looking mindset, future leaders can successfully navigate the challenges of a dynamic world. Moving ahead into the future requires drawing upon the enduring wisdom of Ibn Khaldun to shape leadership that's cohesive and adaptable to the evolving landscape of challenges and opportunities that lie ahead.

5.5.3 Hegelian Dialectics in Modern Politics

In Hegel's philosophy of history lies the essence of his method. A three-step process comprising thesis introduction, followed by antithesis opposition, culminating in synthesis resolution. This method proposes that the movement of history results from

conflicting elements coming together and finding a resolution to pave the way for concepts and societal formations. In day-to-day spheres, too, we witness this dialectical framework at work through the interactions between prevailing ideologies and rising dissent movements.

Slavoj Žižek is known as a philosopher who has used Hegelian dialectics extensively to examine and assess contemporary capitalism issues in-depth and critically analyse them through the lens of Hegelian philosophy principles such as dialectical contradictions, which he sees as key to grasping the inner workings of capitalism according to his interpretation of Hegel's dialectic influenced by his dedication to Marxist ideology especially highlighting the notion that capitalism is filled with inherent contradictions that shape its evolution throughout history. According to Žižek's perspective, the worldwide capitalist framework encapsulates a conflict between the universalising influences of the global market and the unique aspects of regional cultural backgrounds. The clash emerges in forms, including the tension between economic necessities and national autonomy or the competition between consumerism and age-old values. In Žižek's view, these paradoxes are not accidental. They are essential to the system. He uses Hegel's dialectic to suggest that these conflicts will worsen over time and result in crises that the system cannot solve using its existing structure. According to Žižek's interpretation of the situation involves an interaction of opposing forces, then just a straightforward progression from thesis to antithesis to synthesis. He frequently refers to Hegel's concept of the "negation of the negation", emphasising how resolving a conflict goes beyond removing elements but integrates them into a higher unity while retaining their core characteristics in a new combination. One example is when Žižek proposes that the conflicts within capitalism might result in a synthesis that goes beyond both the market and local identities to create a different social structure that is neither fully capitalist nor entirely traditional. Slavoj Žižek employs dialectics as a tool to analyse the path of capitalism and its potential outcomes more effectively. He highlights the presence of conflicting realities within capitalism to show how this approach can be used to criticise the state and imagine possibilities. His examination hints at a future where significant shifts in global capitalist systems may occur due to the elements that support it (Žižek, 2012).

In her analysis of Hegel's theory, through the lens of plasticity, Catherine Malabou presents a perspective that differs from the conventional interpretations of Hegel's work. She emphasises the nature of the process. According to Malabou, the term plasticity encompasses the ability to take on the shape to create shape and to dissolve shape—a concept she believes is deeply ingrained in Hegel's philosophy. Malabou connects the idea of plasticity to changes in biology and society by suggesting that, similar to how the brain adjusts itself after injury or new experiences (known as neuroplasticity), societal and political systems also have the capacity to evolve in times of crisis. She reinterprets Hegel's dialectic as a process of adjustment and change where conflicts are not just resolved but reshaped into manifestations. Her analysis suggests that the dialectical process involves a form of restructuring where current systems are dismantled and reconstructed in ways. This viewpoint is especially pertinent when discussing movements, as seen by Malabou; she believes they demonstrate the adaptability of structures. For example, she posits that when faced with turmoil, movements that seem opposed (thesis and antithesis) do not just nullify each other but instead pave the way for new political landscapes shaped by conflicting influences. Malabou's view of Hegel's dialectic focuses on how historical progress remains uncertain and not predetermined by suggesting that the results of processes depend on the particular shapes that contradictions assume in situations instead of being set in stone. This flexibility permits the potential for transformation where fresh political structures may arise from the clash of opposing factors (Malabou, 2005).

Fredric Jameson is a critic known for his Marxist perspective, and he has used Hegelian dialectics to delve into the intricacies of postmodern culture dynamics. According to Jameson's viewpoint, postmodernity is marked by a multitude of fragmented and conflicting cultural expressions that he sees as having a dialectical essence; Jameson's examination revolves around the concept that postmodern culture reflects a range of unresolved contradictions specifically arising from the clash between the universalising drive of global capitalism and the disintegration of cultural identities. He applies Hegel's method to investigate how these conflicts are reflected in expressions, like architecture and literature, as well as in film, where conventional genre distinctions blur, and the line between highbrow and lowbrow culture becomes less defined, according to Jameson's analysis of postmodern culture. The dialectical

progression in postmodernism does not always result in a resolution of these conflicts; Jameson argues that it underscores the intricate and diverse nature of cultural identities and political movements prevalent in the postmodern era. The combination, in this situation, does not show a solution. Acknowledges the presence of conflicting elements within a broader whole.

Jameson utilised Hegelian dialectics as a means of exploring the cultural logic of late capitalism through a framework that slices and dices the contradictions of the system such that they are at once magnified and spread across a range of cultural forms. Through the application of dialectic to postmodernity, Jameson presents us with a contradictory configuration of common elements within contemporary culture that will evolve towards new forms of cultural and political expression (Jameson, 2016). Scholars such as Slavoj Žižek, Catherine Malabou, and Fredric Jameson have continued to explore Hegel's dialectic in relation to today's cultural landscapes, suggestive of the significance of Hegelian philosophy in understanding contemporary issues.

This conception of politics is amenable to the sort of analysis offered by Hegel through his dialectical method. The most visible has been the populist turn in global politics this century, which is interpreted as a dialectical response to the thesis of neoliberal globalism. Since the late 20th century, the global political economy has been, in large part, dominated by neoliberalism: a philosophy of market deregulation, free trade, and global integration. Nevertheless, the hiccups, such as the unequal society and loss of country sovereignty that neoliberalism has created, along with a feeling of cultural abandonment felt by many, morph into its antithesis, populism.

Both left and right populist movements accuse the neoliberal order of crony capitalism, which undermines national sovereignty, pushing for economic protectionism and a democratic prioritising of "the people" as opposed to the interests of elites. In other parts of the world, these two contradictory pressures (that of neoliberalism and that of populism) have resulted in a kind of 'hybrid' package where governments seem to be trying to meet both market demands from above, with welfare needs and national identity concerns from below. For example, in Europe, the ascendance of populist parties has upended mainstream political platforms by

incorporating populist demands within a broader policy package, most prominently on immigration as well as economic regulation(Mudde, 2019).

The environmental movement illustrates dialectics in action as well. Meanwhile, the industrial capitalist focus on economic expansion and resource utilisation contrasts with the environmentalist stance promoting sustainability and ecological conservation. This clash of ideologies has led to an approach seen in the increasing attention towards green technology and sustainable practices, aiming to harmonise economic progress with environmental protection. The blending of ideas is apparent in accords such as the Paris Climate Agreement. Here, economic progress is often seen from a sustainability perspective(Bäckstrand, 2017).

According to Hegel's theory, it provides a way to predict the direction of future political movements as each new idea leads to a fresh perspective that will face its own challenges down the line. The current blend of globalism and nationalism could spark ideologies that contest the status quo in the future. In a world that is becoming more digitised by the day, the digital sovereignty movement aims to safeguard individual sovereignty. It might evolve into a contrasting force against the existing status quo, ushering in social setups(Florida, 2014).

The ongoing debate between protecting rights and ensuring security amidst challenges like terrorism and climate change could give rise to fresh political beliefs and movements that aim to reshape the equilibrium between personal liberties and societal duties. This shift might spur the creation of governance systems that value both safety and personal independence(Agamben, 2008). Ultimately, even though Hegel's method of dialectics offers an approach to grasping the evolution and decline of beliefs, it needs to be adjusted to accommodate the intricacies, uncertainties, and non-linear characteristics of contemporary worldwide politics. The deterministic elements of philosophy ought to be approached, and his concepts should be applied in a manner that recognises the unforeseeable and diverse aspects of present-day society. Exploring Hegel's approach provides an understanding of contemporary political movements and their possible paths ahead.

