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CYCLICAL AND LINEAR PROGRESS IN HISTORY: A COMPARATIVE ANALYSIS OF IBN KHALDUN, HEGEL, AND TOYNBEE

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ABSTRACT

This article explores the central historiographical debate between cyclical and linear perspectives of historical progress, focusing on the contributions of Ibn Khaldun, Hegel, and Toynbee. Ibn Khaldun's cyclical theory emphasises the rise and fall of civilisations driven by social cohesion (Asabiyyah), economic factors, and moral dynamics. Hegel, in contrast, presents a linear, teleological progression of history guided by the realisation of freedom and rationality through dialectical processes. Toynbee offers a hybrid model, blending cyclical challenges with potential linear advancements, emphasising creative responses to crises. The comparative framework examines their views on the nature of progress, the driving forces of change, and the patterns of rise and decline in civilisations. Ibn Khaldun's focus on internal cohesion and leadership is juxtaposed with Hegel's deterministic progression and Toynbee's adaptive flexibility. Integrating insights from modern thinkers, this study highlights how these perspectives inform contemporary issues like nationalism, globalisation, and governance. By analysing these paradigms, the article demonstrates the enduring relevance of cyclical and linear approaches in understanding historical evolution and societal transformation.

Keywords: Ibn Khaldun, Hegel, Toynbee, Civilization, cycle and Liner progress. Philosophy of History.

1. INTRODUCTION

The study of history has long grappled with a fundamental debate: is the progression of civilisations cyclical, following repetitive patterns of rise and fall, or linear, marked by a steady trajectory toward improvement and higher stages of development? This debate is central to understanding how different societies conceptualise change, progress, and decline. At its core, the cyclical view suggests that history is governed by recurring patterns, while the linear perspective posits a forward-moving trajectory, often culminating in an ultimate goal or higher.

Realisation. These competing paradigms shape not only historical analysis but also broader philosophical inquiries into the human condition and societal evolution.

Among the most influential figures in historiographical thought, Ibn Khaldun, Hegel, and Toynbee have offered profoundly different yet complementary insights into this debate. Ibn Khaldun, in his seminal work The Muqaddimah, developed a cyclical theory of history, emphasising the rise and fall of civilisations through internal social cohesion (asabiyyah) and external economic and moral

factors. Hegel, by contrast, articulated a linear, teleological view in which history unfolds through a dialectical process, ultimately guided by the realisation of freedom and reason. Toynbee, integrating elements of both perspectives, proposed a hybrid model where civilisations face cyclical challenges and responses yet possess the potential for linear progress through adaptation and creativity.

This article seeks to answer the pivotal research question: How do Ibn Khaldun, Hegel, and Toynbee conceptualise historical progress, and what insights can be drawn from comparing their perspectives? By examining their theories, this study aims to illuminate the broader implications of cyclical and linear views for understanding history and their relevance to contemporary challenges.

The article is organised into four key sections. First, it establishes the theoretical foundations of each thinker's perspective, highlighting their central arguments and methodological approaches. Second, it provides a detailed comparative analysis, focusing on the nature of progress, the forces driving historical change, and patterns of rise and decline. Third, it integrates insights from modern thinkers to contextualise the debate in light of contemporary historiographical and philosophical discussions. Finally, the article explores the practical applications of these theories to modern global issues, including nationalism, globalisation, and governance, before concluding with reflections on their enduring relevance.

2. SUMMARY OF KEY THEMES, COMPARATIVE FRAMEWORK, AND SIGNIFICANCE

Key Themes: The examination of the linear and cyclical perspectives in historical thought relates to the issue of how civilisations rise, develop, and collapse over a period. Khaldun stresses the circularity of history caused by the rise and fall of civilisations caused by 'Asabiyyah. On the other hand, Hegel perceives history as a linear succession directed by the rational deployment of the World Spirit to an end of liberty and progress for all. Toynbee provides an intermediate solution, whereby civilisations are at times confronted with cyclical events, but which can also cause linear evolution or degeneration depending on their creative response.

Comparative Framework: The comparative framework places side by side the three thinkers concerning their understanding of the concept of history, its processes, and historical actors and societies:

1. Nature of Progress: The radial expansion of empires, as posited by Khaldun, fits well within the territory of those who held the sets of expansionism as Hegel and Toynbee, who saw history as a spiral pattern.
2. Drivers of Change: The radial expansion of empires, as posited by Khaldun, fits well within the territory of those who held the sets of expansionism as Hegel and Toynbee, who saw history as a spiral pattern.
3. Patterns of Decline: Ibn Khaldun's inevitable decay of cohesion and moral decline contrasts with Hegel's deterministic progression and Toynbee's varied outcomes based on responses to challenges.

