

A COMPARATIVE STUDY OF IBN KHALDUN AND
OSWALD SPENGLER'S VIEWS ON THE CYCLICAL
THEORY OF HISTORICAL DEVELOPMENT AND
CIVILISATION

BY

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ABSTRACT

The thesis examines and discusses a comparative study of Ibn Khaldun and Oswald Spengler's views on the cyclical theory of historical development and civilisation. The thesis provides the critical biographies of Ibn Khaldun and Oswald Spengler to better understand both thinkers' philosophical perspectives on history and civilisation. The study explains and compares the theories of Ibn Khaldun and Oswald Spengler. The thesis seeks to facilitate the claim that Oswald Spengler and Ibn Khaldun had a comparable theory on the development and collapse of states and civilisations though they lived in different epochs. It is claimed throughout the study that Ibn Khaldun and Oswald Spengler's perspectives on history, society, and civilisation are less subjective and more rational. Also, the study finds despite their similarities on cyclical history, the ideas of Ibn Khaldun and Oswald Spengler differ from each other, particularly on how civilisation grows and the age of civilisation. Furthermore, the thesis examines on those perspectives which criticise Ibn Khaldun and Oswald's theories as offered by other researchers. Finally, Ibn Khaldun and Oswald Spengler's interpretations and definitions of history and civilisation resulted in significant innovation in human science. In order to achieve high accuracy, the study adopts qualitative research techniques to achieve the study's objectives. Ibn Khaldun and Oswald Spengler had a multi-dimensional outlook of civilisation and history, as well as the way history develops. When they talk about history, they do not only look at history from one side, but they also ponder the different sides of the subject. This definitely deserves for a new analysis in order to better understand their theory formulation and understanding on the said subject matter.

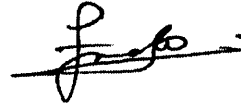


ملخص

هذه الأطروحة عبارة عن دراسة مقارنة لآراء كل من ابن خلدون وأوزوالد سينغلر حول نظرية الدولة من حيث التطور التاريخي والحضارة. تقدم الأطروحة سيرتهما الذاتية لفهم أدق لرؤى كلا المفكرين الفلسفية عن التاريخ والحضارة. وتدرس هذه الأطروحة وتقارن بين نظريتهما. تهدف الدراسة إلى تقريب الرأي الذي يقول بتمائل وتشابه نظرية نشوء واختيار الدول والحضارات عند كل من ابن خلدون وأوزوالد سينغلر رغم أنهما عاشا في حقبتين مختلفتين. ويعتقد في مجمل الدراسة أن آراء ابن خلدون وسينغلر عن التاريخ والمجتمع والحضارة هي آراء منطقية عقلانية. وقد توصلت الدراسة إلى أن آراء ابن خلدون وسينغلر تختلف رغم التشابه المذكور، خاصة حول كيفية نشوء الحضارات وعصر الحضارة. وتدرس هذه الأطروحة إضافة إلى ما ذكر الانتقادات الموجهة لنظرية ابن خلدون ونظرية أوزوالد سينغلر من طرق الباحثين. وفي الأخير فإن تفسيرات وتعريفات كل من ابن خلدون وأوزوالد سينغلر للتاريخ والحضارة قد نتج عنها تطورات ونتائج مهمة في العلوم الاجتماعية. وقد اتبعت في هذه الدراسة أساليب البحث النوعي للوصول إلى أهداف الدراسة. كان لابن خلدون وأوزوالد سينغلر نظرة متعددة الأبعاد للحضارة والتاريخ، لم يكتفيا بالنظر من زاوية واحدة بل أحاطا بالموضوع من مختلف زواياه. يستحق الموضوع دراسات وتحليلات جديدة لفهم أجود لنظريتهما والموضوع المناقش.

APPROVAL PAGE

I certify that I have supervised and read this study and that in my opinion, it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a thesis for the degree of Master of History and Civilisation.



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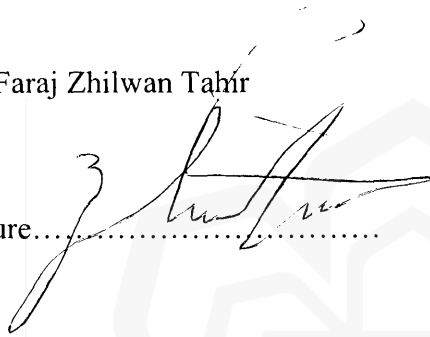
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DECLARATION

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

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Signature.....