5.5.4 Hegel's Influence and Modern Governance

The ideas proposed by Hegel regarding the role of the state as a manifestation of the spirit have had an impact on contemporary political ideologies and systems of governance. According to Hegel's philosophy, the state symbolises the point of existence where individual liberty and communal well-being are harmonised in a logical and structured governmental framework. According to Hegel's perspective, the role of the state in society goes beyond being an entity; instead, it represents the pinnacle of freedom attainment for individuals as they harmonise with the rational principles and moral standards upheld by the state.

The concept of the state being seen as the expression of freedom has had an impact on modern governance practices over the years. Contemporary scholars, like Charles Taylor, have delved into how Hegel's theories form the foundation of present-day notions surrounding statehood and authority. Taylor and his peers have observed that Hegel's focus on the state as the embodiment of freedom is often used to support power structures. According to this perspective, the state is viewed as an entity that makes decisions in the interest of the common good, even if it involves restricting certain individual liberties. The way Hegel's ideas have been understood has had an impact on how authoritarian governments run things. They often emphasise the importance of the power of the state in keeping peace in society and reaching the country's objectives (C. Taylor, 2015). China's governing approach showcases an influence by emphasising collective harmony and national unity to justify its centralised and authoritarian control measures for maintaining stability and driving economic progress toward long-term national goals. This method aligns with the philosophy's perspective, where the government represents the shared will and ensures freedom. However, this freedom is based on collective rather than individual autonomy.

Using Hegel's philosophy, in this context, brings up some issues related to the limitation of freedoms and rights for individuals. It is worth noting that Hegel believed in the state as an entity that balances individual and group interests harmoniously. However, this philosophy may be used to validate democratic actions in reality. Highlighting the role of the state in upholding freedom and reason opens up the

possibility of the state turning into a tool for dominance, silencing opposition, and sidelining dissenters. The conflict present in philosophy becomes clear when observing the suppression of democratic demonstrations in different regions worldwide. Governments often defend their oppressive actions against protestors and political dissidents by citing the importance of maintaining social harmony and national stability. These instances portray the state's interventions as vital to safeguarding common welfare despite restricting personal liberties. This situation showcases a concerning element of Hegel's philosophy, relation, and governance. There is a risk of the government exceeding its powers in pursuit of good and inadvertently compromising the liberties it should protect.

In Hong Kong, as an illustration, the case study provided by the user example mentioned indicated earlier in their text submission input detailed information shared initially at the beginning of this content query response exchange dialogue interaction conversation chat the response of the government towards pro-democracy demonstrations has been described as utilising strict national security regulations to quell opposing views and voices of dissatisfaction voiced by protestors expressing their concerns and grievances publicly through protests and demonstrations advocating for democratic reforms in the region area. The rationale put forth by officials is in line with a stance rooted in Hegelian principles, depicting the state as a protector and upholder of societal harmony and cohesive national allegiance, solidarity, and unity. Nevertheless, such actions have attracted disapproval from quarters, with numerous individuals contending that the government's measures constitute blatant transgressions against personal liberties and rights and freedoms afforded to citizens within a democratic society.

In Russia, the government employs its state authority to suppress dissent and media influence, which is not true, with a Hegelian viewpoint that views the state as representing the essence of the nation and having the power to act in its best interest, even if it means compromising on democratic ideals. Critics argue that this tactic not only stifles diversity but also undermines the core principles of democratic rule by centralising power among a select few individuals.

Critics of Hegel's philosophy share worries, as do those who oppose Ibn Khaldun's notion of *Asabiyyah*, when it comes to the risk of these ideologies supporting authoritarianism. Both Hegel and Ibn Khaldun stress the significance of solidarity and the necessity of a central government to uphold societal harmony. In today's world, these concepts can be used to back governments that value state authority over freedoms, resulting in pushing minority communities to the sidelines and stifling opposing voices. Moreover, some critics argue that Hegel's philosophy has deterministic elements that present issues. The concept that the state is viewed as the inevitable and rational result of progression can pose challenges. This perspective might justify power structures as the essential consequence of historical advancement. This could deter attempts to question or improve these structures. In essence, Hegel's philosophy could potentially offer support for governments, enabling them to assert legitimacy founded on a seemingly rational and unavoidable historical progression.

On the other hand, Hegel's thoughts on government and power have played a role in influencing contemporary ideas about governance. His belief in the state as an entity has shaped political ideologies, especially those that highlight the state's responsibility to advance societal welfare and community welfare. The concept that the state represents freedom has also been crucial in melding democracies, where laws are regarded as a reflection of the rational desires of the populace. In today's governing systems, the influence of beliefs is noticeable through the importance placed on the government's role in balancing rights and the welfare of society (Cortella, 2015). In the centuries, welfare state models have served as real-world implementations of Hegel's notion that the state should safeguard its citizens' well-being while upholding harmony. Within this framework, the state is perceived as ensuring both freedom and security by managing freedoms alongside duties. Furthermore, Hegel's idea of authority has impacted the shaping of governmental structures that highlight the importance of legitimacy based on values. In countries that follow democracies, principles and values of governance are often supported by how well they respect and uphold the law, which is a reflection of what society collectively deems fair and just.

The fast evolution of technology brings forth obstacles for governance in realms like safeguarding data privacy and cybersecurity, as well as the oversight of artificial intelligence.

intelligence activities. Applying Hegel's concept of the state as an entity that balances collective concerns could provide insight into how countries may address these obstacles. With technology playing a growing role in existence, the state is expected to play a more prominent role in overseeing and steering technological advancements. Hegel's view of the state as a representation of values and principles implies that upcoming governance should harmonise progress with moral values to guarantee that technological advancements benefit society as a whole instead of just catering to personal or business interests.

The ongoing environmental challenges worldwide offer an opportunity to explore how Hegel's ideas can shape governance approaches. Hegel's notion of authority, as the embodiment of principles, implies that moving towards forms of authority is crucial for addressing issues like climate change and biodiversity loss, requiring coordinated efforts across borders to enforce environmental policies effectively. This might include the enhancement of organisations or the establishment of approaches to worldwide management that coincide with the moral obligation to safeguard the Earth for generations to come. In light of the changing dynamics of power, Hegel's theories regarding the concept of the state offer perspectives on potential alterations in state power in the future. The emergence of multipolarity – where power is dispersed among players – poses a challenge to conventional ideas of state autonomy and influence. By employing Hegel's approach of examining history through forces and their eventual reconciliation, we gain a framework to assess how these shifts in geopolitics might pave the way for structures of state governance and authority in situations like when global governance clashes with sovereignty, there could be a chance for the development of fresh political structures blending aspects of both and reshaping the state's role in a world with multiple power centres.

In today's world of connections and challenges, on a scale, Hegel's philosophical viewpoints on governance still hold relevance and offer valuable perspectives to our understanding of modern governing systems and authority structures. By delving into Hegel's approach to analysis, insights could be gained into how governance may adapt and grow in the face of obstacles while also aligning with the moral values of our

era. Hegel's impact on governance continues to be crucial for grasping the future of state power and authority in an evolving world.

5.5.5 Toynbee's Challenge-Response Model Today

Toynbee believed that civilisations evolve in reaction to challenges, and their fate depends on how they can adjust to them. This cycle of development outlined by Toynbee suggests that civilisations peak when faced with challenges but eventually lose their efficacy in coping with them, resulting in a decline. Challenges may vary from calamities to crises or external attacks. The key element lies in a society's capacity to produce solutions that drive progress rather than stalling or falling apart.

