

Factors Contributing to the Fall of the Western Civilization: an Analytical and Sociological Study Based on the Theory of the German Philosopher Oswald Spalinger

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Abstract

This study aimed at determining the fate of the contemporary Western civilization in light of the challenges which it is encountering and the factors contributing to its fall as predicted by German philosopher Oswald Spalinger. The study concluded that Western civilization is undergoing the phase of the death agony after achieving remarkable scientific and cultural feats, according to the pessimistic theory of Spalinger on the fate of this civilization. The study also concluded that according to the Spalinger theory, civilizations usually undergo the same life cycle as living organisms do: birth, growth, youth, old age, and death. For example, ancient civilizations will undergo the same phases and will be replaced with a new civilization. The study also agreed with Spalinger's forecast of the fall of Western civilization after reaching the climax of innovation and technological advancement. He points out that Western civilization has already begun to encounter numerous problems, such as terrorism, the economic crisis, drugs, violence, the breakdown of the family, pollution, and immorality. These are signs that Western civilization is undergoing the death agony. The study has further noted that English philosopher Arnold Toynbee differed with Spalinger's pessimistic outlook to the fate of Western civilization. Toynbee believes that the civilization which reaches the phase of fall can rise once again and flourish after coping with the challenges posed to it. Civilization once again passes through the same life cycle of birth and old age. Toynbee argues that an innovative minority appears and can rescue Western civilization and stop the process of its demise, provided that two important factors are provided, i.e. Faith and science, and this is the crux of the struggle between East and West.

1.1 Introduction

The West has achieved significant accomplishments in the fields of science and technology and made important contributions to their advancement to the point of surpassing all other civilizations, such as the Arab civilization which made great achievements, but started to decline at a quick pace after Western civilization started competing with it. The question here is whether Western civilization will undergo the same decline at a quick pace if another civilization appears and starts to compete with it?

Spalinger applied his theory to Western civilization. In light of his theory, he embarked on the study of Western civilization through his book: "the Decline of the West." In his book, Spalinger sought to determine the reasons for the collapse and demise of Western civilization. Thus this study was made to highlight the factors of ascent and decline of the West.

Sociology is one of the sciences that discuss the infrastructures of societies. It seeks to study the behavior of individuals, social relations and the surrounding circumstances. Therefore most sociological researchers and philosophers sought to make studies, research and to form intellectual views that deal with and analyzes human action, patterns of behavior and the influence of the surrounding environment. This brought to the picture the diversified theories devised by some philosophers and sociologists who greatly influenced human sociology.

The cycle of social change is one of the theories which was studied by some philosophers. It revealed that the process of social change continues to climb and then ends at the point from which it started. The theory says that social life proceeds in a systematic movement, and therefore, societal change resembles in terms of its systematic and cyclic approach, the growth and death of the living organism.

Spalinger is one of the philosophers of the nineteenth century who tried to interpret the reason for the rise and fall of civilizations "in accordance with the foregoing theory of cyclic succession." His theory about civilization and society (1) is one of the most important theories that interpreted human history. The importance of this study rests in the fact that it offers a new pattern of research that focuses on the theories of cyclic succession of civilizations and their impact on society. It is a new approach in the field of social studies.

1.2 Problem of the Study

Western civilization is currently undergoing a process of decline and retreat after a long history of great achievements and innovations. This was the reason for this study which sought to cast light on the factors of the decline of Western civilization. The study also sought to explore the factors of ascension and decline which affected the progress of Western civilization and to analyze these factors sociologically through the theory of Oswald Spalinger.

- What is the fate of Western civilization in light of the ongoing developments as seen by Spalinger?
- What are the challenges facing contemporary Western civilization as a result of its development?
- Will Western civilization collapse like other old civilizations did after reaching the peak of development and progress?

1.3 Importance of the Study

When arguing the Western civilization at this time in particular is one of the very important topics. Therefore, the researcher has focused in his research on Western society and the challenges it is facing. This topic was of particular interest to researchers and scholars everywhere. However, none of these studies has dealt with this topic from an analytical sociological perspective. Therefore, this study will focus on exploring the state of Western society and the challenges it is facing from an analytical sociological standpoint based on the foregoing theories which made a significant contribution to the study of the conditions of the European society and will also answer the questions raised by this study which is entitled: "factors of the collapse of Western civilization: an analytical sociological study based on the Oswald Spalinger theory."