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Finally, I am optimistic that my research will be informative and useful to anyone who takes the time to read this final project.

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CHAPTER ONE

INTRODUCTION

1.1 BACKGROUND OF THE STUDY

In understanding and interpreting history, two major schools of thoughts are central to the process, and they are the cyclical and linear theories. Proponents of the cyclical suggest history as a biological organism which has a similar life cycle that every society undergoes, known as the phenomenon of cyclical change. The linear theorists, on the other hand, propose that history rather is always moving forward, and linear evolutionism is characterised by the identification of progressive stages that move towards a specific goal. As a matter of analysis, this research attempts to revisit the views of Ibn Khaldun and Oswald Spengler on the cyclical theory of historical development. One may argue that this is an intellectual injustice to Ibn Khaldun and Oswald Spengler since they lived in different eras. Nonetheless, generally speaking, they may be speaking on the same thing, which is the cyclical theory. On the contrary, this study instead attempts to examine their views according to the ‘mood and circumstances’ of their time in understanding this cyclical theory. This is very essential in order to correctly comprehend their views and most importantly to get a clearer picture on how the theory has evolved and developed by taking Ibn Khaldun and Oswald Spengler as examples.

Most historians and philosophers are commonly keen to study and deliberate on the philosophical aspects of history, which is where the cyclical theory of historical development falls in. The most well-known historians who have tried to interpret history based on the idea of a successive circle of civilisations include the medieval Islamic

sociologist Ibn Khaldun, and the modern German philosopher Oswald Spengler. They lived in very different times, but each was convinced of the validity and apparent truth of the cyclical theory of historical development. They further share certain features in their attempts to understand and explain this theory, exhibiting clear similarities in their approach to interpreting historical events. For instance, both thought that civilisations have an existent, organic reality, with a lifespan comparable to living organisms. Additionally, investigating a subject like civilisation and historical development and comparing the view of Ibn Khaldun and Oswald Spengler about the lifespan of human history is indispensable. It is not because of the truth and false of their thoughts, but due to their different and unique opinions about the path of history.

For Oswald Spengler, civilisations underwent the stages of the human lifecycle, including birth, childhood, youth, maturity, old age, and death, which he also conceptualised as the four seasons (i.e., spring, summer, autumn, and winter) (Van der Dussen & Wilson, 2005). Ibn Khaldun was similarly concerned with the rhythmic life of societies in the transitions from nomadic to civilised life and ultimate destruction, leading to the birth of a new civilisation. These are the broad outlines of the cyclical interpretation of history shared by both thinkers. Both saw cyclical development as inevitable and unavoidable, and the destiny of all civilisations seems to undergo one definite process, which Oswald Spengler called the “death destiny” (decline and fall) (Borthwick, 2011).

In general, this cyclical theory attempts to understand human history through a philosophical perspective through the lens of Ibn Khaldun and Oswald Spengler.

1.2 STATEMENT OF THE PROBLEM

The interpretation of history is an attempt to find the cause of past events at any given time, derived from analysis of primary sources and/or through philosophical inquiry, seeking to discern the cause or reasons that have caused past events. Historians, in their attempts to understand any given events and their possible reasons, are shaped by their own times and geographical settings. Moreover, historians clarify this attempt in interpreting events as a curriculum of historical experience. Friedrich Hegel considered historical analysis to be a spiritual exercise of the human soul seeking for freedom in history (Hegel, 1886), including trying to discern laws of history to predict future events. However, historians rarely find a single reason or factor upon which they can all agree.

Since then, there has been ongoing heated debate amongst thinkers and historians with regard to the nature of history, inspiring further debate on the linear or cyclical nature of historical development. Both sides have firm evidence to defend their theoretical paradigms, reflecting the philosophical and political currents of historians and philosophers associated with different schools. This study analyses and deliberates on the cyclical development of history by analysing and comparing the views of Oswald Spengler and Ibn Khaldun.

