

CHALLENGE AND RESPONSE THEORY AND THE PHASES OF CIVILIZATIONAL EXPANSION AND COLLAPSE FROM THE ENGLISH PHILOSOPHER ARNOLD TOYNBEE'S VIEW

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Abstract

This study covers the life of English philosopher Arnold Toynbee and the concept of the theory through which he showed us the reasons for the emergence of civilisations, their growth, and stages of rise, followed by a statement of the reasons for their collapse. They demonstrated that these reasons begin with an era expressed in the era of turmoil up to several to the collapse, but according to the concept of the theory, this collapse is not the end of the age of civilization. The volumes bearing the title of a study of history are a sufficient reference for those who want to stand on the point of view of Arnold Toynbee in civilization and its establishment and dissolution. However, there is an Indian summer that overshadows that civilization and arrives at an untimely moment, concealing a harsh winter that he defined as a global nation that prolongs the life of civilization. That nation is the last hope that the people of society have for the resurgence of the lustre of the collapsed civilization, but it did not continue because of the emergence of the decay effect that affected that civilization, which began in an era that followed the world state known as the age of emptiness, during which the dominant minority loses all creative faculties and the external proletariat assumes the role of decision-maker, thus initiating the era of decay for civilization to eventually fade away and become a thing of the past, retreating into a tiny area that is all that the majority-minority has left.

Introduction

First: Toynbee birth and upbringing

On Sunday, April 14, 1889, at daybreak, Arnold Joseph Toynbee was born into a middle-class Christian family and raised at his great-uncle's home close to Paddington Station in London. ⁽ⁱ⁾ The fact that his name bore a strong resemblance to that of his well-known uncle Harry Arnold (1852–1883), who was eager to honour him, and his prosperous grandfather Joseph (1815–1866) encouraged him to emulate their pursuit of knowledge and aspiration to become a high-ranking scientist. As a result, his name became a burden in and of itself.

Toynbee was raised in a household that valued culture, education, and social issues. His mother, Edith Marshall Toynbee (1859–1939), was a history specialist who graduated from Newnham University of Cambridge with a bachelor's degree. and she outperformed her peers in both academics and writing. It is notable that she enrolled in a modern history course and placed

first in the exams that year. She also made a significant contribution to the field of authorship when she penned a book titled "The History of a Child in Scotland," which had the greatest impact on her son's personality and helped him become a brilliant historian later. She also played this role until his marriage in 1913 (}), during which time he was raised alongside the mother of Harry Valby (1861–1941), who was employed in a tea company.

After receiving an excellent education in classical subjects during his academic career, Toynbee's parents enrolled him in the 1901 Winchester scholarship exams, which he failed. However, his parents did not let this setback control his thinking; instead, they worked to retake the exam the following summer, and this time, he overcame the obstacle by ranking third among the candidates for the Academy and spending five years at Winchester.

In October 1907 he entered the University of Oxford after receiving a scholarship as a student at Baliol, until 1911, where he studied ancient history and learned Latin, French, German, Italian and modern Greek⁽ⁱⁱ⁾.

The University of Oxford sent him to study in Athens in 1911, and he spent a year there seeing the influence of "Hellenistic" culture and examining the impact of Greece and its monuments. ⁽ⁱⁱⁱ⁾, which eventually served as a spark for his imagination to see cosmic Hellenism return. He now lives as a mystic in the countryside of Athens, having travelled throughout Greece, which allowed him to come up with new ideas to stand in for himself regarding the effects of that civilization, which formed the fundamental component of the idea of civilization. In 1912, he returned to England and started teaching in Baliol.

In 1913, he married Rosalind Murray, daughter of his teacher, Gilbert Murray, to have Harry Robert Toynbee and Theodore Philip, One year later, the First World War broke out. Toynbee was not willing to fight in the war, and Rosalind was also not keen to fight because she believed the war never should have started. Rosalind wrote to her cousin Bertrand, saying, "The longer the war lasted, the more she felt it was wrong."^(iv) Because Toynbee refused to comply with Rosalind's requests, which he saw as a betrayal of his noble identity, he went to volunteer^(v) and found a solution when he turned himself into the army but brought along a medical certificate proving that dysentery^(vi), which he contracted after returning from Greece^{(vii), (viii)} Toynbee's work was interpreted as a betrayal of the self inherent in his behaviour because he dealt with the defence of his homeland with forged documents^(ix), but through what he wrote to his mother: **"Just a line, to let you know that they rejected me because of dysentery, from which I mean: it is very bitter".**(x) The medical reports he presented to Dr Gibson, who said: **"His history of suffering from dysentery in 1912 was not an exclusion of military service in 1915."**^(xi) One wrote: **"The disease will return as soon as it is exposed to moisture, cold or unexplained fatigue... I think it would be difficult for anyone to rule on your case unless they had seen you when you were sick."**(xii)

Toynbee was convinced that war was a major crime against people after it had crushed many of his fellow Oxford University students^(xiii), but at the same time, it awakened his feeling to begin writing on contemporary international issues and problems and to complete his first two books in 1915 under the title **"The New Europe" and "Nationalism and War"**,^(xiv) after which

he joined the British Foreign Office to work in the Political Intelligence Service(xv), and to become familiar with the political background of government decisions.^(xvi) He also served as an adviser to the **Peace Conference**^(xvii), held after the end of the First World War in 1919 in Paris(xviii), and this year at the University of London, where he taught Byzantine and modern Greek^(xix).