To answer the question on the fate of the contemporary Western civilization in light of the current conditions and the hypothesis that civilizations have an age cycle resembling the cycle of the age of living organisms as many philosophers believe, we must raise the following question: Will Western civilization meet the same fate of decline, collapse and demise when all factors of collapse become available, particularly in light of the ethical decline, the spread of disease, pollution, drugs, terrorism and violence?

1.4 Objectives of the Study

This kind of study is needed for the purpose of making a new systematic study that tries to explore the ideas and methods devised by philosophers such as Oswald Spalinger on societies and their impact on social change. Therefore, this study will answer the following questions: the reasons which helped the West achieve progress and move on from the stage of backwardness to the peak of scientific and technological achievement? What is the cultural role which Islam has offered to the Western society? What is the impact of the current problems of the Western society on Western civilization?

1.5 literature review

The research used the analytical methodology and managed to reach logical and documented conclusions. The study enlisted the help of some sources, references and research done earlier. The data was analyzed and compared with one another and was then subject to critique so as to determine the views and opinions on Western civilization by sociological analysis that is based on Spalinger's theory so as to cast light on the conditions of Western society and to answer the foregoing questions.

Oswald Spalinger (1880-1936): his life and the intellectual factors that influenced his theory Spalinger was born in the German city of Blacksburg in May 1880. He is a Protestant Christian, who received his high school education in the city of Blacksburg. As a young man, he studied natural science in the University of Berlin. After graduation, he left for the city of Munich to live the rest of his life in reading and writing in isolation from people while he devoted his time for research and investigation. He lived in the city of Munich until he died in 1936 (2). He left behind a series of writings, the most prominent of which was "the decline of the West" which was much read in Europe and the United States.

The book was translated into several languages, including Arabic. The book consists of a series of articles which he wrote and lectures which he made about civilization. His views on this book oppose his views which he expressed at the beginning of World War I in 1914 and completed in 1922. Two volumes were issued of this series. He has also written a book entitled: "the New Building of the German Reich," and "Man and Technical Industry" as well as books about world history and American civilizations. (3)

1.6 Discussion

Spalinger launched his philosophic project and wrote his books after studying the political developments of his age starting from 1911 and the subsequent political events in Europe, particularly in his country, Germany, where he lived through World War I (1914-1918). His fame is derived from his book: "the Decline of the West" in which he explained his philosophy of history in the aftermath of the defeat of Germany in World War I (1914-1918). (4)

The book was welcomed by the allies, particularly England. (5) In the book, Spalinger discusses human civilizations and their achievements. He explains the phases of Western civilization. He uses the terms of "civilization" and "civil society" alternately to express the same idea. (6)

The First World War ended with the defeat of Germany, which sustained enormous material and manpower losses. According to the Treaty of Versailles of 1920, Germany had to admit its responsibility for the war and had to pay war reparations to the parties that sustained damage from the war. (7)

Therefore, Spalinger studied these conditions in his country, Germany. In other words, his philosophic study was made from the political standpoint. In his book which was highly appreciated in the West, Spalinger believes that no basic phenomenon, whether social, economic, scientific or literary can be understood without understanding civilization and its manifestations. (8)

Spalinger was intellectually influenced by numerous theories of major intellectuals and historians such as Ibn Khaldoun (9) and the Fico Theory (1668-1744) (10)

Ibn Khaldoun is one of the most important historians who influenced the thought of Spalinger. Ibn Khaldoun is known to be the father of sociology and the author of the Ibn Khaldoun Muqadamah. His philosophy played an important role in Spalinger's understanding of history. Ibn Khaldoun viewed history as a field of experimentation and an opportunity for meditation and understanding.

He was the first philosopher who made of society an independent discipline of knowledge. (11) He was also the first to call for introducing human sociology and its phenomena (12). He has also introduced the dialectical relationship linking man with his history and society and asserted the importance of human sociology for the individual (13).