One of the main analysts of Islamic civilisation was the fourteenth-century scholar Ibn Khaldun, widely regarded as the father of sociology, who enormously affected researchers with his pioneering thoughts on history and human sciences. His most celebrated contribution was the recurrent hypothesis and cyclical theory concerning the genesis and fall of sovereign power.

Additionally, researching the subject of cyclical development in Oswald Spengler's view is equally important. Specifically, this study examines his views on

civilisation. For Oswald Spengler, the essence of history is what he understood as civilisations, which ultimately underlined his perspective on historical development. In his understanding, civilisations undergo a process exactly like a living organism (Sepkoski, 2020). For that reason, he believed that civilisations have a lifecycle. Although he was not the first person to discuss the rise and fall civilisations, he had a special approach in explaining these which galvanised historians and philosopher witnessing the apocalypse of the European Enlightenment and its assumptions of superiority and eternal progress during WWI.

The views of Ibn Khaldun and Oswald Spengler on civilisation and history are distinctively unique, according to their respective time and circumstances. Therefore, a comparative analysis is worthy of discussion and attention.

1.3 RESEARCH QUESTIONS

The following are the research questions addressed by this study:

1. What is cyclical theory and how does it evolve and develop?
2. What are the views of Ibn Khaldun and Oswald Spengler on the cyclical theory according to their respective time and geographical settings?
3. What are the basic criticisms of both thinkers' theories and perspectives on their interpretation of history?

1.4 OBJECTIVES OF THE STUDY

In order to answer the research questions, the following are the objectives of this study:

1. To explain the meaning of cyclical theory and its evolution and development.
2. To examine the views of Ibn Khaldun and Oswald Spengler on the cyclical theory of historical development.

3. To highlight the essential criticisms of Ibn Khaldun and Oswald Spengler's theories on their interpretation of history.

1.5 SIGNIFICANCE OF THE STUDY

In view of continually evolving discussion on the nature of history by historians and philosophers in both Western and Muslim world, this study seeks to examine the views of Oswald Spengler and Ibn Khaldun concerning the nature of the occurrence of historical events in human history. Indeed, much has been written about the events of history in all ages (ancient, medieval, modern, and contemporary). Due to this, this study will concentrate on the nature and path of history; one of the common theories which have affected the thought of many thinkers and philosophers is a cyclical development. This is what emphasises the importance of this manner of historical research, which seeks to develop a more systematic and robust theoretical paradigm for the discipline. However, most historical writing does not go far beyond the story stage. Awareness of the phenomenon of development and change from one situation to another in history is essential to search and investigate the path of history.

Furthermore, this study will specifically look at the basis of Ibn Khaldun's and Oswald Spengler's views and the manner through which they looked at the nature and essence of historical events, including concepts relating to sovereign power and civilisation. In the end, this study informs the readers on central arguments revolved around this theory of cyclical development of history. Everything can be known through its opposite, and exploring criticisms of both masterminds illuminates the nature of their thoughts. The thesis will be expected to be an informative source for those who are interested in this field, because of the wide and deep ideas that Ibn Khaldun and Oswald

Spengler have developed about the path of history and reconstruction in the social and urbanity field.

This study will also reconcile debates surrounding many important related concepts such as the nature and essence of history and development of civilisations raised by both thinkers in their understanding of historical transition and development.

1.6 DEFINITION OF KEY TERMS AND CONCEPTS

Asabiyyah: *Asabiyyah* has been variously translated as social solidarity, group feeling, social harmony, and even "clannism." Ibn Khaldun did not compose the term. Rather, he reorganised it to fit his purposes.

Al Umran: The concept of "Al Umran" can be translated into "urbanisation" that comes in many ways and takes positions in different contexts. The divergent and converging aspects at the same time in which the concept of urbanism is used as a key term to explain several urban phenomena, such as politics, economics, science, education, ethics, and architecture grant this term semantic and cognitive power.

Culture: Oswald Spengler considers societies to be "organic," meaning that they adopt a life cycle that they label according to the seasons. The roots of a culture's core values can be traced back to its spring.

Civilisation: All material and spiritual advances accomplished by mankind on the earth, both physically and spiritually, are referred to as civilisation.