In the book "Something New Under the Sun" by John McNeill, he thoroughly explores the shifts in the environment during the century and how they have significantly impacted ecosystems worldwide. McNeill discusses these issues. Such as climate change, deforestation, and loss of biodiversity. As versions of the difficulties faced by ancient societies. One example is the troubles in Mesopotamia caused by soil salinisation leading to a decline in agriculture, which reflects today's environmental crises where unsustainable practices jeopardise modern civilisations' very core. McNeill's perspective can be viewed as an implementation of Toynbee's challenge-response model. He asserts that the extent and breadth of decline in this age are unparalleled and serve as crucial trials for present-day societies. This corresponds with Toynbee's notion that the destiny of a civilisation hinges upon its ability to react to challenges in an efficient manner. The way people around the world are addressing climate change. Such as joining agreements like the Paris Accord and implementing energy policies. Shows how humans are trying to tackle issues together as a global community. However, according to McNeill's perspective, these efforts can be disjointed at times and not always effective, which suggests that our current society may struggle to address challenges, like civilisations before we did. The possible outcomes of not tackling these issues, such as climate disasters and the reduction of biodiversity, resonate with Toynbee's theory that insufficient actions could result in the downfall or complete collapse of societies. Additionally, McNeill's study highlights how global

Challenges are interconnected; he argues that environmental decline is not a problem but is intricately linked with social and political aspects. The intricate complexity of current challenges mirrors Toynbee's belief that obstacles often manifest in ways necessitating diverse solutions. If societies overlook and neglect the interconnectedness of these challenges, the outcomes could be severe, resulting in a breakdown of the downfall seen in ancient civilisations (McNeill, 2001).

Samuel Huntington's *Clash of Civilisations* presents an approach to Toynbee's challenge-response framework in relation to religious identities instead of ideological or economic factors after the Cold War era ended. Huntington suggests that cultural and religious differences will become the sources of conflict in the world, rather than ideological or economic disparities. He categorises civilisations based on affiliations, like civilisation and Islamic civilization, and speculates that how these civilisations interact will shape the course of global politics moving forward. Huntington's theory can be viewed as an expansion of Toynbee's concept that civilisations are primarily shaped by their reactions to pressures, with a focus not solely on environmental or economic issues as Toynbee did, but rather on cultural and religious ones in the case of Huntington's thesis. He argues that the clashes between civilisations at cultural boundaries pose notable challenges that may result in either conflict or collaboration. For example, conflicts between Islamic cultures can be seen as an issue that requires attention from both sides, according to Huntington's perspective and Toynbee's viewpoint. The increase in terrorism, the resistance against globalism, and the revival of movements in different regions can all be interpreted as reactions to these underlying cultural obstacles. Huntington suggests that how these cultures address the task of living and understanding each other—or their failure to do so—will have an impact on the future of global structure. Huntington's research also underscores the concept that civilisations are not structures but consist of varied and sometimes conflicting factions; within them, this internal variety can either fortify a civilisation by encouraging different viewpoints and inventive reactions or undermine it through inner discord and strife. This concept relates back to Toynbee's notion of a creative minority. A select group within a civilisation paves the way for addressing challenges. In today's world, a small group of individuals can be seen as figures, intellectuals, or social movements that lead their communities through cultural dilemmas. Additionally,

Huntington's focus on the possibility of clashes between civilisations highlights an element of Toynbee's concept: the notion that not all obstacles are external. A civilisation may encounter hurdles from within when various factions within a society react to external stressors. Managing diversity and preventing fragmentation remains just as essential in today's world as it was during Toynbee's era (Huntington, 2007). McNeill and Huntington both emphasise the enduring relevance of Toynbee's theory of Challenge and Response in today's world through their studies on challenges and cultural conflicts, respectively.

Two current examples show how Toynbee's theory applies in the world: the European Union (EU) and China are examples of this concept, and they are in action today. During the Eurozone crisis, in particular, the European Union faced political hurdles that required swift action. Taking on austerity measures, providing bailouts, and enacting integration policies were some of the strategies employed by the EU to address these challenges. Though these approaches faced criticism and sparked unrest in member states, the EU's ability to tackle these issues—albeit not flawlessly—clearly reflects Toynbee's idea of a civilisation's adaptability in facing adversities. Nevertheless, the increasing popularity of movements and the obstacles brought about by Brexit underscore the EU's shortcomings in its reactions to issues, a reflection of Toynbee's notion that insufficient or belated responses could result in disintegration and deterioration. China paints a contrasting picture with its approach to modernisation challenges. A strategy that combines rules with openness as it tackles the demands of economic progress and global connections. This answer has contributed to China's ascent as a force by challenging the previous forecasts of its downfall made by Western analysts in the latter part of the 20th century.

Toynbee's theory revolves around the notion that civilisations face trials that push their abilities to survive and advance further on their path of progress. When looking ahead through a lens, this idea encourages an investigation into the possible obstacles that could emerge in the upcoming years. For instance, contemporary environmental concerns such as climate change, resources, and declining biodiversity mirror the challenges that endangered civilisations in bygone eras. Advances in

intelligence and biotechnology could potentially reshape social systems in significant ways while bringing forth new challenges and possibilities.

Identifying these challenges ahead of time allows societies to develop approaches to tackle them effectively from the start. This ability to anticipate is crucial since civilisations that are unprepared for challenges are at risk of struggling. According to Toynbee's perspective, oncoming obstacles can weaken civilisations. For societies, this entails focusing resources on areas such as development and inventive technology and fostering social unity to improve their ability to deal with upcoming challenges successfully.

Toynbee's focus on the ability to respond creatively holds relevance in today's society, where change is rapidly evolving, and challenges are growing in complexity day by day. Societies that can adjust and innovate while staying flexible are poised to succeed in the run. This requires not only economic adjustments but also political and cultural strength. Societies need to be able to adapt their institutions, bring communities together under shared objectives, and cultivate an atmosphere of creativity. Utilising the Toynbee model for examination also encompasses gaining insights from examples. Investigating how previous societies tackled issues such as decline, economic disparity, cities, and external dangers can provide us with insights that are relevant to present-day problems. This historical outlook promotes an approach to societal progress, enabling us to steer clear of the drawbacks of immediate thinking and to focus more heavily on sustainable strategies in the long term.

Moreover, Toynbee's theory offers a method for scenario planning. Analysing potential outcomes in diverse situations. Analysts create scenarios reflecting how societies could react to different challenges. This process allows for an exploration of results, and the development is ecstatic over time across various scenarios. This methodology aids in preparing for both expected and preferred future results.

5.5.6 Toynbee's Creative Minorities and Modern Change

Arnold Toynbee's theory on history delves into the significance of "minorities" and "imitative majorities", providing a framework for grasping how civilisations evolve. Toynbee posits that the advancement and vigour of a civilisation hinge on the responses of a minority group to the challenges it confronts as it progresses. However, when the creative impetus of these minority groups diminishes, the majority population—prone to imitation, then originality—gradually leads to stagnation and eventual regression. This concept continues to be relevant in society.

In today's world, Toynbee's idea continues to be important as we observe the impact of groups in areas like technology, social causes, and leadership. For example, the rise of tech visionaries in Silicon Valley can be viewed as a group. These people and businesses, like Elon Musk leading SpaceX and Tesla or Steve Jobs creating Apple, have brought about ground-breaking ideas that have had an impact on developments in technology, energy, and communication. Their innovative solutions to the issues of sustainability, communication, and space discovery showcase the impact of a minority in influencing society. On the other hand, most people in society who use these technologies without participating in their development belong to the group that imitates others. This group embraces technologies and concepts. They do not involve themselves in the creative endeavours that fuel innovation. In the realm of politics, movements such as the Arab Spring and advocacy for climate change are examples of minorities pushing against norms. These movements have catalysed political transformations and highlighted how innovative minorities play a crucial role in driving advancement. However, when these initiatives lose their spark, they might end up at a standstill. Provoke a negative response from the majority who imitate, potentially returning to more traditional or conservative beliefs.