Each of Ibn Khaldoun and Spalinger represents the general cyclic theory which believes that the culture of any society passes through a cycle that begins with birth and then proceeds to growth and maturity and finally heads on to old age and returns once again to achievement and advancement while creating for itself a culture that can regain its glory and strength. (14)

Ibn Khaldoun based his conclusions on the study of several civilizations. The pronouncements of Ibn Khaldoun can be viewed as the main concept held by Arnold Toynbee on the study of history. His views were similar to those of Ibn Khaldoun on the stages and goals of history. (15)

Ibn Khaldoun said in his Muqadamah that the needs of the Bedouins are restricted to what is essential while the needs of the urban dwellers can be seen in extravagance and luxurious living. The difference here between the Bedouins and the urban dwellers becomes clear (16). The ideas of Ibn Khaldoun and the importance of his theory stem from the fact that he has innovated a theory in the philosophy of history in which he highlighted the uniqueness of the Arab society (17). He has also cited news about the Arabs in the Occident and in the Orient.

He is the founder of the principles of modern sociology. He has stayed away from the philosophy based on the dialectical approach. He was a realist who watched and followed up the development of the State throughout history. He noted that the state had a natural age just like the age of man. He said that the age of each state is no more than three generations. A generation is the age of the average person, or forty years (18). Ibn Khaldoun divided the stages of the states into five stages:

1. **The stage of the rise of the state or the Bedouin stage:** In this stage, individuals are restricting their demands to their real needs. All of them work together for making their own living. It is a stage which is characterized with harsh living and the aggressiveness of individuals. In this stage, the feeling of tribal fanaticism is evident, and it constitutes the bases of the human society.
2. **The stage of government or autocracy:** In this stage, society moves on from the Bedouin stage to the stage of civilization. Tribal fanaticism starts to weaken in the rulers. In this stage, power is concentrated in the hands of an individual, family or group, and this is a transformation from a stage where power was jointly exercised.
3. **The stage of extravagance:** In this stage, people become rich and affluent prompting them to settle down, expand their homes, undertake city planning, and begin to live like urban people exercising the work of industry and trade.
4. **The stage of resignation and pacifism:** It is the stage when the state becomes weak and submissive.
5. **5-Symptoms of weakness and submissiveness start to appear in the state:** It is the stage which is characteristic of the weakness of the state. In other words, civilization reaches its peak and this is a sign of the end of the state (19).

We can conclude from the foregoing that in his philosophy, Ibn Khaldoun linked his philosophy with the cause-and-effect relationship. He also linked the economic aspect with the social aspect. In his explanation of human history, he saw this history as a serialized process resembling the living organism and viewed society as a living organism.

The factor of conflict is evident to us in the Ibn Khaldoun's philosophy and those who were influenced by him, such as Spalinger and others. In their theories about the succession of civilizations, they viewed the factor of the rise of the civilization as the same factor of its demise.

According to Ibn Khaldoun, this factor is the tribal fanaticism which led to the transformation to a government and finally to decline. Ibn Khaldoun was mistaken to keep his philosophy away from objectivity and to view it as a matter taken for granted.

Toynbee was also influenced with the thought of Spalinger and his concepts on his studies of history. They both agree that Western civilization is undergoing the process of decomposition as this civilization has adopted the path of technology and materialism and lost its religious content and ability to meet the spiritual needs of people.

In other words, it has exited from the framework of Christianity. (25)

1.6.1 Factors of development and collapse of the Western civilization according to the Spalinger Theory:

To answer the questions formerly raised about the factors of the development and collapse of Western civilization, we should take a look at the psyche of Spalinger which was pessimistic. He had a pessimistic view of Western civilization. Spalinger said that Western civilization was undergoing the death agony.

It seems that his pessimistic philosophy of civilization was based on his belief that there were factors why Western civilization was undergoing the death agony. He believed that societies are based on a class system. He was also convinced that the noble class is the genuine representative of the nation and that the remaining classes do not really represent the nation in full.

For example, the class of the peasants, as Spalinger put it, does not represent the nation at all, because it was outside the context of history, as he noted. History can only be based on civilization. The nature of the peasants obstructs the rise of civilizations. According to him, one of the most important components of civilization is the penchant toward knighthood.

Spalinger also noted that social revolutions and earthquakes in Europe have begun to dismantle the bastions of the noble class and the materialism which was prevalent in the European society. He also noted that the urban inhabitants ridiculed the traditions and attitudes of the noble class and viewed them as the reason for the decline of the state. Spalinger's contention of the decline of the class system in Europe was the forerunner of the socialist system which was introduced by Karl Marx.