1.7 LITERATURE REVIEW

Most researchers on the cyclical paradigm of historical development consider the two most prominent authors of this tradition, Ibn Khaldun and Oswald Spengler, and considerable scholarly literature examines the essentials of the views of Ibn Khaldun

and Oswald Spengler about the movement of history. They can be separated into two classifications:

1. Works dealing with Ibn Khaldun's perspective about the evolution of history in general, and the development of sovereign power in particular.
2. Works dealing with Spangler's view on the repetition of events in history, especially with regard to the role and development of civilisations.

1.7.1 The Works of Ibn Khaldun

Researchers have expressed their opinions on Ibn Khaldun's thought because of the wide and deep ideas that Ibn Khaldun has received about reconstruction and civilisation.

The works on Ibn Khaldun focus on his perspective of history and communities. Zaid Ahmad (2003) aims primarily to understand Ibn Khaldun's theory of knowledge and examines his epistemology in his book entitled *The Epistemology of Ibn Khaldun*. He also describes Ibn Khaldun's general idea of knowledge and science and its relationship to human social organisation and the establishment of civilisation. The aim is to describe, define, re-evaluate, and finally reconstruct the theoretical basis of Ibn Khaldun's thought: epistemology, sociology of knowledge, classification of sciences, and their place in the general outline of his theory of civilisation.

Umer Chapra (2008) has also discussed Ibn Khaldun's theory of development. He introduces Ibn Khaldun's theory of multiculturalism and functional development in his article. This theory argues that the growth or decline of an economy or society is not based on a single factor, but the difference lies between moral, social, economic, political, and historical factors. When one of these mechanisms acts as a trigger mechanism and the other factors interact in the same direction, the chain reaction accelerates or slows, making it difficult to distinguish between cause and effect. This

study applies these principles to examine the poor performance of modern Muslim-majority countries.

Murat Önder and Faith Ullaşan (2018), commenting on the cyclical theory of historical events, mentioned that cyclical or recycling history is not a new concept, and was well known in ancient Greece. In their study of *Ibn Khaldun's Cyclical Theory on the Rise and Fall of Sovereign Powers*, they apply the theory to the case of the Ottoman Empire. They briefly examined cyclical development and its effects on Ibn Khaldun's thought, showing how the theory corresponds to the times, civilisations, cultures, and countries being analysed. Finally, they provide an overview of Ibn Khaldun's books and ideas.

Ibn Khaldun's Philosophy of History by Mühsin Mahdi (1964) researches the philosophical foundations and principles of Ibn Khaldun's new cultural sciences in order to demonstrate his comprehensive approach to research for a proper understanding of his contribution to the study of various aspects of human society. According to the author, an understanding of vision is needed. The individual and society are based on philosophical principles, and in this respect, he explained the precision of these principles and how they are applied in the field of history. He then proceeded to examine Ibn Khaldun's four principles or causes that shape the nature of culture, namely the economic activity and the civic institutions that are subject to.

In *Ibn Khaldun and the Modern Social Sciences: A Comparative Theoretical Inquiry into Society, the State, and Revolution*, Douglas H. Garrison (2012) adds to the long series of contemporary Western studies that have tried to introduce the work of Ibn Khaldun into the mainstream of historical, political, and social studies. The study is based on an objective comparison of Ibn Khaldun's main ideas with what Garrison identifies as the fundamental pillars of the Western social science complex. At the same

time, this study seeks to uncover the current understanding of Ibn Khaldun's ideas, while simultaneously revealing additional aspects that are both marginalised and ignored by mainstream science. Additionally, it seeks to demonstrate Ibn Khaldun's continuous contribution and value to modern social sciences, particularly concerning the study of political upheaval and social change.

Muhammad Dhaouad's (2006) *The Concept of Change in the Thought of Ibn Khaldun and Western Classical Sociologists* comparatively analyses and discusses the concept of social change in science from Ibn Khaldun's concept of *Imran* on the one hand and his colleagues from the founding fathers of Western sociology on the other. While European sociologists since the Enlightenment viewed the development of human societies in a linear pattern, Ibn Khaldun found that the development of Arab-Islamic societies exhibited a cyclical pattern. Furthermore, Ibn Khaldun found a strong link between the widespread prevalence of extremist materialism and luxury in Arab-Islamic societies and their weakness and inevitable collapse. This connection is rarely found in the works of the founding fathers of Western sociology. Regarding affinity or kinship, both Ibn Khaldun and Western sociologists agree that social change is a necessary characteristic of human societies, often leading societies from simple configuration to more complex states.

