

The Rooting of Civilizational Genesis Dimensions between Ibn Khaldun and Toynbee

التأصيل لأبعاد النشوء الحضاري بين ابن خلدون وتوينبي

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Abstract:

This study explores the historical interpretation of civilization through the theories of Ibn Khaldun and Toynbee, with the aim of identifying the foundations of its rise and eventual collapse. Although the two thinkers differ in terms of cultural background and intellectual orientation, each presents a unique historical and philosophical perspective, offering valuable insights into the development and decline of civilizations.

The research seeks to uncover the underlying causes that lead to both progress and disintegration, particularly as historical interpretation has expanded alongside the growth of knowledge and the diversity of scholarly perspectives. By examining the historical, social, and philosophical dimensions of civilizational genesis, the study emphasizes the points of convergence between the two theories, especially the principles of conformity and determinism, which provide a shared framework across civilizations in human history.

Keywords: Civilization, Decline, Fanaticism, Challenge and Response, Environment, Geography.

ملخص:

تتطرق هذه الدراسة لتفسير التاريخي للحضارة من خلال نظرية ابن خلدون وتوينبي لتتمكن من الوقوف على أسس قيام الحضارة وصولاً إلى إنهاؤها، رغم الاختلاف الواضح بين المفكرين من ناحية الانتماء والثقافة ولكل منها توجه تاريخي وفكري قائم بذاته وبعداً تاريخياً وفلسفياً متميزاً به عن الآخر.

نسعى من خلال هذا البحث إلى الوقوف على الأسباب والعلل التي تؤدي إلى التقدم الحضاري إنحلالها خاصة أن تفسير الحدث التاريخي توسعت آفاقه بتوسع معارفه وتنوع الخلفيات الفكرية والثقافية لدارسيه، فدائرة الاهتمام بالتاريخ أصبحت تشمل الحضارة أيضاً، لذا يجب إكتشاف أسباب التحكم في حركة نشوء الدول والحضارات والعوامل المساهمة في تحولها من القوة إلى الضعف، لذلك ركزنا على الجانب التاريخي والاجتماعي والبعد الفلسفي لنشوء الحضارة مبرزين نقاط الاتفاق بينهما خاصة ما هو متعلق بقانون التطابق والحتمية الذي يعد نقطة لقاء بين جل الحضارات التي شهدتها الإنسانية. كلمات مفتاحية: الحضارة، التدهور، التعصبية، التحدي والاستجابة، البيئة، الجغرافيا.

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1. Introduction

The concept of civilization is considered one of the most important topics addressed by studies and research, around which theories have multiplied according to the diversity of

philosophers and thinkers. Most of these theories focused on social and economic causes, not to mention the political factor, in an attempt to uncover the various transformations, only because it is regarded as the most significant achievement of humanity throughout the ages. In ancient times, the theological perspective dominated, as it was considered the contributing factor in the rise of civilization. However, with the emergence of multiple theories interpreting civilizational progress, the codes of the origin and development of civilization were deciphered, relying on rational inference and distancing from arbitrariness, since civilization is the product of human will. Thus, both Ibn Khaldun and Toynbee studied civilization to clarify its structure, function, and paths. Based on this, we ask: Do human civilizations follow the same trajectory? And are the same factors responsible for the rise, flourishing, and decline of civilization according to Ibn Khaldun and Toynbee?

1.1 Hypotheses:

- Civilization is established according to divine will.
- There are multiple factors that contribute to the development of civilization and, at the same time, to its decline.
- Both thinkers, Ibn Khaldun and Toynbee, fall within the framework of the cyclical theory of civilizational progress, which studies the stages of civilizational development.

1.2 Objectives and Methodology:

Through this research, we seek to identify a set of objectives, among them recognizing the content of the theories of urbanization, solidarity, and challenge and response in explaining the rise of civilization. In addition, we aim to present a historical and critical comparison between both theories, determining the major axes for interpreting the historical event according to multiple factors, relying on the analytical and historical method that aligns with the subject of the study.