In (1921) began a new phase of brilliance and sophistication when Toynbee was promised by some researchers that it was the second stage in his life^(xx). He was appointed Director of the Royal Institute of International Affairs.^(xxi), based in Chanam House in London to publish the Yearbook of the International Affairs Survey^(xxii) Which helped him to complete his famous encyclopedia (a study in history)^(xxiii).

During that time, he went east to Asian lands, about which he had only read earlier, to visit the banks of the Euphrates River in the Syrian city of Aleppo and met King Faisal in Iraq^(xxiv), after which he set out for the Far East to meet by chance his colleague and professor from the University of London, Ellen Power, who was invited to the Pacific Relations Conference in Japan in Kyoto with Toynbe^(xxv).

Upon his safe return from Asia, he knew that it was time to begin the historical work he had dreamed of, planned and prepared for since childhood, so he left everything and began his work and published the first six volumes of Studies in History^(xxvi), as well as the annual surveys of international affairs that continued to appear every year.^(xxvii) In 1936, Toynbee met Hitler, as the latter was aware of Toynbee's work in surveying international affairs, and the meeting lasted for two and a half hours, Hitler's knowledge of the past and linking it to the present impressed Toynbee^(xxviii), which made the latter work to summarize the contents of the meeting and Hitler's needs and intentions with a special report in which he showed English politicians that Hitler wanted peace in Europe and that friendship with the English could not dissipate^(xxix).

In 1938 he devoted all his time to finishing the next batch of history studies, which dealt with highly appropriate topics such as "the collapse of civilizations" and "the disintegration of civilizations" while continuing to prepare annual international surveys^(xxx).

In 1939, with the convergence of events, the escalation of political conflict and the approach of World War II, Toynbee was shocked by the news of his mother's death, and Toynbee did not have time to absorb the first shock to receive the news of the suicide of his son Tony (Harry Robert Toynbee) after he was shot by himself after a fight with his fiancée.

After the start of the World War in 1939, Toynbee moved to Oxford, where he became the head of a quasi-governmental agency, dealing with foreign research at his old college, Balliol, the conditions that Toynbee experienced during the Second World War were more difficult for him, because they carried with it many painful things from the death of his mother^(xxxi), the suicide of his son, as well as the divorce of his wife, Rosa Linda, after many futile attempts to retrieve her^(xxxii) to marry Verokina Poulter^(xxxiii).

He was published in 1947 as an abbreviation of the first six volumes of the study of history, which became a bestseller, as well as the accompanying publicity, especially in the United States, after giving speeches and speeches that supported American policies in Europe and Asia in general^(xxxiv), and made him a well-known figure^(xxxv).

No other historian has ever enjoyed the prestige that Toynbee has achieved in the United States, as he suddenly became a professional wise man with his statements about religious affairs and the historical past, and all the metaphysical questions received serious attention from a wide range of serious souls seeking guidance in the turbulent postwar world.

This work was not satisfied, as attested by the article published by the academician G. Alexandrov in the Moscow Literary Newspaper in 1954, which found it necessary to denounce it for his evasive submission to and defence of the United States^(xxxvi).

In 1956, he embarked on a trip around the world that extended to 1957 to see the places he wrote about in his study^(xxxvii), and to consult with experts and archaeologists to review some of the axes of his study and consolidate them more accurately.

During that period, he worked on completing the eleventh part, which included historical maps, which motivated him to write it, criticisms and comments, and in 1961, in light of modern archaeological discoveries and international developments, he published the twelfth part of the study, in which he corrected many of the facts that occurred in his previous book, and also responded to his critics and clarified through them many vague points⁽ⁱ⁾.^(xxxviii)

Toynbee's rising reputation in Japan was cemented by his third visit to the country in 1967. My visit was preceded in 1925-1956, with Kyoto Industrial University as the main host, giving a lecture on "**The City of the World**" and "**The Future of Mankind**", after which he embarked on a lecture tour of other leading cities, as well as a lecture at the Imperial Palace in Tokyo to the Emperor, the Prime Minister, the Minister of Education and other dignitaries^(xxxix).

In the last days of his life, he suffered from many diseases that caused his death in 1975^(xl), leaving behind many historical books and studies that researchers considered to be among the most important and comprehensive studies on the subject of the philosophy of history^(xli).

From the above, it can be said that the bright biography of a distinguished figure such as the Toynbee personality did not come from emptiness but came after a great effort devoted by this person to build great glory for himself, which he chose with his excessive passion for seeking and obtaining knowledge, and the resulting possession of a solid thought granted the ability to study history with his famous book "**A Study in History**", and a deep statement of his philosophy in the most famous international universities, in addition to the administrative experience and political acumen of that personality. It qualified it to occupy the highest political and administrative positions within and outside the institutions of the United Kingdom at the time.

Second: The concept of challenge and response theory:

Many theorists talked about the reasons for the establishment of civilizations, some of them interpreted the establishment of civilization on a geographical basis, such as Ibn Khaldun (d. 808 AH), Jean Bodin (d. 1596 AD) and Montesquieu (d. 1755 AD^(xlii)), and some of them interpreted it on a material basis, stressing that economic factors actually led a great in the march of history, such as Marx, as well as the theory of the hero in history by the German philosopher Thomas Carlyle (d. 1881 AD), which showed that each nation is a feat made by individual heroes, with Toynbee we find that the interpretation differs as The emergence of the new religion is one of the most important factors in the civilizational transition, because this means that civilization enters

the stage of growth with the emergence of the new society, to go far by interpretation when religious civilization belongs to a previous civilization by adoption or filiation, that is, the facts of history are subject to divine management and are the achievement of the divine plan, and the most promising history of civilisations is the rise of primitive societies to major religions through those civilisations⁽ⁱ⁾.^(xliii)