Mehmet Soyer and Paul Gilbert (2012) discussed the role of Ibn Khaldun "as a founding father of sociology" in their paper comparing Ibn Khaldun's theoretical framework to that of Western scholars. In addition, observations of Ibn Khaldun's work include his understanding of periodic models of social change, conflict theory, and paradigm frameworks. Fuad Baali (1988) also discussed Ibn Khaldun in his work entitled *Society, State, and Urbanism: Ibn Khaldun's Sociological Thought*. This book examines the nature and methods of town planning, and represents the new science of

human social organisation as developed in Ibn Khaldun's ideas of the fourteenth century. Baali explored Ibn Khaldun's thoughts and observations on society, culture, socialisation, social control, state, social cohesion, cycle movement, history, urbanism, nomadic classification, and civilisation. From a comparative perspective, this study shows that Ibn Khaldun's ideas about society are conceptually germane to Western scholars. Furthermore, Ibn Khaldun's thoughts on society, state, and town planning are closely related to contemporary social theory, which shows that his language differs somewhat from classical and modern sociologists.

Suhaila Abdullah's (2018) *Ibn Khaldun's Theory of Good Governance in Achieving Civilisation Excellence* seeks to discuss the good governance theory of Ibn Khaldun based on his monumental work *Al-Muqaddimah* ("The Introduction"). This article shows that Ibn Khaldun was a talented Muslim scholar with great experience in politics and government, whose writings offered invaluable insights for others. There is no doubt that Ibn Khaldun's positing of a direct link between good governance, good leadership, economic prosperity, and cultural excellence has been extremely influential in sociological and political science studies.

Metin Yücekaya (2014) analysed *Ibn Khaldun's Conception of Dynastic Cycles and Contemporary Theories of International System Change*, supporting the argument that Ibn Khaldun's views on the rise and fall of ruling political systems provide a clear perspective on international relations. Throughout the paper, Ibn Khaldun's portrayal of the world, history, and politics is described as less idealistic but more scientific. However, it also emphasises that despite the notion of a transition to politics, cyclical history, and realities such as those offered by the contemporary scholars namely Gilpin, Modelski, and Kennedy, Ibn Khaldun's definition of change has brought major

innovations to the field. Finally, Ibn Khaldun's theory examining the pattern of the rise and fall of political systems is distinguished from contemporary theories.

1.7.2 The Works of Oswald Spengler

Scholars who want to write about Oswald Spengler's scheme face many difficulties in their historical research because his ideas are not based on clear rules and programmes. However, that will not be an excuse for the researcher to jump over the attempt to explain the logic used in Oswald Spengler's works while writing about history and civilisation.

Timely Meditations? Oswald Spengler's Philosophy of History Reconsidered by Gregory Morgan Swer (2018) argues that the recent resurgence of interest in Oswald Spengler's philosophy, especially in relation to his warnings about the impending doom of Western civilisation, seems misplaced. Arguments about the accuracy of his predictions or cultural analysis overlook the need to evaluate the consistency of the philosophical system that Oswald Spengler used to create and substantiate his speculative claims. This assessment points to a number of clear inconsistencies about possibility or disposability of trans-culture of Oswald Spengler's historical model.

Ian James Kidd's (2012) *Oswald Spengler, Technology, and Human Nature: "Man and Technics" as Philosophical Anthropology* addresses the philosophical anthropology that developed in Oswald Spengler's work, in particular in *Man and Techniques: A Contribution to the Philosophy of Life* (1931). He argues that the latter represented Oswald Spengler's response to the critique of his classic work *The Decline of the West* (1919) as overly pessimistic. In his later work, Oswald Spengler argued that man and technology could overcome civilisational burdens by presenting a new philosophical anthropology that identifies technology as the maximum expression of

the cognitive and creative capacities of the human being. The work also suggests that in his later work, Oswald Spengler provided a specific description of modern technology as the last stage of human cultivation. This study deals with the philosophical anthropology developed in Spengler's later works.