In Zygmunt Bauman's idea of "liquid modernity", there are parallels with Toynbee's thoughts about the fragile position of creative minorities in society today. Bauman talks about a world where traditional norms and values are always changing unpredictably and causing a sense of insecurity and instability. This unpredictable setting poses a challenge to the ability of minorities to come up with ideas and lead society in the right direction. Meanwhile, the majority who tend to imitate others feel overwhelmed by the changes happening around them. Often finds comfort in simple or

popular solutions that promise stability even if these solutions may actually be regressive. Toynbee's perspective on the pattern of advancement and decline is evident in this scenario. The destiny of civilisations is shaped by the interplay between creativity and replication (Bauman, 2013).

Richard Florida's "creative class" concept could be viewed as a reimagination of Toynbee's creative minorities theory. According to Florida's viewpoint, fields like technology, arts, and design play a role in fuelling economic and social progress. These innovative individuals propel society ahead by bringing in concepts and technologies that describe how creative Toynbee described minorities. In Florida's case, well, as in other instances around the world, too, it brings to light the widening gap between those deemed part of the creative class and the majority who tend to emulate rather than innovate due to their limited skills and access to opportunities in this economy centred on innovation. This disparity further fuels unrest and inequality issues that could potentially jeopardise the stability of our society, echoing a sentiment akin to Toynbee's apprehension regarding the aftermath of a disjointed and inert majority populace (Florida, 2002).

Naomi Klein's attention to environmental advocacy highlights the contribution of small groups in combating the urgent issue of climate change by drawing parallels to Toynbee's concept of creative minorities. Klein underscores the role of these dedicated activists in raising awareness about environmental concerns on a global scale. These activist groups actively confront established political powers while pushing for shifts in energy production and consumption practices. Klein's viewpoint echoes Toynbee's belief that civilisations must adapt creatively to confront challenges or face potential decline. Nevertheless, she cautions about the opposition from the majority who tend to resist change because of their ingrained habits and vested interests; this resistance is similar to Toynbee's idea that a civilisation's inability to adapt innovatively can collapse (Klein, 2015).

Francis Fukuyama's examination of progress offers an understanding of Toynbee's theory, specifically on the importance of introducing new institutions in shaping political systems successfully according to the needs of the era at hand. This

Perspective resonates with Toynbee's belief that civilisations prosper when innovative minority groups create structures to tackle hurdles and drive progress forward. Nonetheless, Fukuyama cautions about the danger of institutions deteriorating when innovative tendencies diminish, and societies grow content with systems that are no longer adept at addressing challenges. This scenario echoes Toynbee's alert about the risk posed by a majority that neglects to adjust, possibly resulting in inertia or regression(Fukuyama, 2011).

Bauman's and Florida's viewpoints, along with those of Klein and Fukuyama, underscore the importance of Toynbee's ideas about minority groups and imitative majority groups in comprehending present-day issues with clarity and depth. In the changing landscape of today's society and the widening economic gap between pioneers and the general populace, we are facing the crisis of climate change and seeking novel political solutions. Toynbee's framework offers a valuable perspective on examining the influences melding our modern world. Each of these intellectuals emphasises the significance of creativity and innovation in addressing challenges—a principle that holds true today just as it did during the Toynbee era.

Looking at things from another perspective highlights Toynbee's emphasis on the importance of the minority in advancing society's development through elite involvement. However, it also fails to acknowledge the valuable input of the general population. In truth, meaningful shifts in cultural dynamics frequently stem from grassroots initiatives or collaborative endeavours that engage an array of people beyond just a select few elites. The theory tends to minimise the significance of efforts and underestimates the potential for ideas and adaptive strategies to originate from within the larger imitative majority itself. From today's world viewpoint, this aspect can be regarded as a drawback since activities such as civil rights movements, environmental advocacy, and even technological advancements frequently require involvement rather than just the ideas of a select few individuals or groups. Toynbee's concept typically emphasises the role of individuals or small clusters (known as minorities) in dealing with obstacles; however, it fails to consider the organisational and systematic elements that influence the capacity of these minority groups to bring about transformation. Factors such as circumstances, social disparities, political frameworks, and societal

norms greatly impact the facilitation or restriction of innovation. For example, in the interconnected landscape, economic and technological factors frequently determine the speed and course of development, which potentially constrains the impact of innovative groups. Toynbee's model may not fully consider these factors that can either encourage or impede reactions.

Toynbee's idea about groups and imitative larger populations has its flaws, but provides useful perspectives for understanding different societies and global scenarios in the future. One significant aspect of this theory is recognising the importance of pioneers and influencers in driving change. By highlighting the minorities. The individuals and groups leading shifts. We can gain deeper insights into their roles and foresee their potential impact more effectively. In fields like technology and politics, as in social movements and environmental concerns, understanding the significance of innovative individuals actively shaping these areas is essential for anticipating and adjusting to forthcoming shifts in the world.

The notion of following the crowd also sheds light on the dangers of contentment and unquestioningly accepting norms without question. This acts as a cautionary tale for upcoming communities to avoid depending too heavily on established structures when faced with new hurdles that demand fresh approaches. It underscores the importance of societies staying alert and flexible to ensure that the innovative drive crucial for advancement remains strong. This concept holds significance in economic arenas where stagnation and reluctance to embrace change may result in downfall or upheaval.

Toynbee's framework is also relevant for examining political movements to differentiate between original ones and ones that mirror current patterns of thought and action. By viewing movements in this way, future researchers and analysts can evaluate their ability to enact transformations. This evaluation can guide efforts to back and foster movements that have the potential to tackle standing issues effectively.

The theory also emphasises the significance of innovation and adaptation, as principles for future development and sustainability of societies and institutions alike rely on their capacity to adapt and innovate creatively when faced with challenges

ahead. With future generations encountering obstacles like climate change impacts and technological advancements altering landscapes dramatically over time, the importance of innovation has become more crucial than ever before. Toynbee's framework plays a role in keeping this necessity at the forefront of decision-making processes and policy formulation efforts. In our interconnected world, today's realities allow for the application of Toynbee's ideas to explore the interactions and impact between civilisations and cultures worldwide. The exploration of how innovative minority groups in one area may spark inspiration or present challenges to populations in other regions provides valuable perspectives for examining worldwide developments. This proves beneficial in the realms of affairs, global leadership, and cultural interactions, where the intricacies of influence and adjustment are becoming ever more intricate.

Toynbee's theory promotes self-awareness in institutions by highlighting the balance between thinking and stagnant imitation opportunities within them. Upcoming leaders and organisations should leverage this insight to evaluate their methods critically of replicating past triumphs; they should strive to find fresh and inventive solutions to tackle evolving obstacles effectively. Such introspection is crucial for staying pertinent and efficient in a transforming environment.

To sum up the discussion on Toynbee theory, despite its drawbacks and constraints, it continues to serve as a resource for predicting trends and advancements in the future world scenario. By emphasising the significance of minority groups and imitative majority populations and grasping the complexities of progress versus stagnation dynamics; forthcoming analysts and decision makers can enhance their ability to forecast challenges and possibilities. Toynbee's conceptual framework provides an approach for analysing the mechanisms steering societal transformations, thereby guiding prospective choices toward fostering inventiveness, flexibility, and endurance.

5.6 CONCLUSION

This chapter thoroughly examines the theories advanced by Hegel and other philosophers, such as Toynbee and Ibn Khaldun, on the variables affecting the

emergence and decline of civilisations. By contrasting different points of view, it clarifies the distinctions between linear progress, emphasises the need for social cohesion and leadership, and investigates differing theories on the causes of society's collapse. Hegel's conception of history as predestined is contrasted with Ibn Khaldun's insightful viewpoints. By offering an alternative strategy centred on internal social cohesion and the significance of *Asabiyyah*, or group solidarity cohesion dynamics, Toynbee concentrates on exterior barriers. When these points of view are compared, it becomes clear that they both recognise the importance of leadership while also highlighting their divergent perspectives on how history has developed. Khaldun challenges Toynbee's cyclic challenge-response model as well as Hegel's view of history as a development. He contends that societies have a solid foundation. The cohesiveness of the group. Strengthened or undermined. Contributes to the tenacity or downfall of civilisations. Through its application to contemporary global issues, this chapter has illustrated the importance of these frameworks. While Hegelian dialectics have an impact on political movements and contemporary governance systems, Ibn Khaldun's idea of *Asabiyyah* resonates with modern issues like nationalism and globalisation. Toynbee's views offer insight into how the world handles crises and how minorities might influence change. This portion of the book examines these concepts and recognises the lasting impact of Hegel's, Toynbee's, and Ibn Khaldun's views on contemporary thought patterns. This combination of perspectives illuminates the elements that shape societies both historically and currently and offers a detailed understanding of how civilisations evolve throughout time. This study highlights the need to consider a variety of theoretical perspectives to improve conversations on the evolution of civilisations and their ongoing significance in navigating the complex social and political landscapes of today.