Explaining that the path of this transformation is going through progressive stages that depend on the maturity of society to understand the religion that gave it the initiative in establishing the world religion that ends the state of internal conflict and protects civilization from collapse by uniting peoples, he portrayed this double movement as a wheel in its march forward, he said: **"If the movement of the wheel of religion remains constant in its direction, the repeated circular movement of the rise and fall of civilizations will not only be identical, but it also becomes subordinate, that this movement may serve its purpose and find Its significance, which pushes the wheel up towards the sky through cycles that take place from time to time on earth"**,^(xliv) is the four volumes entitled (Brief Study of History) is an important and adequate reference for those who want to know the point of view of Toynbee, which included all known civilizations and distinguished thirty civilizations, of which twenty-one completed their growth, and five whose growth reached a specific point and stopped before reaching maturity was called (idle civilizations), while the remaining four were born dead and named (aborted civilizations)^(xlv).

Of the twenty-one civilizations that have completed their development, six have continued to exist as living societies: Islamic, Indian, Western, Byzantine, Russian and Far Eastern civilizations^(xlv).

The concept of challenge and response when Toynbee's concept dual meaning, word and function, as the word challenge refers to the existence of a problem, situation, reality, crisis, danger, threat, puzzle, and other meanings that indicate the external challenge, as it is an existing existence outside the self that responds to this challenge, and symbolizes the response as confrontation, transgression, disposal, response, instinct, and other meanings indicative of the internal response^(xlvii), and accordingly Toynbee believes that the emergence of civilisations is not in easy conditions is attributed to difficult and harsh conditions that create a challenge for man, so society works to gather its forces to confront them and is desperate for survival and preservation of its entity, and if it succeeds in facing these challenges and overcomes them, its creative ability works on the birth of what is called civilization^(xlviii).

If the challenge is a confrontation with a nation of nations, a geographical environment or a new land, working on a human reaction, making them rise towards prosperity, and the greater the challenge, the greater, civilization is strong spiritually and culturally if it faces a harsh environment, while humans who live in easy conditions and areas are that simplicity and ease are the enemy of civilization.

Toynbee has worked to give the challenge a philosophical dimension influenced by a Chinese term called **"Yin and Yang"**^(xlix) To prove that the challenge, is to adapt to the conditions of the environment, in favor of the act of civilized man, or accomplish it for the purpose of building a civilization, generates a driving force (in response to the challenge that turns it from stillness to

movement) and works to shift from stagnation to driving movement in a recurring series in the face of challenges Transforming primitive societies into civilizations through successful responses⁽ⁱ⁾, continues in all stages of civilization from emergence to decay, to give an example of this, societies that responded to the challenge of drought by changing both their habitat and way of life, and this was the rare double reaction that is the dynamic act that created the Chinese, Egyptian and Sumerian civilizations.⁽ⁱⁱ⁾, to demonstrate that the motivation towards civilization grows more positively in proportion to the increasingly difficult environment and that it was the challenges imposed by the harsh environment on the people of those primitive societies that led to the birth of the first indigenous civilizations.

Toynbee has identified an important condition that must be met in the challenge resulting from a successful response, which is that the challenge should not be at the maximum strength, because it does not generate an optimal response, but rather generates despair and despair, and works to destroy the spirit of the other party, and that it is not easy, because the inadequacy of the challenge makes the other party unable to carry out a successful response, as it gives rise to underestimation and negligence, to impose an important condition in generating the best possible response through the middle limit on which the challenge is expressed in the golden mean⁽ⁱⁱⁱ⁾, that is, the challenge reaches a reasonable degree that stimulates creative energies in their responses to that challenge.

Through what has been explained, we find that the ability of man to overcome the conditions of the environment, conquer or adapt to it, whether that environment is mountainous, water marshy areas, or cold or hot climate, in favour of man's civilized action or achievement, all this is called a challenge.

Third: Stages of the Rise and Collapse of Civilizations:

Toynbee worked to make the theory of challenge and response more vital than other theories by finding new and vital explanations that gain the acceptance and approval of researchers in the rise and collapse of civilizations represented by the challenges facing society and the corresponding responses addressed by creative individuals who take it upon themselves to address and stand up to them, and to that, Toynbee points out by saying: **"In this new study, we will also remain interested in sex and the environment, but with the difference that we will look at them in a new light, and we will not try to look for a simplified reason."**⁽ⁱⁱⁱⁱ⁾Toynbee pointed out here that the explanations put forward by his predecessors in the rise and collapse of civilizations are respected and appreciated, especially those related to race and the environment, which made them influential factors in the establishment of civilization in conjunction with the new factor resulting from the relationship between them and the phases they go through of emergence, growth, rise, collapse and decay, but in front of them he finds reasons that are more important than them and more aware of the birth and collapse of civilizations based on sequential logical foundations. It is presented according to a philosophical perspective represented by the term incentives that provoke the creative forces of man.

According to what Toynbee put forward in his theory, he began to devote a separate section to the challenges facing society and work to arouse the minds of its members to confront them in

the light of successful responses that work to overcome them by the birth of a civilization that takes the hand of society towards growth and advancement to reach the harbingers of the makers of these responses (the creative minority) that weaken their determination to continue to provide them, in a way that leads to the emergence of opposition social groups that call for confronting the turbulent reality with its means of containment and seek to overthrow civilization and call for the establishment of A new civilization according to its aspirations and ambitions, and Toynbee points out the foundations of his theory formulated as follows.