Spalinger encouraged the class system that is dominated by the noble class and denied the role of the class of the peasants, and this is a contradiction of socialism, which was based on the rule and rights of the workers. (26)

Although Spalinger likens the birth, maturity and fall of civilization to a living organism and that each civilization is closed and had no connections with other civilizations, Toynbee (27) believes that in its various phases, civilization is subject to challenge and response, and refuses the contentions of Spalinger. (28)

Toynbee differs with Spalinger in the sense that Toynbee believes that events involving human society as consisting of two aspects: material and spiritual. He has also refused the contention that there is only one civilization, namely, the Western civilization. He argued that there are numerous civilizations which can rise under an opportune environment and circumstances.

Toynbee also differs with the Spalinger theory that societies evolve naturally from youth, maturity and eventually demise like other living organisms. He argues that society is not a living organism of this sort. There is also a difference between the philosophy of Spalinger and Toynbee in the sense that Spalinger makes a complete separation between cultures and the connections among these cultures in terms of resemblance between time and place.

As for Toynbee, despite their external nature, these relationships constitute a part of the elements of civilization itself. For Toynbee also, the subservience of societies to other societies is an essential matter while Spalinger does not think in the same way, i.e. there is no positive relationship between one culture and the other. (29)

In his exploration of civilizations also, Spalinger sponsored the cyclic interpretation of history as stated in his book. He has revoked the special European criterion which was applied to the world (30) after he discovered that history was an arena for many civilizations and nations that existed outside Europe and that the Arab nation played a prominent role in this regard (31).

He has also reached a cyclic perception of the development of civilizations where civilizations and cultures meet and they come one after the other in succession. In other words, culture represents the stages of ascent and progress (spring, summer, and autumn) while civilization represents the stages of decline (winter).

This is a pessimistic perception, but it can explain the concept of civilization, as he saw it (32). Spalinger's view toward the West and toward every civilization is absolutely pessimistic (33). He argued that world civilization and the city constitute the basic pillar of each civilization.

He said that the city is the place where the means of life can be found and that the city is inhabited by a new type of uncivilized nomads who viewed themselves as being of a higher standard compared to the inhabitants of the rural areas. This constitutes the basic step toward the end (34).

Civilization, according to Spalinger, possesses abundant resources. It has many forces which are living in a state of anarchy. He believes that each civilization and phase which civilization undergoes (adolescence, maturity, and decline) has certain sustainability (35).

As for the link between civilization and history, Spalinger believes that history is only a series of unconnected civilizations with no reasons that can be found for the rise of these civilizations. He said that as soon as a civilization rises, it undergoes a cycle of biological life as a living organisms does with spring, summer, autumn and winter.

He noted that the winter of a civilization does not mean that it has disappeared and that the demise of a civilization before its due time could be due to external factors.

He said that the task of understanding the philosophy of history is to understand the Morphological Building or the external shell of the civilization and argued that each civilization has a spirit and that the spring of any

civilization is the time of its acts of heroism, epochs and religions. This is the case when life is rural, agricultural and feudalistic and its summer comes with the rise of cities alongside the rural areas and aristocracy around the old leaderships.

The autumn witnesses the full flow of the springs of the spiritual civilization and the ramifications of its likely attrition. It is the age of the growth of cities, the prosperity of trade, the expansion of states, and philosophy's challenge of religion.

The transition to winter is characterized with the rise of international cities and the proletariat class, the appearance of capitalist states (36) and the governments of the rich, and the increasing suspicion among classes. It is the age of imperialism and increasing political autocracy and continuous wars. Spalinger believes that the civilization's life cycle can continue for some 1,000 years (37)

Spalinger concludes that each civilization has its own continuity, trends, time, fate and history, that civilization is a captive of its own fate, that its trend cannot be changed or turned to the opposite direction because it is a trend that was charted by fate. He believes that each civilization has its own history and that this history is the preliminary history of the nation that has the civilization.

He notes that there can be no two fully similar civilizations because each civilization is an independent history by itself and is absolutely not influenced by the history of another civilization. If in this case history is influenced, it does not reflect its essence, but pseudo forms that contradict with the genuine truth. This similarity is the product of specific circumstances.

Spalinger cites the Arab civilization as an example whereby this civilization depended on the classical rules of architecture, but left its influence on Roman buildings.

He points out that as a living organism, civilization was born and grew in an environment that it has its own childhood, youth and old age and that each civilization has its own elements. He also believes that it is impossible for an individual or individuals of different civilizations to understand civilizations other than their own civilization. This is a point which can be scored against the Spalinger theory.