2. The Civilizational Interpretation of History through the Theory of Urbanization (‘Umrān) in Ibn Khaldun:

The term *history* refers to specific historical knowledge, whether in Western or Arab civilization, despite their different trajectories. The word *Histoīr* (history), which was used in the *Muqaddimah* of Ibn Khaldun, meant the science of history, thereby embodying a science with its own field, method, and universal character, similar to any other empirical science. The purpose of the word *Istoria* was to search for things worthy of knowledge. In this way, history was born in the sense in which it is understood today. The Romans adopted this meaning literally, and it continued to include knowledge of events and their causes, especially as used by great Roman historians such as Polybius (Kawtharani, 2011, p. 08). However, if we attempt to stand on the Khaldunian conception of history, we find that Ibn Khaldun, in his work *al-Muqaddimah*, links history to art, in the sense that history is an art practiced across multiple civilizations and diverse nations throughout different generations, drawing both common people and elites to it, and equally understood by scholars and the ignorant alike. This art—history—is a noble discipline with multiple benefits, its goal being honorable, for no other reason than that it conveys to us the accounts of past nations, their conduct, the conditions of kings in their kingdoms and states, and their policies, so that the

benefit of following their example may be generalized for those who seek it in both religious and worldly matters (Ibn Khaldun, 1992, pp. 04-09). It is clear that, for Ibn Khaldun, history is limited to the transmission of reports between the past and present of nations and states. This is its outward form, but in essence, it is scrutiny, verification, and inquiry into the causes and reasons of events.

Ibn Khaldun was concerned with the conditions of the human condition, beginning with history, which he made into an approach for understanding the state of human existence. In this way, Ibn Khaldun directed himself toward understanding the course of the rise of the state and its nature, because it is the axis around which social affairs revolve. Thus, he regarded the state as a reflection of *'umrān*, which is the essence of human society. In other words, human *'umrān* establishes the existence of the state and sovereignty, which indicates that they are closely connected to *'umrān*, with no possibility of their separation, just as *'umrān* has no meaning in the absence of sovereignty and the state.

Ibn Khaldun's study of the history of civilization made *'umrān* closer to the truth about the life of past nations. From this, he distinguished two types: the nomadic *'umrān* and the urban *'umrān*. Therefore, according to Ibn Khaldun, it is impossible to move from nomadism to civilization without the existence of the state. However, the latter has its own life cycle, for it is similar to a living being: it has a moment of birth, then growth, after which it ages, then dies and disappears. Likewise, the state has a life cycle just like man, moving through stages from birth and emergence to maturity, then to decline (Nour, 1978, p. 175). Ibn Khaldun was very keen to strip away all the great distortions circulated through the circles of history that had no basis in truth. He was concerned with correcting errors and purging reports from lies and illusions. For Ibn Khaldun, the law of conformity made the historian strive to verify reports, turning it into a basic criterion for the truth of accounts before transmitting and circulating them, and making it an instrument for understanding social conditions, solely for the purpose of inferring and comprehending events.

3. The State and Civilization According to the Khaldunian Vision:

Jamil Saliba defines civilization in his *Philosophical Dictionary* as residence in towns, which is the opposite of nomadism. The first to use the term was Ibn Khaldun, distinguishing between nomadic *'umrān* and urban *'umrān*, both of which are the origin of existence, while nomads are the origin of urban life and earlier than it, especially if we consider the nature of the activities practiced in towns, where people engage in crafts and trade. Civilization has two meanings: one objective and the other subjective. The objective is limited to artistic, literary, and technical progress transmitted from one generation to another, while the subjective refers to a lofty stage of human development in contrast to savagery and barbarism (Saliba, 1982, pp. 475-476). However, we find Ibn Khaldun in his *Muqaddimah* affirming that civilization corresponds to luxury and the various crafts such as furniture, clothing, kitchens, arts, and sciences. It is a state opposed to nomadism, which expands livelihood conditions for nomads, but only after they prevail over urban dwellers. This gives them wealth beyond their needs, leading to refinement, comfort, luxury construction, and the founding of cities and towns for settlement (Shaaban, 2007, p. 77).