1- Challenges of the natural environment:

They are the challenges that are specific to the various problems of the environment, such as the formation of the earth and its topography, climate and its forms, water and its types, etc., which invite some individuals to confront and overcome them with their creative and original visions and ideas that pave the way for the establishment of civilization, and Toynbee represented them in his theory with two incentives:

A: "Arduous country or rough terrain":^(liv)

It is a series of pairs of adjacent environments, which are the most rugged, and an example of this is how an ancient man in Egypt dealt with the Nile Delta, which is covered by swamps and jungles.^(lv), which was refraining from living, so he worked to subject the loose nature to his will, so those swamps disappeared and were replaced by coordinated channels, and fields that worked on the birth of the Egyptian civilization, and accordingly Toynbee believes that organized work is a cause to control the challenge of nature, and that the more difficult the environment, the incentive towards civilization increases its strength, considering that ease is the enemy of civilization^(lvi).

B: "New Earth"^(lvii)

The second stimulus that Toynbee focused on in his theory is the new Earth^(lviii) He believes that the discovery of a new land is a great incentive to work on its exploitation and prosperity.:**"The Adam and Eve, by their departure from the charming paradise to the world of daily work, have bypassed the primitive economy of man based on collecting food and gave birth to the founder of an agricultural civilization and a pastoral civilization."** Toynbee believes that if the new land is separated by a sea from the old land, the incentive to work on its development increases saying**"The new earth creates a greater incentive for action than the old earth, one would expect to find such an incentive particularly prominent in cases where the new earth is separated from the old by a sea voyage."**^(lix) Because it will give greater impetus towards civilization, such as the migration of the peoples of the Arabian Peninsula to the land of Egypt and Iraq, the establishment of two ancient civilizations, and the migration of the English and Goths after the fall of the Hellenistic civilization across the North Sea to Britain.^(lx)

2- Challenges of the human environment:

It is the second type of challenge identified by Toynbee in the stages leading to the establishment of civilizations and defined them as the challenges of the human environment resulting from disasters and wars that motivate a man to respond^(lxi) and be on two things.

A: Military Strikes:

What is meant is that a sudden crushing defeat of civilization would provoke the defeated side to put its internal order in order and prepare for a victorious response^(lxii), which would be either in the form of an incentive for military strikes that would cause crushing defeats that would provoke the defeated side and prepare for an appropriate response to overcome defeat^(lxiii). This idea represents the central point in the rise and collapse of civilizations when Toynbee^(lxiv), for example, what happened to Japan in World War II (1939-1945 AD) when it was destroyed by the cities of Hiroshima and Nagasaki with the atomic bomb, and thus Toynbee **says "So what happens when novice empire builders are defeated in the middle of their work? Do they stay asleep where they fell...? Or do they rise again with double force from above their mother the earth? The latter is the usual one"**,^(lxv) that is, a sudden crushing defeat to society can provoke the defeated side to put its system in order and regain its strength to achieve a successful response.

B: External pressures:

It is the second manifestation identified by Toynbee in the human environmental challenges facing man and raising his potential energies to face a problem, external pressures are defined as external pressures or border pressure on people who occupy border sites and who are more vulnerable to aggression than protected cities, so the creative energy inherent in it explodes, so it works to face the challenges with a creative response, and to that, Toynbee pointed out: **"The peoples occupying border posts and subjected to continuous aggression show a brighter elongation than their neighbours who own protected sites"**,^(lxvi) and Toynbee demonstrates this view by arguing that the Muslims of Andalusia have the credit for Western culture, which owes them so much, because the Islamic pressures were so intense that they provoked an optimal response^(lxvii) Toynbee stresses that the relationship between challenges and responses is a direct relationship, that is, the more the level of challenges intensifies, the higher the level of responses, so the responses are divided according to their results on successful responses, which are in which the challenge reaches a reasonable degree that works to provoke creative energies and failed responses, generated if the increasing intensity of the challenge works to produce a decreasing effect, that is, it reaches a point where the challenge becomes intensity, as every possibility of responding to it successfully disappears, for example, the hardship When the environment increases, the human response is diminishing^(lxviii), such as Viking immigrants^(lxix), who responded to the challenge of Iceland's difficult environment, but collapsed in the face of the Greenland environment challenge^(lxx), i.e. the extreme challenge will not always show an optimal response.

3- The emergence of civilisations:

Toynbee believes that the emergence of civilizations is not in easy conditions, but is attributed to difficult and harsh conditions that create a challenge for man, so society works to gather its forces to confront them and is desperate for survival and preservation of its entity, if it succeeds in facing these challenges and overcoming them, its creative ability works on the birth of what is called civilization^(lxxi), and Toynbee believes that the challenges and responses of this stage differ from the stage of growth that preceded it and from other stages that come after it, and that the reason for this The difference is that there is a catalyst that made man seek to achieve successful responses, and this factor is known as the new land, in which most civilizations arose, and he cited

as an example of this process the Chinese civilization, which did not arise in the fertile navigable Yangtze Valley in all seasons of the year, but emerged on the banks of the Yellow River, a river on whose banks it is difficult to live because of its frequent flooding and the difficulty of navigation in it^(lxxii). This society has launched its civilizational energy from its resistance to the difficult challenge and coexistence with it, so the idea of challenge, and the response to the challenge, is the most fortunate with the positive factor expressed by Toynbee and is better than the theory of sex and the appropriate environment that was dominant in the owners of the origin of civilizations^(lxxiii).