CHAPTER SIX

CONCLUSION

6.1 RESTATE RESEARCH AIMS AND OBJECTIVES

Through the prism of Ibn Khaldun's perspective, this research explores the viewpoints of Hegel and Toynbee on the evolution of civilisations. It looks at Khaldun's critiques of the key ideas of their ideologies. Emphasises concepts like leadership and unity in comprehending the elements determining past successes and failures. The research assesses how each thinker's distinct historical circumstances shaped their views by examining how civilisations develop, whether through patterns or linear growth. Hegel and Toynbee's points of view are re-examined and analysed using Khaldun's unique insights, which illuminate their concepts and theories. Examining Khaldun's distinctive insights offers a novel viewpoint for assessing and re-evaluating Hegel and Toynbee's opinions in this study effort.

Exploring the Contextual Foundations

To place the theories of Ibn Khaldun, Hegel, and Toynbee within their historical, social, and intellectual milieus, thereby understanding how their environments shaped their unique approaches to history and civilisation.

Comparative Analysis of Theoretical Frameworks

This study examines philosophers' perspectives on progressions, focusing on leadership, societal unity, and the factors contributing to the decline of civilisations through a comparative analysis to reveal both similarities and differences, thereby gaining deeper insights into each thinker's unique ideas and influences.

Critical Examination of Methodological Assumptions

To critique the core assumptions underlying each philosopher's methodology, particularly Hegel's historical determinism, Toynbee's cyclical model of challenge and response, and Ibn Khaldun's emphasis on internal dynamics and social cohesion, *Asabiyyah* as foundational to civilizational resilience and decay. Moreover, evaluate and critically analyse Hegel and Toynbee from a Khaldunian perspective.

Contemporary Relevance of Classical Theories

Evaluating the significance of these perspectives in contemporary society necessitates an exploration of the connections between concepts such as cohesion, *Asabiyyah*, philosophical reasoning methods (dialectics), and societal impediments in relation to pressing global issues, including patriotism, administrative efficacy, international integration, and communal unity.

Critique of Hegel and Toynbee from a Khaldunian Perspective

Analysing the viewpoints of Hegel and Toynbee via Ibn Khaldun's framework entails scrutinising how Ibn Khaldun's emphasis on social cohesiveness contests Hegel's notion of linear progression and Toynbee's concentration on external impediments as pivotal elements in the evolution of civilisations.

6.2 SUMMARISE KEY FINDINGS

This study underscores the enduring significance of the concepts proposed by Ibn Khaldun, Hegel, and Toynbee in understanding the progression of civilisations, the resilience of societies, and the factors that shape historical trajectories. The following points capture the multifaceted outcomes of this research:

The Influence of Context on Historical Philosophy

The study emphasises the profound effect of historical, political, and social contexts on each thinker's theories. Ibn Khaldun, shaped by the political instability of the Arab world in the 14th century, saw civilisational endurance as dependent on social cohesion, particularly through *Asabiyyah*. Hegel, amidst Enlightenment ideals in 18th- and 19th-century Europe, conceived history as a rational, linear process driven by the *Absolute Spirit*. Toynbee's perspective, developed in a 20th-century world marked by global crises, posits that civilisations evolve through responses to external challenges. These distinct contexts underscore the necessity of viewing philosophical theories within their unique historical circumstances to grasp the nuances of each thinker's approach fully.

Diverse Theoretical Methodologies in Civilisational Analysis

Each scholar presents a method for examining the ebb and flow of civilisations over time. Hegel sees history as an evolution towards progress in contrast to Ibn Khaldun's view of cycles, which stresses the importance of unity and societal cohesion for societal strength. Toynbee's cyclical perspective shares similarities with Ibn Khaldun. It focuses on forces that push civilisations to evolve or fade away. This array of approaches showcases the lenses through which we can analyse development and underscores the intricate nature of theories on civilisation.

Role of Leadership and Collective Agency

The research highlights the importance of leadership and group effort from the perspective of each scholar's theory. Ibn Khaldun's idea of *Asabiyyah* shows that a society's unity based on shared connections is essential for stability. Hegel focuses on the role of the state and historical figures in manifesting the World Spirit. Toynbee's concept of "minorities" plays a role in steering societal development by leading civilisations and adapting to challenges. The diverse perspectives on leadership and unity highlight how each thinker prioritises cohesion and a sense of direction while differing in their beliefs about individual versus institutional agency in various ways.

Historical Determinism and Social Dynamism

This study examines the distinctions between Hegel's perspective on history and the dynamic sociological approaches of Ibn Khaldun and Toynbee. While Hegel's dialectical method implies a predestined trajectory, Ibn Khaldun and Toynbee view history as a flexible and responsive process shaped by both internal and external influences. Ibn Khaldun emphasises *Asabiyyah*, while Toynbee focuses on the challenge-response model to underscore history as an interaction of actions, social unity, and adaptability rather than a straightforward, inevitable advancement.

Civilizational Cohesion and Decline

The research shows that the three intellectuals all agree on the importance of unity for the survival of civilisations, but each approaches it from a different perspective. According to Ibn Khaldun's concept of *Asabiyyah*, the strength of a society is directly tied to its unity. When this bond weakens, civilisations are at risk of collapse. Hegel sees the state as the pinnacle of organisation, while Toynbee emphasises how external challenges can put a society's cohesion to the test. In essence, these viewpoints emphasise how unity and resilience play roles in ensuring civilisations endure and remain stable over time.

Cyclical and Linear Views of History

The differences in viewpoints on development are noteworthy in the works of Ibn Khaldun and Toynbee, as they perceive history as a cycle of advancement and decline based on unity and external obstacles and influence patterns, while Hegel's perspective views history as progressing towards freedom and reason in line with the Enlightenment concept of advancement. This comparison of linear frameworks enhances discussions on theories by offering a diverse perspective on comprehending changes over time.

The Role of Ideology and Religion in Civilisational Development

The thinkers place importance on religion and ideology in their frameworks of understanding structures and dynamics. Ibn Khaldun views religion as a factor that reinforces cohesion through *Asabiyyah*. Hegel's philosophy intertwines ideological facets as manifestations of the World Spirit that drives advancement. Toynbee acknowledges the nature of religion within his challenge-response model. Serving both to unite and divide societies. This shared emphasis on influences underscores the role of shared beliefs and values in upholding civilisation stability and shaping historical paths.

Contemporary Relevance and Applicability

The study confirms that the traditional theories remain relevant to issues and shows how the ideas of each philosopher can help us grasp social and political difficulties better. Ibn Khaldun's focus on *Asabiyyah* resonates with today's talks on nationalism and community cohesion by providing a perspective to analyse the importance of unity in dealing with the challenges of globalisation. In today's world of governance and global challenges, like climate change and economic inequality, we can look to Hegel's ideas on dialectics and Toynbee's model of challenge-response for insights into understanding movements and state evolution. These theories offer frameworks for making sense of the intricate issues we face today.