Civilization, therefore, is linked to the construction of luxurious buildings and the spread of crafts, meaning the expansion of luxury and extravagance across many fields.

Ibn Khaldun discussed the state in his *Muqaddimah*, because man refuses to live arbitrarily and must join the city. He cannot meet his needs in the absence of others, since he seeks consensus, which takes the form of urban life. This requires *'umrān* and cannot be realized without cooperation among his peers. Cooperation is essential, especially in matters of security. For this reason, Ibn Khaldun described the state as passing through stages. The first stage is nomadism, or what is termed nomadic *'umrān*, which is the first form of human society, where needs are met through agriculture and herding (Shaaban, 2007, p. 77).

This requires an authority to oversee the proper functioning of the state, but domination prevails in the form of *'aṣabiyyah* (group solidarity), characterized by intensity and strength. Kingship is taken from those who hold power with the support of their kin, who are then appointed to positions because they are supporters and aides, considered partners in assuming leadership. In this stage, the ruler seeks to acquire glory by force, to obtain wealth, protect his resources, and defend his position by all means. The tribe thus participates in governance, meaning that *'aṣabiyyah* is a necessary inevitability for building a great state.

The second stage is the ruler's monopoly of power without sharing it with the tribe or allowing them a role in governance. This represents a coup against the tribe, seizing power, and depriving them of any participation, as the ruler turns his attention to producing men of wealth and crafts, amassing them to suppress his kin and fellow tribesmen who had once shared lineage and power equally (Ibn Khaldun, 1992, p. 189). For stability to prevail, the ruler must be authoritarian, imposing himself so that power belongs to him alone. The third stage is when wealth is amassed; the ruler devotes his time to constructing buildings, organizing his army, displaying his possessions before other states, expanding his rule, and strengthening his relations with other states to assert his position (Shaaban, 2007, pp. 80-81).

The fourth stage is when the ruler becomes content with what was accumulated during his reign and imitates his predecessors in everything, abandoning the pursuit of expanding his glory, instead enjoying the wealth of his ancestors and following in their footsteps. Any departure from this path leads to corruption. The fifth stage is when the ruler squanders the wealth accumulated throughout previous reigns, indulging in desires and pleasures. In this way, he destroys what his predecessors had built, causing disease to infiltrate the state, contributing to its aging, gradual decline, and eventual collapse (Ibn Khaldun, 1992, p. 221). If we detail these stages, the first and second represent the birth and growth phases, the third expresses maturity and advancement, while the last two represent decline and deterioration.

Civilization has multiple factors contributing to its rise, while others push it toward collapse. Among these factors is the natural factor, which plays a significant role in the emergence of civilization. The transition from nomadism to urban life represents a qualitative leap because of the great differences between generations and ways of living. Even when societies are formed, they are influenced by circumstances. Civilization cannot exist without authority, and when authority does exist, it must be governed by a principle

they all recognize, one that ensures accountability and punishment. At the same time, they must submit to the ruling authority because the statesman fully understands the public interest (Ben Al-Mawqif, 2014, p. 552). Civil politics means how members of society should behave to dispense with rulers and become a civil society. To achieve this, both the public interest and the ruler's interest in his sovereignty must be observed. Wealth and resources also play a role in the advancement of the state and the progress of civilization. This can only be achieved through diligence, effort, and continuous work. Many states possess enormous wealth yet fail to benefit from it (Ben Al-Mawqif, 2014, p. 554).