Significance:

Here lies the key: there is a difference between cyclic and linear worldviews. Ibn Khaldun's framework shows the significance of internal cohesion and leadership in the endurance of civilisations, whereas Hegel emphasises the ever-deepening actualisation of human freedom. Toynbee connects these perspectives by underscoring the cyclical rising and falling of challenges

and the potential for adaptive growth. Bringing together these perspectives would further enhance historiographical conversation while uniquely equipping historians to grapple with the contemporary forces shaping governance, nationalism, societies, and resilience in a globalised world.

3. RECAP OF THEORETICAL FRAMEWORKS

IBN KHALDUN'S CYCLICAL THEORY

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.[1]

In tribal communities, Asabiyyah holds influence, whereby tough survival circumstances in 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.[2] 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.[3] 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 situations.

However' Ibn Khaldun acknowledges that Asabiyyah is a force that is not stagnant civilisations. Amass wealth, 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.[4] In 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 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

[1] Wazir, Asmat, Shakirullah Dawar, Hamayun Khan, and Abda Khalid. "Ibn Khaldun Theory of Asabiyyah and the Rise and Fall of the Mughals in South Asia." Journal of Al-Tamaddun17, no. 2 (2022): 159-169.
[2] Gada, Mohd Yaseen. "Ethnic violence and conflict: The dynamics of Ibn Khaldun's theory of asabiyyah (social feeling)." İbn Haldun Çalışmaları Dergisi (2018).
[3] Selamat, Kasmuri, Irma Handayani, and Akhyar Hanif. "The Advantages of Social Solidarity to be an Ideal Leader according to Ibnu Khaldun." Alfuad: Jurnal Sosial Keagamaan5, no. 1 (2021): 11-23.
[4] Bakar, Osman. "Towards a new science of civilisation. a synthetic study of the philosophical views of al-Farabi, Ibn Khaldun, Arnold Toynbee, and Samuel Huntington." Synthesis philosophica 31, no. 2 (2016): 313- 333.

large.[5] 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.[6] 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.[7]

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.[8]

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, 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.[9]

[5] Qadir, M. Abdul. "The social and political ideas of Ibn Khaldun." The Indian Journal of Political Science 3, no. 2 (1941): 117-126.
[6] Qadir, Heena Scholar, and Mohammad Amin Guide Pirzada. "Ibn Khaldun's Concept of Social Change: Sociological Purview." PhD diss., 2013
[7] Alioua, A. (2023). Social conflict in Ibn Khaldun's thought. Revista Universitara de Sociologie, 3, 21–28.
[8] Akhmetova, Elmira. Ibn Khaldūn (1332–1406): His Contribution to the Science of Civilization. Kuala Lumpur: International Institute of Advanced Islamic Studies Malaysia, 2014.
[9] Irwin, Robert. Ibn Khaldun: An Intellectual Biography. Princeton University Press, 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.[10] 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.[11]

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.

4. HEGEL'S LINEAR PROGRESS

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

[10] 'Abd Allāh 'Inān, Muḥammad, and Mohammad Abdullah Enan. Ibn Khaldūn: His life and works. The other press, 2007.
[11] Boulakia, Jean David C. "Ibn Khaldun: a fourteenth-century economist." Journal of Political Economy 79, no. 5 (1971): 1105-1118.

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 to settle the disagreement and create 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 standstill.[12]

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 plays a role in history by steering it towards a goal. The achievement of human freedom and the self-awareness of mankind.[13]

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.[14] 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.[15] This recognition of freedom marks the pinnacle of the journey, symbolising 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

[12] McTaggart, J. E. Studies in Hegelian Dialectic. 2nd ed. Kitchener, ON: Batoche Books, 1999.
[13] Hyppolite, Jean. Genesis and structure of Hegel's" Phenomenology of Spirit". Northwestern University Press, 1974.
[14] Kamal, M. (2022). Hegel's logic. Mang publishing.
[15] Pippin, Robert. "Hegel's practical philosophy: the realisation of freedom." The Cambridge Companion to German Idealism (2000): 180-199.