The truth of the matter is that civilizations are affected by one another and their proponents quote one another. The evidence of this is that Arab Islamic civilization has influenced European civilization and the Europeans quoted from it science and other disciplines of knowledge. (38)

For Spalinger, civilization has its own identity and features. These features express the culture and orientation of this civilization. The life of each civilization resembles the succession of the four seasons (39). In other words, there is no general civilization, but each civilization has its own philosophy, life and culture. The concepts of birth, youth and old age is applied to this civilization. (40)

Although Spalinger wrote about cyclic succession, he is different from Toynbee. For example, he has a pessimistic view of the future of the West as well as the fate of all civilizations. This explains the fact that he was influenced by the negative consequences which World War I left on his country, Germany. (41)

It is evident from all this that Spalinger believes that Western civilization with all its culture will collapse because it is undergoing the cycle of the living organism, i.e. growth, maturity and demise. Spalinger does not believe that there is a general civilization, but a multiplicity of civilizations. Each civilization has its own philosophy, life and death. What applies to this civilization is the concept of birth, youth, old age and decline. (42)

Although Toynbee gave indicators of the collapse of Western civilization, he discovered these indicators through a statistical, historic fact. He argued that the Western World or Europe constituted the majority in the 19th century. Europe remains one of the most densely populated continents of the world. The Arabs have a rate of birth which is double the rate of birth in the West. This is an indicator of the demise of the European West.

Arnold Toynbee adds that the Western World will become a prey of drugs and alcohol while people in the Islamic World do not drink wine. He cited this as one of the factors of demise, i.e. we can look at a youthful nation with its population increasing and another nation which is growing old as time goes on.

With each new generation, the population of the nation is less and less. Meanwhile, it is a prey of drugs and alcohol. The logical conclusion is that the future is for the growing nation, not the nation which is undergoing demise. Needless to say, the superiority of the Western World at present is in the field of scientific, industrial and technological endeavors.

Toynbee thought that the philosophy of Spalinger is pessimistic and can only lead to the collapse of the West. It focuses on the negative aspects of Western civilization. Toynbee argued that Spalinger is very ambiguous because he believes that civilizations were born, grew and declined in accordance with a set time, but he did not provide an explanation of this contention. In his view, the matter is purely a natural law and that this matter should be taken for granted (43).

In his reply to the views of Spalinger, Toynbee believes that in order for Western civilization not to collapse, Western societies should go back to religion. He admits that religion and philosophy were in a state of conflict in the past and that at present, there is a conflict between religion and science.

He believes that the victory of science over religion would be catastrophic and says that religion should admit

the role of science while religion should not be dispensed with. He believes that this is the conflict between Eastern and Western civilizations. (44)

He also believes that there were civilizations which rose in response to a human challenge, such as the Ottoman civilization. This civilization rose in response to the increasing human challenges that were prevalent at that time. But its response has frozen and remained as it was. (45)

It is evident from the foregoing that Toynbee differed with the German philosopher Spalinger. In his theory of challenge and response, Toynbee does not support the pessimistic view of Spalinger, but believes that the response is a product of challenges and that a civilization which reaches the verge of collapse can stand on its feet once again, grow and undergo the same cycle of birth, youth and old age and that it can replace decline for development.

He believes that a generation of reformers and innovative leaders may appear and can save Western civilization, provided that religion is not set aside. He argues that religion should be associated with science.

In this regard, he cites the example of the Arab civilization on which we can apply the theory of challenge and response. Arab civilization rose, grew and formed its own society. The Prophet Muhammad then changed the entire Arab society on the various levels and transformed it from the pre-Islamic life to the life of development, science and culture. This was followed by the progress of the Arab-Islamic order in the fields of thought, science and culture and the entire Arab society was changed and developed.

1.7 Conclusion

The study has reached the following conclusions:

1- Spalinger has predicted the collapse of Western civilization in his book "the Decline of the West." He believes that the rise and growth of civilizations to the point of reaching power and then decline is a biological process similar to the process which living organisms undergo.

2- Spalinger has expressed his pessimistic view that Western civilization was undergoing the death agony and fall. It is now undergoing the death agony after witnessing scientific progress and cultural development. This conclusion made by Spalinger is similar to the state of ancient civilizations which progressed and developed, but then collapsed and were replaced with other civilizations.