The conflict of human races with the factors of the geographical challenge is the vital motivation for the emergence of civilisations, civilisations are the outcome of a natural social conflict and a long path to human experience in conflict with his instincts, to find that the beginning of civilization is the human sense of fear of aggression if safe from it liberated factors creativity and origin, which generates a response to the awakening of natural incentives, to move on the path of understanding life, and the emergence of a civilization that works to prevent fear and dissipate, to begin when the disorder and anxiety end ^(lxxiv) But Toynbee's perspective explains that the environment on which a great civilization arose was the result of human taming of it, and not every human being, but gave the role to the elite, the creative group that is responsible for innovating successful responses and leading society to overcome challenges^(lxxv).

4- The growth and advancement of civilizations:

Toynbee believed that civilizations that overcome the dangers of childhood and successive upbringing grow without exception until they reach the stage of masculinity, with a condition in their resurgence that they should not be killed in their growth because they will turn into a sterile civilization ^(lxxvi).

He also believes that the advancement of civilizations can only be done by a creative minority of the general population. The community says: **"Civilization is born at a time when a strong soul wakes up that extricates itself from the folds of primitive mental conditions in which a human race deteriorates, making it in a permanent childhood, then this soul takes the form of non-fiction and a limited entity that changes emanating from infinity and insistence, and this soul flourishes on the land of countries with precise boundaries that remain attached to the adhesion of plants."**^(lxxvii) Toynbee described it as a dynamic process whereby civilization rises and does not rely on a single response in the face of the optimal challenge but rather completes the response to another stage of the new conflict, and the advancement occurs through the leap that carries it from one challenge to another that generates successive responses that elevate civilization, expressed by the term "transcendence"^(lxxviii), which is led by the creative elite who work to overcome material barriers and unleash the energies of society to respond to internal and spiritual challenges after overcoming external and material challenges ^(lxxix) Upgrading here is not limited to one appearance, such as religion, for example, but all aspects of civilization explode here from science, religion, philosophy and literature, with the disparity between these manifestations of upgrading ^(lxxx).

Toynbee shows that there is no similarity in the emotional state of the various parties challenged in human society, as some of them can end up in acquiescence.^(lxxxix) Others do not succeed but do not give up and work to circumvent survival until the victorious party guides them to the new path they take in the wake of creative pioneers.^(lxxxii) Therefore, the continuation of the creative elite in leading society with the continuation of mixing and simulation between them, makes civilization reach the peak of sophistication and creativity, which Toynbee points out by saying: **"All acts of social creativity are the result of the work of geniuses of one or more genius minorities, leaving behind in both cases the majority of the dominant members of society."**^(lxxxiii)

The question that arises here is how the successful response of the creative minority, as described by Toynbee, to a challenge, is answered by Toynbee himself by saying: **"The path followed by creative personalities in taking the ways of mysticism, which is their highest spiritual level, and we have seen that they have initially passed the act to attraction and then left the state of attraction to the action on a new, higher level"**.^(lxxxiv) Here he touched on the retirement of minority members after the challenge and their return after the flow of their potential energies to work to find a successful response to what is happening, with reference to an important point, which is that the success of the response in the minority is dependent on its permanence and not interruption, proving that the creative individual resorts to withdrawal and then return when he faces political or social pressures or a fall of danger, explaining that retirement is not the choice of the creative or sincere individual, but there are surrounding circumstances that are usually Stronger than him makes him adopt this approach, setting a condition for the application of that term, which is that retirement be productive, that is, it contains a re-emergence strategy in order to lead society strongly towards goodness and change to society in the same environment to which it belongs in order to return to its role in life and society strongly to lead society towards goodness and change, but in the event that this goal is not carried is meaningless^(lxxxv).

5- The collapse of civilizations:

After Toynbee showed us how civilizations emerged, grew and advanced, he explains to us the process of collapse that he represented by the fall that is not final, after civilization strengthens its basic rules, tends to disappear and decline, which through two stages of collapse and decay, after the creative force is the basis of upgrading becomes and with the loss of its energy is the cause of the collapse of civilization^(lxxxvi), the question that we are looking for an answer, how the cause and what is the reason for which these civilizations collapsed after It has reached the peak of its development, and what are the factors that led to its collapse, and why the elite are unable to face these challenges, the answer to these questions is answered by Toynbee in the factors leading to the collapse of civilization, which he identified as follows:

A: The Age of Turbulence:

Toynbee believes that the collapse of civilizations is due to the lack of creative energy in the creative minority^(lxxxvii), which is unable to carry out its duty to provide successful responses to the challenges facing society and becomes a dominant minority that seeks to retain a position to

which it no longer deserves, using the power that strips them of their magical power by influencing the idle masses, thus eliminating the simulations that linked the masses of ordinary individuals and creative individuals.^(lxxxviii) This destructive change in the nature of the ruling element (the dominant minority) serves to motivate the "proletariat" majority, represented by the oppressed majority by the dominant minority, to separate from it and abandon its spontaneity and freedom to attract and emulate it^(lxxxix), all of which lead to the loss of social unity among the masses of society, and the birth of a stubborn internal proletariat, which will cause the disintegration and subsequent collapse of civilization, along with the internal proletariat there. An external proletariat^(xc) reinforces the role played by the interior in helping to overthrow civilization, who have been able to resist violence joining the collapsed civilization from beyond borders and looking at what is happening and destabilizing the internal entity of society^(xci).