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. The World Spirit represents the motivating factor propelling humanity's journey forward by materialising through the accomplishments of cultures and civilisations, according to Hegel's perspective on the World spirit concept. 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.[16]

Throughout history, according to Hegel's perspective, civilisations evolve as a manifestation of the World spirit 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 prioritise 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.[17]

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.[18]

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 in expressing and furthering the growth of the consciousness.

Thinking philosophically equips societies with the concepts to ponder their advancement, evaluate their flaws, and grasp their role in the historical journey.[19] 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

[16] Zöller, Günter. "Liberty and freedom. Hegel on civil society and the political state." Studia Hegeliana: revista de la Sociedad Española de Estudios sobre Hegel 8 (2022): 7-24.
[17] Solomon, Robert C. In the spirit of Hegel. Oxford University Press, 1985.
[18] Ng, Karen. "Life and mind in Hegel's logic and subjective Spirit." Hegel Bulletin 39, no. 1 (2018): 23-44.
[19] Pelczynski, Z. A. The State and Civil Society: Studies in Hegel's Political Philosophy. Cambridge University Press, 1984.

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. Reflecting Hegel's conviction in the development of history guided by humanity's evolving spirit.

Toynbee's Hybrid Model

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.[20]

Internal struggles arise from within the society itself of sources 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 civilisations capacity to mount adequate defences, against external pressures thereby increasing the likelihood of collapse.[21]

Different civilisations respond to challenges in ways – they can adapt through technology upgrades or organisational changes to manage pressures better or resist conflicts and change altogether when needed.[22] 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 by initiating endeavours against foes. 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

[20] Schmandt, Jurgen, and William C. Halal. Challenge and Response. Sustainable Development: The Challenge of Transition. Cambridge: Cambridge University Press, 2000, 1–10.
[21] Hall, Ian. "Challenge and Response: The Lasting Engagement of Arnold J. Toynbee and Martin Wight." International Relations 17, no. 3 (2003): 389-404.
[22] Geyl, Pieter. "Toynbee's System of Civilizations." Journal of the History of Ideas 9, no. 1 (1948): 93–124.

showing creativity, innovation and effective leadership—traits that help them come together and adjust in times.[23]

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.[24]

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. Eventually, new challenges. If a civilisation fails to respond, it could lead to its decline and eventual 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.[25]

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 effectively tackle these hurdles 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 they be physical or social in nature. Plays a role in shaping its destiny.[26]

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 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 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 functioned trade connections and resource handling methods are equally crucial in guaranteein a civilisations 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.[27]

[23] Pitirim A. Sorokin, "Arnold J. Toynbee's Philosophy of History," The Journal of Modern History 12, no. 3 (1940): 374–387, https://about.jstor.org/terms.
[24] Toynbee, A. J. (1987). A study of history: Vol. 1,2 (D. C. Somervell, Ed.). Oxford University Press.
[25] Franz, David Lincoln. "The problem of historical method in Arnold J. Toynbee's A study of history." (1972).
[26] Trevor-Roper, Hugh. "Testing Toynbee's System." In Toynbee and History, edited by M. Montagu, 122–125. Extending Horizons Books, 1956.
[27] Amal, Khadidja. Nazariat Altahadiy w Alias'jabat eind Arnold Toynbee. Master's thesis, University of Ouargla, 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 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 a civilisation during times. 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.[28]

In Toynbee's analysis of events and civilisations, rise and fall patterns are illustrated through examples from the past. One such example is the growth of the Roman Empire 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.[29] 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 in a manner. 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 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 emphasising resilience, flexibility and a common goal when dealing with the intricacies of history.

5. COMPARATIVE ANALYSIS NATURE OF HISTORICAL 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.[30] Toynbee also discusses aspects in his analysis. Focuses on the concept of "challenge and response." According

[28] Eilmaldiyn. Falsafat Altaarikh eind 'Arnold Toynbee. Matabie alhayyat almisriat aleamat lilkitab, 1991.
[29] Leddy, John Francis. "Toynbee and the History of Rome." Phoenix 11, no. 4 (1957): 139-152.
[30] Lacoste, Yves. "Ibn Khaldun: The birth of history and the past of the third world." (No Title) (1984).