Ibn Khaldun did not exclude the role of justice in the rise of civilization, given its great importance. In his view, injustice is the beginning of the ruin of *'umrān*. The violation of people's rights and the seizure of their wealth discourage them from seeking livelihood, causing markets to stagnate, which may drive the population to migrate elsewhere in search of sustenance. This leads to the ruin of towns, the destabilization of states, and the decline of rulers. Thus, Ibn Khaldun emphasized that injustice heralds the ruin of *'umrān* and the extinction of humanity. It is therefore necessary to uphold the five universal objectives: the preservation of religion, life, intellect, progeny, and wealth (Ben Al-Mawqif, 2014, p. 555). This means that justice plays a crucial role in the rise and preservation of civilization, since justice is the foundation of sovereignty that leads to progress. Geographic and natural factors, the transition from nomadism to urbanism, politics, wealth, and justice are all contributing factors in building civilization, while other factors inevitably lead to its collapse.

4. The Decline of Civilization and *'Umrān* in Ibn Khaldun:

Ibn Khaldun, in his *Muqaddimah*, explained the causes of the collapse of civilization, attributing it to many reasons, among them the domination of the Arabs over homelands. This is considered one of the factors that contributed to the decline of civilization, due to the Arabs' roughness, which stems from the harsh nature in which they lived. They were mainly concerned with raising camels, which led them toward savagery in the wilderness. Moreover, they were deeply immersed in nomadism, completely distant from other nations and civilizations, and paid no attention to the political aspect of managing life affairs, being accustomed to a life of austerity and roughness. This made them exploit others, as it was difficult for them to submit to one another (Husayn, 2020, p. 591). Wherever the Arabs settled, ruin accompanied them because of their harshness and unwillingness to submit to governance, which contradicted the principles of *'umrān*.

5. Challenge and Response as an Approach to Interpreting History

Toynbee studied the history of human civilizations through his theory of challenge and response, tracing their achievements across the cycles of history while attempting to establish the historical dimension of civilizations by identifying their foundations. Ibn Khaldun's deep influence is evident in Toynbee's work, and if this indicates anything, it is Toynbee's admiration for Ibn Khaldun as the first to lay the foundations of the philosophy of history. Toynbee's historical vision is embodied in his theory of challenge and response, since the movement of history proceeds according to challenge and response. He made civilization itself the subject of his research, without focusing directly on the nation or

society, for it is impossible, for example, to study the history of Germany in isolation from the history of European civilization. This shows that in his study of civilizations, Toynbee did not separate one civilization from another. He examined twenty-one civilizations, including the Iraqi, Egyptian, Hellenic, Arab, and Christian civilizations. In his book *A Study of History*, he elaborated on the factors behind the formation, growth, and collapse of civilizations, affirming that the civilizations that remain today are five, and this is due to a very fundamental factor: religion (Al-Zaidi, 2006, p. 120).

Challenge, according to him, is nothing but harsh conditions, whether natural or human. In light of these circumstances, response arises through the creative capacities of the minority, since they alone are capable of innovation and breaking away from the familiar, thereby establishing a civilization of its own. Toynbee thus considered that only difficult obstacles provoke nations, and that it is the minority with the capacity for creativity that aspires to build civilization, while the rest of the people merely follow their lead. In other words, challenge represents a turning point in the history of any civilization, as Toynbee linked challenge and civilization as cause and effect, and at the same time, the decline of civilization is likewise connected to it. That is, if the creative and innovative minority loses the spirit of challenge and innovation, they become incapable of presenting any challenge, and civilization disappears (Al-Najm, 2010, p. 08). Civilization, for Toynbee, is thus the proper subject of historical study. In this way, he departed from most historians and researchers of history who made nations and peoples the focus of their studies.

Toynbee transferred the term challenge and response from the level of individual behavior to that of group behavior, and from psychological research to historical and civilizational research, specifically the question of the rise and fall of civilizations. He transformed the term *stimulus* into *challenge* while retaining *response*. However, he does not define this term explicitly in most of his works. We find that he relied on psychology in his study of civilization, as in Watson (1878–1958), Thorndike (1874–1949), and Pavlov (1849–1936). Yet he stripped these concepts of their material dimension and applied them to the Bible and various historical stories and narratives (Messaid, 2021, p. 804). The relationship between challenge and response for Toynbee is represented in the behavior of a group facing challenges that form obstacles, and the only way forward is to confront them appropriately. For every action, there is a reaction, and this is a universal axiom, meaning there is no possibility of error; if it occurred, societies would vanish as a result of failed responses.