This era (turmoil) arises after the geniuses abandon creativity within society, which helps to bring about a new era of chaos led by the external proletariat in coordination with the internal proletariat in the formation of war gangs aimed at confronting and weakening the ruling minority^(xcii), in a way that transforms it from an effective minority to a ruling minority that fails to lead society, and this is what is a reason for its thinking (the creative ruling minority) in finding a solution that brings out the civilization it established to what it was before^(xciii).

Toynbee believes that one of the factors for the failure of self-determination for the creative minority is the simulation of tracing the creative leaders, and as a result of the fracture and then the fracture, they work to replace the flute that is used to appeal to the whip of coercion and pressure^(xciv).

The second factor is the use of new systems in old templates **"Good wine in old bowls"**^(xcv) The third factor, which made it the most common factor in the decadence of civilization, is the warlike tendency that leads to the destruction of civilization due to state-led wars with local or regional powers.^(xcvi)

As for the reason for the inability of the creators to face the challenge of the proletariat, Toynbee showed him with the oboe, who loses his skill and is unable to tempt the celebrants to respond to dance, so he tries to impose himself by coercing the audience by replacing the oboe with the whip, in order to retain his position, that is, creativity turns into control, and from here his creative prestige falls, which prompts him to resort to the power that enables him to survive and continue to lead.^(xcvii), and this is what leads to the loss of the creative category then their ability to innovate and thus collapse.

Consequently, the creative minority develops into a dominant minority that loses its influence and popularity, which makes society divided into An internal proletarian struggling to confront the ruling authority due to its tyranny and shameful practice, as Colin Wilson put it: **"As soon as a genius begins to implement his visions, he waives his honesty and is bound to do a number of dirty work."**^(xcviii), and an external proletariat expressed by Toynbee as elements outside the scope of the state that reside beyond its borders and are not subject to its authority.^(xcix) It is separated from the dominant minority only by a borderline that can be shown on the map.

^(c), and aims to pool its forces and rush towards the decaying civilization to control and overthrow it.

B: Global State:

It is the option reached by the ruling minority to save it from the chaos caused by the internal and external proletariat towards it, and it is represented by the application of the idea of the **"inclusive state"**, or what is known as the "world state^(ci)", which arises after the collapse of civilization and not before it and works to achieve the political unity of the social entity of civilization by reintegrating the social unit in a way that facilitates its governance and re-imposition of control over it and is a panacea for all the pains of the age of turmoil^(cii). Despite the importance of that doctrine in delaying the overthrow of civilization for a short time, it is soon a reason for its overthrow later, through the assumption of the internal proletariat by the internal proletariat to undermine the pillars of the corrupt empire and the false worship of relative standards and the wasted reverence for mortal idolatry in various facilities of intellectual and social life, to then give life to the rising civilization^(ciii).

It is worth mentioning here that the world state in Toynbee's view emerges after tyranny, the loss of spiritual freedom and the conflict between nations and classes, as a result of the chaos and turmoil of civilization^(civ), and in this Toynbee says: **"In a chaotic world, it is rather in the power of any well-organized group characterized by logic and universal awareness to extend its authority over groups"**,^(cv) and Toynbee expressed these groups in the term **"period of centrifugal states"**.^(cvi) The Optional Protocol to the Convention on the Elimination

This (global) state also emerges after the assumption of the internal proletariat, which is characterized by its anxiety and impulsiveness with the presence of a dominant minority or minorities who have lost their creative energy in a reaction that works to contact the external proletariat in order to save them from the reality in which they live, and Toynbee pointed out: **"As soon as there is a social breakdown, the desire for diversity and variation disappears and is replaced by the tendency of uniformity, and the latter yields its strength, triumphing over intervention from outside and resistance emanating from within."**^(cvii) The world state undertakes the achievement of political unity for the social entity of civilization, thus extinguishing the aura of deceptive immortality and illusion towards the eternal world state while turning to spiritual matters and preaching religion and religious leadership to bring the internal proletariat closer to it, which is the last attempt to rise after the collapse that befell it during the process of civilizational decay.

The establishment of the world state is expressed by Toynbee as **"the shaggy"** that precedes the decay and describes it in another description as an Indian summer that comes at the wrong time, it is a summer like a lie, as it clouds India in the autumn and then followed by winter^(cviii), as Toynbee showed that the clinging of this state to immortality is reflected in an experience expressed by the resurgence of the ghosts of that state after it became clear that its term had expired, and like the establishment of the Abbasid Caliphate in Cairo after its fall in Baghdad, which is the expected date for the dissolution of civilization.

And the question we ask here? Why does the ruling minority cling to the idea of a global state, which makes civilization alive but in the form of clinical death, so to speak, Toynbee answers this to show us clearly that the power of influence created by the rulers of the world state is in the wake and compels them to restore glories as well as embody the idea of clinging to life and reuniting people after the end of the era of turmoil? ^(cix). Therefore, we can say that the world state is a means obtained by the dissolved civilization to delay the process of decay, and works to unify it politically in the form of compulsion, through what has been shown, we find that Toynbee rejects the biological explanation that makes civilization a living organism with a specific lifespan, and criticizes the explanation of its collapse by an external invasion, but rather sees that civilization enters the phase of collapse and internal decay before it is set foot by the invaders due to the internal division of the elements of society.

A: Emptiness:

It is the era that comes after the failure of the ruling minority to contain the internal proletariat through the idea of the world state, and it is as close as possible to the era of civilizational decay, in which an Emptiness arises that the internal proletariat exploits in coordination with the foreign ministry to undermine the rule of the minority by employing the provisions of world religion against the corruption prevailing in the country, which precipitates the era of decay ^(cx).