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 that is greatly affected by environmental conditions and how well societies can respond to challenges. Toynbee suggests that civilisations need to adapt to challenges of just relying on social cohesion and good leadership like Ibn Khaldun proposed with his 'Asabiyyah concept for 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. Enabling them to uphold their power for many years. The empire encountered difficulties, like issues and invasions, as it tried to adjust to changes, resulting in its eventual downfall.[31] 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.[32] 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 cycles 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 couldn't react adequately to the shifting scene.[33] On the contrary, Fukuyama presents a viewpoint that's 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.[34] 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 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

[31] McNeill, William H. Arnold J. Toynbee: a life. Oxford University Press, USA, 1989.
[32] McTaggart, J. E. Studies in Hegelian Dialectic. 2nd ed. Batoche Books, 1999.
[33] Ferguson, Niall. Civilization: The West and the rest. Penguin, 2012.
[34] Francis Fukuyama, The End of History and the Last Man (New York: Free Press, 2006).

expansion as societies prospered in the past by losing their cohesion leading to fragmentation and eventual decline.[35]

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, on civilisations' challenges of nature, such as social factors, their survival greatly depends on how well they adapt to these changes over time.[36] In Ibn Khaldun's viewpoint on unity within societies, Toynbee emphasises the importance of societies adapting to pressures along with 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.[37] If the philosophy of change is influenced by concepts, then 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 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 and 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.[38] Marx echoes Hegel's framework. Bases it on material circumstances rather than idealism, which introduces a different aspect to the discussion about advancement and decline.[39] The cyclical theories of Ibn Khaldun and Toynbee suggest a doubt regarding lasting progress. According to Ibn Khaldun's perspective, history's nature, shaped by social unity, shifts over time, and civilisations' rise and fall is inevitable, as per his theory. Similarly influenced by challenges faced by society determining progress is Toynbee's model. On the other hand, Hegel provides an outlook suggesting that history serves as a rational progression towards achieving human freedom and self-awareness. The

[35] Hernawan, Wawan. "Ibn Khaldun thought: A review of al-Muqaddimah book." Jurnal Ushuluddin 23, no. 2 (2017): 173-184.
[36] Bakar, "Towards a New Science of Civilization," 320.
[37] Hyppolite, Jean. Genesis and structure of Hegel's" Phenomenology of spirit". Northwestern University Press, 1974.
[38] Spengler, Oswald. The Decline of the West. New York: Alfred A. Knopf, 1926.
[39] Seigel, Jerrold E. "Marx's early development: Vocation, rebellion, and realism." The Journal of Interdisciplinary History3, no. 3 (1973): 475-508.

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.[40] 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.[41] 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 lack of cohesion. However, as the Banū Hilal settled in and started reaping the rewards of their victories, their unity began to weaken.[42] 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 Civilizations", echoes Toynbee's concept of influences. 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.[43] 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) as a determining factor in the rise and fall of society, 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 decline is not viewed as a downfall. As an essential transition towards the development of a superior societal structure.[44] 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, between Ibn Khaldun and Toynbee versus Hegel's linear advancement theory becomes, clearer distinctions emerge. Ibn

[40] Irwin, Ibn Khaldun
[41] Wagner Jr, Carl A. "A Preliminary Study of Selected Cyclical Theories of Social Change: Spengler, Dwdon, Toynbee, Sorokin." Master's thesis, Fordham University, 1948.
[42] Enan, Ibn Khaldūn
[43] Huntington, Samuel P. The Clash of Civilizations and the Remaking of World Order. New York: Simon & Schuster, 2007.
[44] McTaggart, Studies in Hegelian Dialectic

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, in the century, the Byzantine Empire underwent a resurgence aiming to regain lost lands and revitalise its governance system. This era marked progress in matters of building iconic structures like the Hagia Sophia and expanding its military presence. Yet 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, the 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.[45]

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 to this notion, 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 through a perspective. Describe 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.[46] Emphasizes obstacles as the driving force for a fresh beginning. According to Toynbee, civilisations rejuvenate by addressing crises; however, this renewal is

[45] Toynbee, A Study of History
[46] Al Araki, Magid. "Ibn Khaldun: A forerunner for moderen sociology." Discourse of the Method and Concepts of Economic Sociology. Magistergradsavhandling. Oslo: Universitetet i Oslo (1983).

typically short-lived. After a society navigates through its obstacles and finds stability again, it tends to follow a pattern of decline that suggests even societies that adapt well are bound by recurring cycles.[47] 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 within the overarching pattern of growth and decline. Hegel's viewpoint contrasts 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 a greater attainment of freedom suggesting that the ultimate aim of history goes beyond mere predictions

[47] Neilson, Francis. "Toynbee's" A Study of History"." The American Journal of Economics and Sociology 6, no. 4 (1947): 451-472.