Critique of Hegel and Toynbee from an Ibn Khaldunian Perspective

The research offers a nuanced critique of Hegel and Toynbee from Ibn Khaldun's standpoint, highlighting key philosophical divergences. Ibn Khaldun's emphasis on internal social cohesion *Asabiyyah* as a foundation for civilisational endurance challenges Hegel's deterministic, state-centred model of historical progress. Unlike Hegel's linear view, which suggests a rational, inevitable progression, Ibn Khaldun presents a dynamic process dependent on social unity and responsive adaptation. Similarly, Ibn Khaldun critiques Toynbee's focus on external challenges by underscoring the primacy of internal solidarity as the root of civilisational resilience.

This Khaldunian critique reveals potential limitations in Hegel's and Toynbee's models by emphasising that internal cohesion is as crucial as external responses for a civilisation's longevity, thus providing a broader and more holistic framework for understanding civilisational dynamics.

Integration of Internal and External Forces in Civilisational Resilience

The ultimate discovery highlights how unity and external adjustment work hand in hand to uphold the resilience of civilisations. Ibn Khaldun emphasises the significance of cohesion in preventing collapse—a perspective that resonates with Toynbee's belief that civilisations must evolve in response to challenges for longevity. Hegel's emphasis on the state role may appear conceptual. Underscores the value of societal coherence and the capacity to overcome individual discord within a logical framework. This comprehensive view that considers both internal and external influences offers a foundation for grasping how societies maintain their existence and adjust when confronted with challenges.

6.3 INTEGRATE CORE COMPARATIVE INSIGHTS

In examining these three thinkers. Ibn Khaldun, Hegel and Toynbee. Certain key insights surface that highlight their impacts and interconnected significance in comprehending the development of civilisations. While each scholar offers a viewpoint, the common threads in their ideas shed light on concepts such as the intricacies of historical advancement, societal endurance and the dynamics of leadership and unity in civilisations.

The Interplay of Cyclical and Linear Histories

One of the observations from this research is the interaction between cyclical and linear interpretations of historical dynamics. Ibn Khaldun and Toynbee adopt a perspective that sees civilisations as following a pattern of emergence, growth, and decline based on

unity and external adversities. On the other hand, Hegel proposes an advancement towards freedom, rationality, and self-discovery through dialectical conflict resolution. The comparison of these viewpoints demonstrates that while history may seem like a progression of advancement and evolution, it is also marked by phases of coherence and division. Having both viewpoints offers a view of how history unfolds, showing that civilisations progress as time goes on but also go through periods of change and reorganisation.

The Role of Social Cohesion and Group Dynamics

A comparative focus on social cohesion reveals that, for all three thinkers, unity within a civilisation is a crucial determinant of stability. Ibn Khaldun's *Asabiyyah* captures the essence of internal solidarity as the cornerstone of civilisational endurance; a society's strength derives from its collective bonds, which, when eroded, lead to decline. Toynbee, too, acknowledges the necessity of cohesive "creative minorities" to lead societal adaptation. Hegel, while less explicit on communal bonds, sees the state as the ultimate realisation of collective unity and rational will. Together, these perspectives emphasise the importance of social cohesion, whether through kinship, ideological alignment, or institutional unity, in ensuring the resilience of civilisations.

Leadership and Agency as Catalysts of Change

This study finds that leadership and agency are vital across all three frameworks, though each thinker conceptualises them differently. For Ibn Khaldun, leaders emerge from cohesive social groups, propelled by *Asabiyyah* to secure societal stability. Toynbee regards "creative minorities" as visionaries capable of responding to societal challenges and leading civilisations through periods of crisis. Hegel places individual historical actors as expressions of the *World Spirit*, advancing history toward greater freedom. The comparative insight here underscores that leadership, whether through charismatic figures or collective agency, serves as a catalyst for civilisational continuity and transformation and that societies unable to nurture or adapt their leadership ultimately falter.

Adaptation to Internal and External Challenges

Both Ibn Khaldun and Toynbee present perspectives regarding how civilisations are influenced by internal and external factors. Ibn Khaldun's viewpoint emphasises the importance of unity in preventing decline by stating that societies with strong social cohesion are more capable of resisting internal divisions. On the other hand, Toynbee's challenge-response theory argues that external pressures play a role in driving changes as civilisations need to adjust to environmental, cultural, and political challenges to thrive and survive over time. The combination of external pressures emphasises the importance of maintaining unity within civilisations while also being able to adapt to conditions in order to survive and prosper.

The Influence of Ideology and Philosophy on Civilisational Trajectories

Each thinker underscores the power of ideology and philosophy in shaping civilisational evolution. Ibn Khaldun views religion and shared values as central to *Asabiyyah*, reinforcing unity and directing social behaviour. Hegel regards ideology, especially the state and the *World Spirit*, as key to the progression of freedom and rationality. Toynbee, meanwhile, observes the influence of religious and cultural forces in shaping societal responses to challenges. This shared emphasis on the ideological and philosophical underpinnings of civilisations affirms that societal beliefs and values are not peripheral but integral to understanding the paths civilisations take, providing both cohesion and a guiding narrative.

The Contemporary Relevance of Historical Theories

One key finding of this study is the lasting relevance of theories proposed by Ibn Khaldun, Hegel, and Toynbee in today's context. Ibn Khaldun's notion of *Asabiyyah* is particularly relevant in discussions about nationalism, identity, and the significance of cohesion in a world that is becoming increasingly interconnected. Hegel's dialectical approach provides insights into the conflicts that fuel movements, while Toynbee's model of challenge and response sheds light on how contemporary societies address

challenges such as climate change and economic inequality. The utilisation of these concepts to understand present-day events underscores the significance of theories on civilisation when examining social changes and political shifts as well as cultural evolution.

An Integrated Model for Civilisational Evolution:

The fusion of these ideas offers a framework for comprehending the development of civilisations over time. This framework intertwines Ibn Khaldun's attention to unity with Hegel's focus on advancement and Toynbee's resilience to change. In doing so, it establishes a structure that encompasses both the patterns and forward-moving aspects of historical progression. This combination demonstrates that civilisations do not advance through a method but through a blend of internal coherence, flexible leadership, and adaptability to external influences. By considering these aspects, the comprehensive model offers a perspective for examining past and present cultures, recognising that the evolution of civilisations is intricate and multidimensional in nature.

6.4 ADDRESS THE BROADER IMPLICATIONS

When looking at the picture of this study's impact, it is evident that examining Ibn Khaldun, Hegel, and Toynbee goes beyond historical or theoretical exploration. It provides perspectives that can affect modern society and how we perceive the dynamics of civilisations.

A Framework for Interpreting Civilisational Resilience and Adaptation

This research introduces a framework that merges harmony, logical advancement, and flexible resilience to offer insights into what supports or undermines societies over time. By incorporating *Asabiyyah* as a measure of unity, Hegel's focus on reasoned development, and Toynbee's idea of adaptability, this study suggests a dynamic model relevant for present-day nations and organisations. This structure not only

improves comprehension of the past. It also acts as a tool for examining the capabilities and weaknesses of present-day societies amidst challenges and societal divisions caused by differing ideologies.

Implications for Social and Political Stability in a Globalized World

The research findings emphasise the importance of unity and effective leadership in facing challenges and maintaining stability in an increasingly interconnected world today. In the midst of discussions about nationalism and identity politics in our era marked by divides and uncertainties, the concept of *Asabiyyah* by Ibn Khaldun serves as a reminder of the significance of internal cohesion for withstanding external pressures. This study suggests to policymakers and community leaders the role of nurturing connections within communities and promoting cohesion as essential elements in creating societies that can withstand various internal and global obstacles effectively. The consequences of governing are evident. Without a basis of unity in place, even the developed nations might find it challenging to maintain themselves.

A Nuanced Approach to Understanding Progress and Decline

By examining perspectives on history. Whether viewed as a cycle of events repeating themselves or as a progression. This research promotes a deeper understanding of progress that questions the widespread belief that civilisations inevitably advance over time. Hegel's linear and predetermined viewpoint stands in contrast to the outlook of Ibn Khaldun and Toynbee's theories by reminding us that while societies may aim for advancement and improvement, they must also acknowledge the cyclic nature embedded within social frameworks and be prepared for periods of stagnation or decline. When considering socio-planning, from a broader viewpoint, as this one suggests, being careful is not always certain or easy; instead, it fluctuates and follows cycles that call for flexibility and long-term thinking.