6- Civilizational decay:

Despite the role played by the world state in the relative containment of the parties opposed to the ruling minority in the era of turmoil leading to the collapse of civilization, civilization is on its way towards dissolution, the world state, although it stopped decay for a while, its standing was not permanent, but temporary - as we mentioned -, as the awareness of the oppressed groups of their political content is enough to take their hand to a path not followed by a new resurgence, and this stage is the last stage of the life of civilization.

From the above, it can be said that what has been shown is the balance of Toynbee's civilizational decay, which is represented in the social division into a dominant creative minority, an internal proletariat that resumes oppression and tyranny, and an external proletariat that seeks to change the reality of the internal proletariat and control the reins, these three groups with different goals, each trying to think for change, and at this stage only the religion that the dying civilization adheres to in its final stages.^(cxi) That civilization produces the faithful, as Colon Wilson describes them, who try to get civilization out of the dead end.^(cxii) To the extent that those who stand on such a large amount of scientific and cultural heritage of this last stage of civilization can only feel fascinated, and all this is only a temporary awakening that precedes the complete deterioration in Toynbee's eyes.^(cxiii) According to that aforementioned picture, Toynbee has outlined for us the stages from which the collapse begins, leading to the decay associated with regional wars in successive periodic stages that lead civilization to decay and fall, and he defined it as: Crumb: pushes a collapsed society into an era of turmoil, Renaissance: Mitigates its severity but does not prolong its time, Setback: surprises society and is very violent up to the peak, Renaissance: It is longer-lasting that crystallizes with the construction of the world state, a setback: suffered by the world state, and a renaissance: a recovery in a period that is considered the pre-dissolution stage

with a fluctuating state and then a setback^(cxiv) Toynbee shows us that this movement could continue for four hundred years, from the age of civilizational collapse to the for the final in the form of a historical trip^(cxv).

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((xxiv)) William.H.Mcneill, Arnold.J.Toynbee Alife, p140

(xxv) William.H.Mcneill, Arnold.J.Toynbee Alife, p141-142.

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(xxvii) This conference was held in the Canadian city of Toronto was called collective security, and the reason for holding the conference this year was the result of Japan's aggression against China. William.H.Mcneill, Arnold.J.Toynbee Alife, p154

(xxviii) Lumberjack, Arnold Toynbee, p. 296.

((xxix)) William.H.Mcneill, Arnold.J.Toynbee Alife, p173

((xxx)) William.H.Mcneill, Arnold.J.Toynbee Alife, p174-179

((xxxi)) William.H.Mcneill, Arnold.J.Toynbee Alife, p201

((xxxii)) William.H.Mcneill, Arnold.J.Toynbee Alife, p196

(xxxiii) Veronica Poulter: Born in 1894 and raised in rural Wiltshire, her father was head of the Church of England, William.H.Mcneill, Arnold.J.Toynbee Alife, p124.

(xxxiv) William.H.Mcneill,Arnold.J.Toynbee Alife,p218

(xxxv) William.H.Mcneill,Arnold.J.Toynbee Alife,p205

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((xlix)) Yin and Yang: The sages of Chinese society have called this alternation with their fertile imagination, the terms yin and yang, yin: is stagnation, and yang: is the driving movement and it seems that the nucleus of the Chinese letter that expresses the yin represents standing clouds that obscure the sun. While the nucleus of the letter that expresses yang represents the disk of the

sun free of clouds and spreading its rays. Toynbee, *Brief Study of History*, vol. 1/p. 86.

(I)Toynbee, *A Brief Study of History*, vol. 1/p. 233.

(II)Toynbee, *A Brief Study of History*, vol. 1/p. 87.

The (III)golden mean, the tougher the challenge, the higher the response. Toynbee, *Brief Study of History*, vol. 1/p. 470.

(III)Toynbee, *A Brief Study of History*, vol. 1/p. 113.

(IV)Toynbee defined that country as a series of pairs of juxtaposed and rugged environments and characterized it as the most innovative and luminous environment for the establishment of civilization and as the originator of one form or another of civilization. Toynbee, *A Brief Study of History*, p. 468.

(V)Toynbee's work gives an idea of that arduous land and called it the lonely land; see Toynbee, *Brief Study of History*, vol. 1, pp. 118-119.

(VI), *A Brief Study of History*, vol. 1/p. 147

(VII)new land, or what he calls virgin land, which he characterized as showing more vital responses than the land that had already been invaded and occupied by civilized residents who worked to facilitate the livelihood of the people in it. Toynbee, *Brief Study of History*, vol. 1/p. 470.

(VIII)Toynbee, *A Brief Study of History*, vol. 1/p. 165.

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(XI)Toynbee, *A Brief Study of History*, p. 468.

(XII)Toynbee, *Brief Study of History*, vol. 1/p. 469.

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(XIV)Shalaby, *Looks at Arnold Toynbee*, p. 55.

(XV)Toynbee, *Brief Study of History*, vol. 1/p. 182.

(XVI)Toynbee, *A Brief Study of History*, vol. 4/p. 261.

(Ixxvii)Toynbee, Brief Study of History, vol. 4/p. 264.