Response does not mean overcoming challenge only once, but rather challenge is a continuous process. The community must be ready to face all challenges regardless of their nature. On this matter, Toynbee said: “Some devise a successful response by creating a new movement... while others know no path to surrender until they find another way, that is, with the emergence of another challenge requiring a response within the society” (Toynbee, 2011, pp. 401–402). According to Toynbee, only challenge unleashes different energies and prepares them for any new challenge, since challenge is the foundation upon which any civilization is built. It produces an effective response, and every response is met with a

challenge, and so forth. Each challenge requires a successful response, which is similar to the struggle between *Yin* and *Yang* in Chinese civilization.

5.1 The Philosophy of Civilization in Toynbee: From Universal Ascent to Decline

Toynbee explains that the total number of civilizations exceeds twenty, and these are not separated from religion. He refers to Western civilization and Christianity, which means that there was no rupture between civilization and religion. Societies moved from the primitive stage to the modern or civilizational stage due to the geographical factor, or what is called challenge, which is the reaction of races depending on the nature and type of challenge. Civilization either advances forward, stagnates, or perishes.

Toynbee shows that the fall of civilization is not a historical inevitability but is tied to self-destruction throughout history, meaning it is related to human response to the environment (Al-Khatib, 1993, pp. 65-66). This indicates that he rejects any role for the nature of the Nordic human race in civilizational progress. In other words, Toynbee dismisses the racial perspective that considers the Aryan race the noblest and best, and he denies that it had any role in the rise of civilization. He says in his *A Study of History: Abridgement*: “Race is a term used to express the presence of some distinctive and inherited traits in certain groups of humanity. The hypothetical traits we seek in race are none other than the psychological and spiritual qualities that are supposed to exist by nature in some societies” (Toynbee, 2011, p. 87). Thus, the rise of civilization is related to a set of human, natural, and material factors, not the nature of race. If it were otherwise, what would explain the existence of some races with white skin but with no influence in building human civilization? This indicates that civilization is a response to a stimulus, meaning it was never tied to the superiority of a particular race. This is confirmed by historical studies, among them the ancient Egyptian civilization, which was the result of the interaction between natural and environmental elements and the human agent.

Toynbee does not exclude the environment as a fundamental component in constant interaction with the human race. This interaction is the essence upon which civilization is built. Those who achieved this interaction made a qualitative leap, moving from nomadism to urbanism. The environment is thus a contributing factor in the emergence of civilization. Toynbee cites the Egyptian civilization, in which the Egyptian individual invested to build an ancient civilization that overcame all obstacles and difficulties, astonishing many other civilizations, such as the Greek civilization. Its greatest figures made exploratory journeys to the land of the Pharaohs and were amazed by the progress achieved there. Toynbee praises Herodotus’s position, saying: “Herodotus attributes the features of Egyptian culture to the environmental factors on which the culture was founded. The climate in which the Egyptians lived was different from that of Greece, which explains the kind of progress the Egyptians achieved and their distinction from other civilizations” (Toynbee, 2011, p. 94). The resilience and strength of this civilization are evidenced by the decline of many of its contemporaries, while it remained steadfast despite transformations. What the Egyptian civilization achieved was a historical accomplishment that cannot be denied, if only because

the factors that contributed to its rise were available in many regions of the world, yet they produced no civilizational impact.