6. FINDINGS FROM THE COMPARATIVE ANALYSIS OF HISTORICAL PROGRESS

This analysis highlights key distinctions and commonalities in the perspectives of Ibn Khaldun, Toynbee, and Hegel regarding historical progress, offering valuable insights into the cyclical and linear patterns of civilisational evolution. The findings are as follows:

1- Cyclical Nature of History: Ibn Khaldun and Toynbee both emphasise the cyclical nature of history. Ibn Khaldun's theory of Asabiyyah (social cohesion) underlines the rise and fall of civilisations as inherently linked to the strength of societal unity. Toynbee complements this by focusing on the concept of "challenge and response," where civilisations evolve and decline based on their ability to adapt to external pressures. Both thinkers align in viewing historical progress as a recurring process of growth, peak, and decline.

2- Linear Advancement and Dialectics: Hegel diverges significantly from the cyclical perspective by advocating for a linear, teleological progression of history. He introduces the concept of the World Spirit (Geist) and a dialectical process, where each phase of history represents a step toward greater freedom and self-awareness. This perspective portrays history as a purposeful and rational journey, moving humanity toward an ultimate realisation of liberty and enlightenment.

3- Comparative Elements:

- Internal vs. External Drivers: Ibn Khaldun emphasises internal cohesion (Asabiyyah) as the core determinant of societal vitality, while Toynbee stresses external challenges as key drivers. Hegel, however, attributes historical progress to the resolution of conflicts between opposing ideas, focusing on the evolution of human consciousness.
- Adaptability vs. Unity: Toynbee highlights adaptability as crucial for a civilisation's longevity, whereas Ibn Khaldun prioritises the maintenance of unity and cohesion. Hegel reframes these discussions, presenting progress as a series of transformative conflicts that propel societies forward.

4- Decline and Renewal: Both Ibn Khaldun and Toynbee recognise decline as a recurring phase within civilisational cycles. Khaldun attributes this to the weakening of Asabiyyah due to wealth and extravagance, while Toynbee points to the failure of civilisations to respond effectively to challenges. Hegel, contrastingly, perceives decline not as an end but as part of the dialectical progression toward a higher state of human freedom.

5- Modern Interpretations:

a) Niall Ferguson builds on the cyclical theories by exploring economic and political cycles, emphasising technological advancements and societal unity, aligning with Ibn Khaldun and Toynbee's frameworks.

b) Francis Fukuyama reflects Hegel's linear perspective in his "End of History" thesis, positing that the global spread of liberal democracy marks the culmination of humanity's historical progression.

6- Philosophical Divergences:

a) Ibn Khaldun and Toynbee present history as a pragmatic study of patterns, offering predictive insights into societal behaviours and transformations.

b) Hegel introduces a metaphysical dimension, where history unfolds as a grand narrative driven by ideas and their synthesis.

7- Practical Implications: Ibn Khaldun and Toynbee suggest that understanding historical cycles can help societies anticipate and adapt to future challenges. Hegel's perspective,

while less predictive, encourages a philosophical interpretation of history as a rational process, inspiring a forward-looking approach to human development.

Aspect	Ibn Khaldun	Toynbee	Hegel
Historical Pattern	Cyclical societies rise and fall based on social cohesion (Asabiyyah)	Cyclical civilizations 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 civilization, 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	Limited by adaptability; history	Strong determinism:
	cohesion affects outcomes	shaped by responses to external/internal pressures	history unfolds through inevitable dialectical progress
Ultimate Purpose of History	Social stability and cohesion, but cycles continue indefinitely	Civilizational resilience and adaptation, without a final purpose	Progress toward ultimate human freedom and self-awareness

7. CONCLUSION

Looking at how history unfolds over time from viewpoints like Ibn Khaldun's and Hegel's to Toynbee's perspectives, we can see a mix of temporal structures and philosophical beliefs in play. Ibn Khaldun talks about civilisations going through cycles of growth and decline based on factors like cohesion and economic changes. At the same time, Hegel sees progress as moving, in a way, towards a predetermined goal driven by the Absolute Spirit. Toynbee presents a viewpoint that combines aspects with adaptive reactions to challenges; however, Ibn Khaldun criticises his model for undervaluing internal socio-political unity like Hegel's approach. This discussion not only showcases the variety of research methods but also illuminates their common aim of interpreting the dynamics of societal development. By harmonising these viewpoints, modern scholars emphasise the necessity of incorporating linear perspectives to tackle issues related to governance, globalisation and social sustainability, thereby enhancing our comprehension of progress throughout history.

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