A Lens for Analysing Contemporary Global Crises

Toynbee's model of challenge and response and Ibn Khaldun's emphasis on unity offer perspectives on how societies can effectively tackle contemporary global issues like climate change and economic disparity. Adaptability highlighted in the Toynbee framework proves crucial in today's world as civilisations encounter financial challenges. It underscores the significance of a society's ability to confront challenges to its survival effectively. This study provides a perspective for examining reactions to emergencies by emphasising flexibility and innovative thinking as crucial for lasting transformation and problem-solving as fundamental to enduring change.

Implications for Ideological and Cultural Movements

The study's emphasis on how ideology and collective belief systems uphold civilisations has implications for grasping the impact of ideological and cultural trends. The significance of religion in Ibn Khaldun's *Asabiyyah* concept of the state in Hegel's dialectics and Toynbee's recognition of religious elements indicates that shared values are vital in uniting societies and propelling their progress. In today's world, this highlights how crucial it is to maintain shared beliefs and preserve traditions amidst growing differences and the risk of social fragmentation jeopardising unity within society.

An Ethical Framework for Leadership in the Modern World

This study explores the considerations surrounding leadership. It highlights the significance of leaders in navigating societal changes effectively. The implications extend to governance practices as leaders strive not only to tackle pressing issues but also to nurture lasting unity and strength to safeguard societal foundations from disintegration and external dangers.

A Call for Integrative, Multidimensional Thinking in Social Sciences

The research highlights the significance of blending viewpoints to gain effective insight into intricate social issues. Incorporating ideas from Ibn Khaldun's sociology, Hegel's philosophy, and Toynbee's historiography, this study promotes a strategy for examining changes. The broader impact on academia and research is an appeal to surpass confines and embrace an approach that incorporates elements of history, philosophy, sociology, and political theory. This holistic method enhances the comprehension of both theory and application for researchers and policymakers by providing a view of the influences that meld societies.

6.5 REFLECT ON METHODOLOGICAL CONTRIBUTIONS

Upon reviewing the advancements of this study, I see that it presents a number of steps forward in comparatively examining civilisation. Shedding light on how historical events can be intertwined with philosophical and sociological perspectives to assess intricate social phenomena effectively. Through the juxtaposition of Ibn Khaldun's, Hegel's, and Toynbee's approaches within a framework, this study introduces improvements that expand the breadth and depth of civilizational inquiries while equipping future interdisciplinary studies with valuable tools.

Development of a Cross-Contextual Comparative Framework

One significant methodological advancement of this study is the development of a framework that brings together thinkers from historical and cultural backgrounds to engage in direct conversations with each other. Through an examination of the theories of Ibn Khaldun, Khaldun's Hegel and Toynbee are juxtaposed against one another. This method facilitates an intersection between sociology, philosophy, and contemporary historiography. This practice shows that conducting cultural comparisons can unveil universal understandings of the dynamics of civilisations. This approach can be used in contexts outside of the research project. It provides a structure for evaluating different historical perspectives from various cultural backgrounds.

Integration of Cyclical and Linear Historical Models

This study combines the viewpoints of Ibn Khaldun and Toynbee with Hegel's progression to create a more detailed model that incorporates both the cyclical nature of advancement and decline and the linear possibility for development in societies. By merging these perspectives, the research introduces an approach to analysing evolution, enabling scholars to view societal changes as a multifaceted phenomenon influenced by both repeating trends and forward-moving advancements.

Application of Sociological Insights to Historical and Philosophical Analysis

In this research study, a unique methodological approach is taken by incorporating Ibn Khaldun's idea of *Asabiyyah* into discussions on philosophical theories alongside Hegel's dialectics and Toynbee's challenge-response model to show how sociological theory enriches the examination of historical philosophy. This method expands the range of research methods in the study of civilisations by highlighting the importance of interactions in analysis alongside philosophical and ideological frameworks and calling for deeper incorporation of sociological perspectives into historical interpretation.

Emphasis on Contextual Sensitivity in Comparative Analysis

The research also emphasises the significance of considering context in a manner. Highlights how the ideas of each philosopher are influenced by their specific historical and cultural backgrounds. Specifically examining Ibn Khaldun, Hegel and Toynbee within their intellectual contexts, this study establishes a methodology that is sensitive to context. This method shows that acknowledging the impact of context is crucial in understanding historical theories and proposes a framework for future comparative research that puts contextualisation at the forefront as a key methodological principle.

Multi-Dimensional Analysis of Civilizational Factors

This study introduces a strategy for examining the factors influencing civilisations from various angles, such as leadership style and social unity, while also considering the impact of ideologies and adaptability to external pressures as part of the analysis process, instead of studying each scholar's perspectives in isolation. By integrating these aspects across all three theories explored in the research project and developing a model for interpreting trends that takes into account a range of influences rather than focusing on single explanations, the approach advocates for a more holistic understanding that acknowledges the intricate interplay between internal dynamics and external challenges throughout historical development.

Methodological Contribution to Contemporary Relevance of Classical Theories

One important methodological contribution is the focus on utilising theories to understand present-day circumstances effectively and showing that historical and philosophical frameworks are still relevant for analysing situations in society today. Placing emphasis on how theories put forth by thinkers like Ibn Khaldun, Hegel, and Toynbee can be applied to topics such as nationalism, governance, and global challenges, this study presents an approach that connects the perspectives of the past with those of the present. This flexibility highlights the significance of theories in addressing today's political issues and implies that structured comparative historical analyses can contribute to current discussions.

6.6 ACKNOWLEDGE LIMITATIONS

Acknowledging the boundaries of this study is crucial as it highlights the insights gained from comparing Ibn Khaldun's work with that of Hegel and Toynbee in terms of theory; however, it is important to note that there are constraints that impact the breadth and relevance of the results obtained here provides directions, for study and indicates potential areas, for deeper exploration.

Cultural and Temporal Distance Between Thinkers

One major challenge of this research lies in the differences in culture and history across the eras of Ibn Khaldun's time compared to Hegel and Toynbee's periods. The unique contexts that shaped each thinker are considered in this study; cross-referencing these distinct backgrounds poses difficulties in interpretation. Variations in allusions, intellectual lineages, and socio-political environments imply that certain subtleties might be overlooked or excessively simplified when attempting to establish a comparative structure. Future studies could tackle these obstacles by exploring intellectuals who share temporal backgrounds or by investigating a wider array of historical factors that shaped each thinker's concepts.

Language and Translation Constraints

Since Ibn Khaldun's works were in Arabic, Hegel's were in German, and Toynbee's were in English, there are limitations when the translated text is used, which can affect how accurately certain interpretations are presented. There might be changes to meanings and philosophical nuances that could be lost or distorted during translation, impacting the depth of analysis. Future studies could improve by using languages or working with language experts to understand the original texts better.

The Scope of Comparative Analysis

The study aims to explore aspects like community unity and leadership in context, but may not delve into all facets of each philosopher's ideas due to the depth and complexity of their works. This constraint implies a requirement for research that could delve into areas—such as the influence of religion or economic variables—in greater depth to facilitate a more thorough examination of individual components within each philosopher's doctrine.

Limitations of Applying Classical Theories to Contemporary Issues

While the research delves into how relevant the theories of Ibn Khaldun, Hegel, and Toynbee are to present-day issues, there are constraints in applying ideas formulated centuries ago to today's circumstances. Changing social, political, and technological landscapes have significantly transformed the environments in which contemporary societies function, and certain traditional ideas may not completely grasp the intricacies of today's interconnected world. Therefore, it is important to view the use of theories in addressing problems as an initial investigation that prompts additional studies to assess how well these theories can be applied to present-day societal changes.