The only stimulus for the rise of civilizations is harsh conditions, because they are the stimulus worthy of effort. Nature stimulates humans, meaning that these conditions push man, one way or another, toward civilization. Nature influences its inhabitants, as was the case with the ancient Egyptians and the inhabitants of the Arabian Peninsula, who turned toward arid lands rather than fertile ones, managing to change the hostile conditions that surrounded them. The driving forces that pushed them forward consisted of harsh circumstances, difficult nature, then new lands—that is, virgin lands not yet inhabited—followed by seas and migrations, as witnessed by the English and Goths across the seas of Britain after the fall of Hellenic civilization, not to mention environments shaped by disasters and wars, such as what befell the southern Egyptian civilization pressured by Nubian tribes (Mohammed Al-Ziyoud, 2013, p. 05). Pressure leads to resistance, even in external conditions such as repelling wars in defense of the land.

Civilizational superiority is tied to the nature of response. In cases where the ability to meet the conditions of superiority is lacking and chaos and disorder prevail, the response fails. Examples of nations that failed to achieve this include the Eskimos, the Ottomans, and the Spartans in the Hellenic world. For response to succeed, the challenge must not be excessively difficult to the point of producing despair and frustration, nor excessively easy to the point of generating complacency. The awakening of self-awareness of identity and the experience of suffering drive societies to improve their conditions (Hammoudi Al-Muini, 2023, p. 51). Toynbee's philosophy of civilization rests on two fundamental ideas: first, the internal proletariat, a group of individuals living in a society to which they have no connection other than their presence in it, who may eventually dominate society because they have lived with a sense of deprivation of their rightful position within it; second, the external proletariat, a group attracted to civilization when it is at the height of its power. If the civilization declines, this group shifts from dependency to rebellion (Hammoudi Al-Muini, 2023, p. 52).

Any civilization is exposed to collapse and disintegration. Toynbee sees various reasons for this, among them: the inevitability of collapse due to the absence of challenge and response, since the absence of both leads to inevitable decline. This is due to an internal factor—lack of harmony among the different institutions of society, as well as the decline of creative capacity. The fate of a nation is tied to these creative capacities, with their ability to maintain continuity of innovation and renewal. The majority's reliance on the minority ties their fate to it, creating a separation between the two groups. If the minority determines the destiny of society, it becomes a dominant force—a dictatorship—seeking to preserve its social status. This, in turn, creates chaos and contributes to the decline of civilization (Hammoudi Al-Muini, 2023, p. 53). This situation produces another group awaiting the opportunity to revolt against the status quo, which becomes a sign of collapse.

Stagnation of creative and innovative capacity also plays a role, as the innovator may believe he has reached the peak of his creative potential and that no one can surpass him. This fosters a sense of self-aggrandizement that hinders the production of new ideas, even as

circumstances change and renew, requiring unprecedented solutions. When the creative group becomes incapable, it loses its competence, widening the gap of social disintegration, as it no longer offers any benefit. This accelerates the fall of the political and economic system. If this minority attempts to maintain its position by force, chaos spreads, ruin ensues, and external powers easily seize the civilization (Hammoudi Al-Muini, 2023, p. 53).

5.2 The Convergence of Ibn Khaldun and Toynbee in Interpreting the Historical Event

Both Ibn Khaldun and Toynbee sought to interpret historical events, each from his own perspective. The first made *‘aṣabiyyah* (group solidarity) and the state a path for interpreting history, while the second adopted the theory of challenge and response as his way of understanding and explaining historical events. Each attempted to understand the political conditions of his time, trying to trace the totality of causes and reasons. The efforts of Ibn Khaldun in laying down the first landmarks of human *‘umrān* (civilization) and in paying attention to human nature cannot be denied. Thus, both philosophers treated civilization as a unit to be studied historically, but the paradox is that Ibn Khaldun made *‘umrān* a means to the state and then civilization, whereas if he had made *‘umrān* an end for achieving civilization, he would have complemented Toynbee’s theory in explaining the rise of civilization.