3- One of the conclusions is that Spalinger's theory about the decline of Western civilization is true. Western civilization has reached the climax of innovation, technological development and the secularization of the world under Western leadership. However, other civilizations have already begun their ascent, such as Korea and China.

These civilizations are innovative and are now forming the new East Asian civilization while Western civilization is declining in view of numerous factors which Spalinger pointed out in his theory. The West has become an arena for terrorism, economic crisis, drugs, violence, family breakdown, pollution, and moral corruption. Therefore, it is now declining.

4- The study also concluded that the English philosopher Toynbee differs with the German philosopher Spalinger. In his theory of "Response and Challenge," Toynbee does not support the pessimistic outlook of Spalinger. Toynbee believes that as a consequence of the challenges facing any civilization, the response is sparked in the form of innovation. A civilization reaching the verge of collapse can rise on its feet and grow and undergo the same cycle of birth, youth and old age.

Toynbee says that an innovative minority of leaders and reformers appear and can save Western civilization and stop its demise. This minority can also cope with all the challenges facing Western civilization by sparking the appropriate response.

Therefore, Toynbee is optimistic that Western civilization can stand on its feet once again and will strike a balance between religion and science. He believes that there can be no science without religion and argues that the victory of science over religion is catastrophic, because it is the secret of the struggle between East and West, as Toynbee sees it.

1.8 Footnotes and comments:

1- Civilization is a social system that helps man increase his cultural production. Civilization consists of several factors, such as economic resources, political systems, moral traditions, and keeping pace with science and art. Civilization is linked with geological and geographic factors.

2- Oswald Salinger, "The Decline of Western Civilization," translated by Ahmad al-Shubani, al-Hayah Library publications, Beirut 1964, Page 9; Fu'ad kamil: "Prominent Figures of the Contemporary Philosophical Thought," Dar Al-Jeel, Beirut, 1993, Page 138.

3- Ibid. Page 138.

4- The direct reason for World War I (1914-1918) was the assassination of the Crown Prince of Austria and his wife by a Serbian student as they were visiting Sarajevo. Russia mobilized its army and Germany declared war on Russia, France and England. The war ended with the defeat of Germany which suffered enormous material