Potential Bias in Comparative Interpretation

During an analysis process, it is important to be aware of bias, which can lead to the researchers' viewpoints influencing how the similarities and differences between thinkers are portrayed. With efforts to stay objective and offer interpretations, some elements of each philosopher's philosophy may unintentionally be accentuated or played down. This limitation underscores the need for discussion and diverse viewpoints to enhance and authenticate comparative research in these areas.

The Challenge of Integrating Divergent Philosophical Traditions

One more challenge is the difficulty of blending ideas from backgrounds like Islamic sociology, German idealism, and Western historiography. Each of these schools of thought has its own set of beliefs, vocabulary, and approaches, which makes it hard to combine them smoothly without losing depth or precision. To overcome this obstacle in studies, researchers could explore each tradition separately before trying to merge them or focus on overlaps among these traditions in targeted investigations.

Limited Engagement with Secondary Critiques and Modern Thinkers

This study mainly delves into the concepts of Ibn Khaldun's views as well as those of Hegel and Toynbee. However, it does not delve deeply into the secondary criticisms or interpretations put forth by current scholars, unlike modern theories do nowadays in academia, which could limit the analysis scope and interdisciplinary viewpoints that can evolve from it therefore by including a wider array of contemporary scholarly perspectives we can enrich the comparative study and introduce new angles to the classical theories under scrutiny.

6.7 SUGGESTED AREAS FOR FUTURE RESEARCH

The research has identified limitations and discoveries that suggest avenues for exploration in the study of civilisational theories and their relevance to modern social and political concerns. Delving into the works of Ibn Khaldun, Hegel, and Toynbee could enhance our understanding while promoting approaches in the field of civilisational studies.

Comparative Studies within Similar Cultural Contexts

The studies could delve into comparisons of theories by scholars who have comparable historical and cultural contexts in common. Reminiscently, one might compare Ibn Khaldun with intellectuals from the Islamic Scholars or Hegel with his contemporaries in idealism to uncover finer details in their theories without facing the difficulties of interpreting differences due to vast cultural or temporal disparities. This method could lead to a scrutiny of the intellectual currents within each scholar's cultural environment.

In-Depth Analysis of Individual Themes within Each Thinker's Work

In this study examination of the ideas in the philosophies of Ibn Khaldun, Hegel and Toynbee, the suggestion is made for research to concentrate on a specific theme, such as religion, economics or leadership and delve into it more extensively within each theorist body of work. A thorough investigation into themes could lead to precise interpretations and shed light on aspects of each scholar's theories that received only cursory attention in this overarching comparative analysis.

Multilingual and Interdisciplinary Collaborative Research

In order to overcome challenges linked to translation and cultural understanding issues, in research projects, we could gain from investigations with experts well-versed in Arabic and German alongside the English languages involved. Teams speaking languages might offer insight into original texts by grasping subtle nuances that may be overlooked during the translation process, thus providing more profound perspectives on the thoughts expressed by each scholar in their native tongue. Furthermore, disciplinary cooperation between historians, philosophers, and sociologists could result in a better understanding of the dynamics within civilisations.

Application of Civilisational Theories to Modern Global Challenges

Building upon the exploration of concepts by Ibn Khaldun, Hegel, and Toynbee in the study, future research should give more attention to how these ideas relate to current global dilemmas like climate change, migration, and cultural globalisation. Looking closely at how these traditional theories can be put into practice through real-life examples could help researchers evaluate their effectiveness and relevance in tackling the intricacies of our society.

Integration of Modern Thinkers and Theories in Comparative Analysis

The research could improve the framework by integrating perspectives from contemporary intellectuals who have expanded on or analysed the concepts of Ibn Khaldun, Hegel, and Toynbee. Such an approach might encourage a conversation between contemporary theories, showcasing connections, adjustments, and developments in thinking.

Exploration of Civilisational Theories across Non-Western and Non-Islamic Traditions

In order to expand the horizon further in studies, one could explore civilisational hypotheses from different cultural backgrounds, like Chinese or Indian philosophical viewpoints and align them with the thoughts of Ibn Khaldun and Toynbee for a more comprehensive understanding of societal evolutions and declines across civilisations worldwide.

Development of Quantitative Models Based on Classical Civilisational Theories

In the future of research exploration lies a promising avenue that entails developing frameworks inspired by the ideas of Ibn Khaldun, Hegel, and Toynbee. By incorporating concepts such as *Asabiyyah*, dialectics, and challenge-response dynamics into simulation models, scholars could examine the ebbs and flows in societies throughout history and at different times. This approach would introduce an instrument for assessing the validity of traditional theories on civilisations.

Examination of the Psychological Dimensions of Civilisational Theories

A different fascinating avenue to delve into could involve examining the cognitive aspects that influence unity, leadership, and joint reactions as envisioned by Ibn Khaldun, Hegel, and Toynbee. Upcoming research endeavours utilise frameworks like

group dynamics or collective conduct to scrutinise how the ideas of these intellectuals correspond with perceptions of human actions and choices on a societal scale. This multidisciplinary method could provide insights into the influences behind cycles of civilisation and historical advancements.

Longitudinal Studies on the Relevance of *Asabiyyah* and Social Cohesion

Exploring the significance of unity in Ibn Khaldun's theory could involve conducting long-term research to examine how *Asabiyyah* or related ideas impact the strength of present-day societies over a period of time. Experts might delve into instances or current communities dealing with external obstacles to investigate if robust community ties are linked to heightened societal resilience. These investigations could offer evidence either supporting or questioning the applicability of *Asabiyyah* in civilisation settings.

Comparative Study on the Role of Ideology and Religion in Social Stability and Decline

Given that ideology and religion play roles in shaping individuals' perspectives and belief systems in society's fabric, conducting a comparative analysis to explore their impact on promoting social harmony or disintegration could offer valuable insights. By examining how ideological or religious convictions operate to unite or divide communities within varying historical settings, scholars can gain insights into how collective values either bolster or weaken civilisation's ability to endure challenges.

6.8 CONCLUDING REMARKS

When examining Hegel and Toynbee through the lens of Ibn Khaldun's ideas in a review context, it is clear that Ibn Khaldun's theories provide a convincing perspective for understanding how civilisations evolve over time and how societies adapt to challenges. By analysing Hegel's concept of progression and Toynbee's theory of challenge-response dynamics, this study has highlighted the strengths and weaknesses

of each thinker's framework when looked at from a Khaldunian viewpoint that considers concepts like *Asabiyyah* (social unity), the importance of leadership, and the cyclical patterns in societal development. This research emphasises the contributions of Hegel, Toynbee, and Ibn Khaldun to the discussion on the resilience and decline of civilisations. Khaldun's criticisms shed light on differences in perspectives concerning the importance of unity and adaptability in upholding civilisations. His observations indicate that Hegel's linear development theory and Toynbee's model of challenges lack the focus on internal unity and ethical strength that Khaldun views as essential for the longevity of civilisations. This examination shows that there is not one framework that completely captures the complexities of development. Instead, that approach is more flexible in grasping the various factors influencing history by focusing on the natural cycle of rise and fall in societies, as emphasised by Khaldun. The critique inspired by Khaldun promotes a perspective on the study of civilisations that emphasises the importance of factors like unity among people, moral principles, and forward-thinking guidance as factors for maintaining a stable and adaptable society. When we blend these elements together, we develop a comprehension of the workings of civilisation dynamics, providing valuable perspectives for modern governance, community coherence, and handling crises effectively. To sum up, this analysis, focusing on Hegel and Toynbee through a lens, not only deepens our grasp of traditional theories but also shows how they remain pertinent in today's discussions. It confirms that Ibn Khaldun's heritage offers a basis for examining historical and present-day changes by emphasising the resilience, flexibility, and inner unity needed for civilisations to flourish over the ages. This critical analysis, inspired by Khaldun, lays the groundwork for studies by prompting us to explore the enduring pursuit of comprehending the influences moulding communities and the trends that characterise our shared presence on Earth.

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