Both gave great importance to human history through their grasp of the present and their ability to form a forward-looking vision of the future, especially as both possessed the capacity to create cohesion in the social environment without undermining the unity of society. They contributed to the spread of many ideas explaining the changes that modern civilization has experienced in its material form (Al-Barq, Youssef Shatra, & Al-Din, 2021, p. 467). Moreover, the rise of any civilization requires the organization of political affairs, since politics is the art of managing human affairs to ensure proper functioning and the achievement of justice, which in turn ensures civilizational progress. This creates cohesion and unity between ruler and ruled.

The geographical expansion of states helps civilizations widen their network of trade relations, which contributes to the diversification of production. This directly increases the prosperity of civilization, indicating the abundance of goods, the strength of the economy, and the capacity of civilization to move forward, thus paving the way for the formation of a universal state. Ibn Khaldun proposed, to avoid the fall of the state, strengthening the cohesion and *‘aṣabiyyah* on which the state is founded. Toynbee, however, saw the necessity of establishing a universal state under which all the world’s states would be united, under the care of the Church, meaning that this revival would not occur and could not exist without religion.

Every civilization rises on the ruins of its predecessor, meaning there is no concept of permanence, for every civilization ends in inevitable collapse. Ibn Khaldun referred to the events that befell the civilizations of the Maghreb and the Islamic world, while Toynbee considered that Western civilization is incapable of confronting the tremendous technological progress, that is, incapable of facing challenges as it did in its early beginnings.

What is criticized in both thinkers is that Ibn Khaldun, despite pointing out that the historians before him did not rely on the science of *'umrān* in transmitting reports, fell into the same error in his work *al-Ibar*, in addition to his general use of induction, which caused him to fall into great misconceptions, leading him to generalize observations in reading history. Toynbee, on the other hand, was considered a religious historian because he gave history religious dimensions, particularly by linking civilization with religion. Moreover, he regarded the West as the greatest power in the world, which led them to consider themselves the noblest peoples of the earth. Thus, it is necessary to recognize the rights of other peoples, in order to realize the principle of the right to difference as a foundation for unity. Furthermore, Toynbee relied on myth in historical writing.

6. Conclusion

Based on what has been addressed, we conclude the most prominent results, namely that the historical rooting of civilizational genesis has preoccupied many thinkers throughout history. Civilization has influences that gave it existence and also contributed to its decline. We shed light on the thought of Ibn Khaldun and Arnold Toynbee, whose research contributed to understanding the history of human civilizations, indicating that, according to many historians and philosophers, there can be no rupture between civilization and history. Civilization flourishes by strengthening its relations with various regions, particularly through the exchange of movement and trade, in addition to its strategic positioning, which contributes to establishing diverse external relations.

Civilization begins to disintegrate and collapse if *'aṣabiyyah* weakens, as it constitutes the thread that weaves together the cohesion and unity of society. Likewise, when the state reaches the peak of luxury, this signals its decline and failure. For Toynbee, civilization is nothing but a response to multiple challenges, and civilization begins to die gradually if it distances itself from the spiritual aspect and sanctifies the material aspect. This means that civilization moves systematically toward destruction. Civilization also requires the presence of man, for it is unreasonable for a civilization to arise in his absence. It cannot be denied that Toynbee, in his theory of the philosophy of civilization, relied in its construction on one of the most important pillars of the Khaldunian theory, namely *'aṣabiyyah*, which explains their convergence in interpreting historical events.

Historical events are in constant change and renewal, which helps man to infer the movement of history in order to build a forward-looking vision. Especially since Toynbee combined the civilizational cycle and the religious aspect, reconciling the ancient with the contemporary, which caused him to lose logical sequence and methodological consistency. Therefore, we recommend understanding the philosophy of history as an important tributary for learning about the history of civilizations and the course of nations. The theories of Ibn Khaldun and Toynbee must be regarded as a reference on which to rely in improving the course of the lives of peoples, whether Arab or Western. It is also necessary to dedicate efforts to a dialogue of civilizations and to dismantle Western centrality in order to build a universal civilizational dialogue that elevates the value of man.

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