- and manpower losses. According to the Versailles Agreement, Germany admitted responsibility for the war and had to pay war reparations to the parties which suffered damage. See, Umar Abd-al-Aziz Umar, *Europe Modern and Contemporary History (1815-1919)*, Al-Ma'rifah House, Alexandria, 2000, Pages 246-249.
- 5- Niven Jum'ah, *Philosophy of History*, Page 56, Ahmad Subhi, Page 244; Ra'fat Al-Shaykh, *Philosophy of History*, Pages 185-186.
- 6- Spalinger, *The Decline of Western Civilization*, Page 31.
- 7- Umar Abd-al-Aziz Umar, *Europe's Modern and Contemporary History (1815-1919)*, Al-Ma'rifah House, Alexandria, 2000, Pages 248, 246.
- 8- Fu'ad Kamel, *Contemporary Philosophical Thought*, Page 140.
- 9- Ibn Khaldoun is the founder of sociology, a Muslim historian from Tunisia. He was a forerunner in sociology. Spalinger fell back on his theories. Dabt Al-Mitan, Khalil Shihadah, review of Suhayl Zakar, Al-Fikr House, Beirut, 1988.
- 10- Fico (1668-1774), Italian historian and intellectual from Napoli. He was of a poor family. See, Atiyat Abu-al-Su'ud, *Philosophy of History to Fico*, Al-Ma'arif House, Alexandria, 1977.
- 11- Nivin Jum'ah, *Philosophy of History*, Pages 19-20.
- 12- Abd-al-Basit Abd-al-Mu'ti, *Theoretical Trends in Sociology*, Al-Ma'rifah House, Beirut, 1981, Page 54.
- 13- Abd-al-Rahman Ibn Khaldoun, *Muqadamah of Ibn Khaldoun*, Dabt Al-Mitan, Khalil Shihadah, Al-Fikr House, 1988, Volume 1, Page 219.
- 14- Ibid, Page 219.
- 15- Nivin Jum'ah, *Philosophy of History*, Page 21.
- 16- Ibn Khaldoun, *Muqadamah*, Volume 1, Page 6-7.
- 17- Nivin Jum'ah, *Philosophy of History*, Page 28.
- 18- Ra'fat al-Shaykh, *Interpretation of the Trends of History and Theories in the Philosophy of history*, Center for Social Studies, Al-Zaqaziq, Egypt, 2000, Page 87.
- 19- Ibn Khaldoun, *Muqadamah*, Modern Library, Beirut, 2001, Page 114.
- 20- Ra'fat Al-Shaykh, *Interpretation of the Trends of History and Theories of the Philosophy of History*, Page 87.
- 21- *Concept of History*, (Z.J. Colingood), translated by Muhammad Bakr Khalil, Press and Publications Committee, Cairo, 1961, Page 130.
- 22- Atiyat Abu-al-Su'ud, *Philosophy of History to Fico*, Pages 8, 10, 13-17.
- 23- Toynbee was born in London in 1889 of a middle class family. He studied the Hellenic civilization and learned the Greek and Latin languages. He was concerned about Western civilization and devoted a significant part of his time studying this civilization. He also studied ancient civilizations to determine the reasons for their decline and demise. See, Nivin Jum'ah, *Philosophy of History for Arnold Toynbee*, the General Egyptian Commission for the Book, Cairo, 1991, Pages 19 and 20.
- 24- Arnold Toynbee, *Civilization in the Balance*, Translated by Amin Mahmud Al-Sharif, the House for the Revival of Arab Books, 1948, Page 16.
- 25- Spalinger, *The Decline of Western Civilization*, Page 250, Nivin Jum'ah, *Philosophy of History*, pages 65-70.
- 26- Oswald Spalinger, *The Decline of Western Civilization*, Page 11.
- 27- Arnold Toynbee was born in London in 1889 of a middle class family. He studied Hellenic civilization and learned Greek and Latin. He was concerned about Western civilization. He studied ancient civilizations to determine the reasons for their decline and demise. See, Nivin Jum'ah, *Philosophy of History for Arnold Toynbee*, Pages 19 and 20, Fu'ad Muhammad Nabeel, *Study of History by Arnold Toynbee*, Egyptian House for Writing and Publications, Cairo, Volume 1, Pages 333-334.
- 28- Amin Shalabi, *A Look at Arnold Toynbee*, Qiba House for Publications, Cairo 2003, Pages 43-45, Arnold Toynbee, *In the Encyclopedia of Philosophy*, Editor in Chief Paul Edwards, London, Page 20.
- 29- Arnold Toynbee, *Summary of the Study of History*, translated by Muhammad Fu'ad Shibl, Arab League, Cairo, 1964, Page 15.
- 30- *Encyclopedia of Philosophy*, Spalinger, by W. Dray, Vol 3, PP 527-530.
- 31- Ali Al-Jabiri, *The Arabs and the Philosophical Springboard of History*, Tripoli publications, 2001, Page 222.
- 32- Fu'ad Kamel, *Contemporary Philosophical Thought*, Page 143; (Rolan Brighton), *Geography of Civilizations*, translated by Khalil Ahmad Khalil, Uwaydat Publications, Beirut, 1993, Pages 23-24.
- 33- (Rolan Brighton), *Geography of Civilizations*, translated by Khalil Ahmad Khalil, Uwaydat publications, Beirut, 1993, Pages 23-24.
- 34- Ibid, Pages 226-227, (Colin Wilson), *Downfall of Civilizations*, translated by Anis Zaki, Al-Adab House, Beirut, 1987, Pages 140-146. Eduard Markarian, *Civilization and Historical Progress*, Publishers: Moscow, 1983, Pages 57-59.
- 35- Nivin Jum'ah, *Philosophy of History*, Pages 63-65; Costantine Zrayk, *Requirements of the Arab Future*, Al-

- Ilm House for Millions, Beirut 1987, Pages 146-147.
36- Capitalism is a class society in which class relations are based on struggle. Capitalists reap the profit of the toil of the workers, who are underpaid. The struggle between the capitalists and workers led to the rise of socialism which was spearheaded by Karl Marx.
37- Fu'ad Kamel, Prominent Figures of the Contemporary Philosophical Thought, Page 144.
38-Oswald Spalinger, The Decline of Western Civilization; Muqadamah, Page 12.
39- Muhammad Abdulaziz Lutfi Salem, the Dialectical Nature of History and Civilization, Page 297.
40- Nivin Jum'ah, Philosophy of History, Pages 63-65; Costantine Zrayk, Requirements of the Future, Pages 146-147.
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