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Vikings(Ixxix): The word Vikings was given to the Germanic Norse peoples who came from Scandinavia between the eighth and eleventh centuries and who today consist of three countries, Norway, Denmark and Sweden, and were called northerners. Web-based article; <https://ar.wikipedia.org/wiki>

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Durant(Ixxxiv), The Story of Civilization, translated by: Zaki Najib Mahmoud, Dar Al-Jeel, Beirut (Lebanon - 1988), vol. 1 / p. 3, Hoda Bou Fadda, The Role of Religion in Building Civilization in Arnold Toynbee's Christian Philosophy as a Model, Master's Thesis, Al-Khowa Menturi University, Algeria, Faculty of Humanities and Social Sciences, Department of Philosophy, (Constantine - 2008), p. 34.

(Ixxxv)Toynbee, A Brief Study of History, vol. 1, pp. 476-477.

(Ixxxvi)Toynbee, Brief Study of History, vol. 1/p. 275.

Toynbee(Ixxxvii), A Brief Study of History, vol. 1/p. 352.

Sublimation(Ixxxviii): a spiritual process rather than a material one, aimed at releasing the energies of society from its minds, and this process is carried out by the elite, who are considered geniuses in the literal rather than figurative sense. Toynbee, Brief Study of History, vol. 1/pp. The process of sublimation has a great impact on the revival and development of the latent forces of members of society and overcoming all material barriers, because it works to bring out the hidden energies of society to serve its civilization to reach the stage of advancement and prosperity, and this process occurs at every stage of civilization. Al-Shuli, Abdul Rahman, Selections from Philosophy and Civilizations, Dar Al-Manhal, (DM-2018), p. 88.

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(lxxx)Sobhi, Ahmed Mahmoud, in the Philosophy of History, p. 283.

(lxxxi)See: The Navigator, The Detailed in the Philosophy of History, 394-395.

(lxxxii)Toynbee, Brief Study of History, vol. 1/p. 401.

Toynbee(lxxxiii), Brief Study of History, vol. 1/p. 358.

(lxxxiv)Toynbee, Brief Study of History, vol. 1, pp. 362-363.

Toynbee(lxxxv), Brief Study of History, vol. 1/p. 363.

(lxxxvi)Toynbee, A Brief Study of History, p. 412.

(lxxxvii)creative minority is that creative class that the majority of society used to emulate, emulate and follow in the way of advancement, but which has turned into a dominant minority after losing its creative energy. Toynbee, Brief Study of History, vol. 1/p. 128; Al-Samarrai, Qasim Hassan, The Philosophy of History according to Arnold Toynbee, Journal of Arts, University of Tikrit, vol. 1, 2009, p. 239; Al-Dulaimi, Philosophy of History and Civilization, pp. 271-272.

(lxxxviii) The Mallah, The Detailed in the Philosophy of History, 396-397.

(lxxxix) See: Al-Samurai, Arnold Toynbee's Philosophy of History, p. 241. Al-Dulaimi, The Philosophy of History and Civilization, p. 280.

External (xc)proletariat: They are the peoples surrounding the state and who seek to attack it in their time of weakness and establish in the place of the old society a modern society that is in harmony with their ideas and aspirations. Toynbee argues that the foreign proletariat is forming barbarian war bands that create epic poetry such as Homer's Iliad and Odyssey. Toynbee, Brief Study of History, vol. 1/pp. 128-129; Huda Bou Fadda, The Role of Religion in Building Civilization in the Philosophy of Arnold Toynbee, p. 32.

(xci) Toynbee, Brief Study of History, vol. 1, pp. 412-413; see: Al-Mallah, The Detailed in the Philosophy of History, 397.

(xcii)See: Toynbee, Brief Study of History, vol. 1, pp. 128-129, and Huda Bou Fadda, The Role of Religion in Building Civilization in the Philosophy of Arnold Toynbee, p. 32.

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(xcvii) Toynbee, A Brief Study of History, vol. 1, p. 412; Sobhi, In the Philosophy of History, p. 271.

(xcviii)Wilson, The Fall of Civilization, 3rd Edition, translated by Anis Zaki Hassan, Dar Al-Adab Publications (Beirut-198 AD), p. 154.

(xcix)Toynbee, A Brief Study of History, vol. 1/p. 380.

(c), A Brief Study of History, vol. 2/p. 214.

The (ci)internal proletariat is the appropriate medium within which the seeds of the universal religion will grow that will take the lead in undermining the corrupt empire and the vain worship of relativistic norms and the wasted reverence for mortal idolatry in various aspects of intellectual and social life and then the coming civilization will come to life. Al-Samurai, The Philosophy of History according to Arnold Toynbee, p. 241. Al-Dulaimi, The Philosophy of History and Civilization, p. 280.

(cii)Toynbee, A Brief Study of History, vol. 4/p. 17.

(ciii)Toynbee, A Brief Study of History, vol. 4/p. 18.

(civ)Shalaby, Looks at Arnold Toynbee, p. 77.

Toynbee(cv), A Brief Study of History, vol. 2, p. 147.

Toynbee(cvi), Brief Study of History, vol. 3/p. 441.

(cvii)Toynbee, Brief Study of History, vol. 4/p. 119.

(cviii)Toynbee, A Brief Study of History, vol. 3, pp. 5-9.

(109) Toynbee, A Brief Study of History, vol. 3/p. 12

(cx)Toynbee, A Brief Study of History, vol. 3/pp. 60-61.

(cxi)Wilson, The Fall of Civilization, p. 155; see, The Mallah, The Detailed in the Philosophy of History, pp. 398-402.

(cxii)Wilson, The Fall of Civilization, p. 156.

(cxiii)Toynbee, Brief Study of History, vol. 3/p. 27.

(cxiv)Toynbee, Brief Study of History, vol. 4/p. 93.

^(cxv),Toynbee A Brief Study of History, vol. 4/p. 95.