Technology and the End of Western Civilisation: Spengler's and Heidegger's Histories of Life/Being by Gregory Morgan Swer (2019) is also significant in its philosophical analysis of Oswald Spengler's work, which it describes as the most elevated philosophical way of thinking about human society, albeit part of a voluminous milieu of existential and phenomenological inquiries concerning the structure and reason for human life and social organisation. This article contrasts Oswald Spengler's work and Heidegger's investigation of history and mechanical innovation, and rethinks Oswald Spengler's way of thinking about direction and structure in history by contending for an examination of applicable periods throughout the entire existence of Oswald Spengler and Martin Heidegger. Oswald Spengler is commonly viewed as a serious critic of the history of civilisations. What's more, Oswald Spengler's way of thinking likewise investigates the reality of mechanical innovation.

Gregory Swer's (2019) *The Revolt against Reason: Oswald Spengler and Violence as Cultural Preservative* reconstructs Oswald Spengler's account of the mind as the killer and protector of Western culture, arguing that it is violent in nature in both characteristics. In *Decline of the West*, Oswald Spengler argues that cultures revolve around life. Although he warns that the end of Western culture is imminent, Oswald Spengler suggests that the death of a culture can be thwarted if there is harmony between the artistic powers of the brain and the remnants of cultural life. The reflection of the mind as a saviour the specific reflection of Oswald Spengler's mind seems to contradict

the violent, anti-cultural force implied in the decline (and subsequent fall) of a civilisation.

One Hundred Years of Decline: An Introduction to the Philosophy of Oswald Spengler by Blagovest Gavazov (2018) is another significant study on the broader impacts of Oswald Spengler's model. The first section examines the main implications of Oswald Spengler's theory, explaining its methodology, giving an overview of its philosophy, and identifying some of its salient concepts. The second section describes Oswald Spengler's concept of "culture" and its life cycle and compares it to the concept of "civilisation". The third section delves into specific cultures of world history, with a particular focus on the West Faust culture, Middle Eastern Magian culture, and Apollonia Classical culture. The fourth and final section of the article deals with the impact of Oswald Spengler's theory on the study of history, the rejection of the notion of progress, and historical "pessimism".

Jozef Palitefka's (2016) *The Future of Western Civilisation in the Context of Oswald Spengler's Work* covers two primary branches of knowledge. The initial segment is devoted to the investigation of Oswald Spengler's most popular work, *The Decline of the West*, with special consideration paid to the assessment of the material and fundamental phases of culture. The primary target is to investigate the terminal stage of a civilisation, when it unravels and collapses into anarchy, within a general trajectory of human progress. These indications of social decline are then applied in the subsequent part, which manages the assessment of specific marvels of Western progress.

In "*A Biography of the Soul*": *Oswald Spengler's Biographical Method and the Morphology of History*, Joe Paul Kroll (2009) examines Oswald Spengler's historical work in correspondence with his biography. A recent publication of Oswald Spengler's

autobiographical *Eis Heauton*, bears a resemblance to Oswald Spengler's work between personal and cultural history and his own historical experience. It provides an opportunity to examine claims that shed light on Oswald Spengler's philosophy of history, discussing the central concepts of "biology" and "resemblance" in relation to "existence" and "surveillance". The article then discusses historical consciousness. Oswald Spengler is a condition of the concept of "consciousness." After two aspects of consciousness, such as fear and understanding, Oswald Spengler's thought difficulties are examined in the context of the literary challenge of not being able to identify historical experience in prose. Oswald Spengler speculated that the development of historical consciousness, from its own experience to its ontogenetic and phylogenetic forms, also determines the synopsis of historical perspective.

1.7.3 Summary of the Literature Review

In short, based on the reviews above, the selected sources in the literature review can be deemed relevant and related to Ibn Khaldun's and Oswald Spengler's views on history. In the part of the works of Ibn Khaldun, the sources described Ibn Khaldun's work and life. Moreover, a general description of Ibn Khaldun's theory. the researcher will use these sources to expand on the study's topic. Furthermore, some of the sources classified the notion of sovereign power in general, which will be useful in the study of the rise and fall of civilisations. Others discussed Ibn Khaldun's theory and shown its positive and bad aspects, which is an important aspect of the study and comprehension of Ibn Khaldun's perspective. In the part of the works of Oswald Spengler, the materials illustrated Oswald Spengler's biography as well as the time period in which he lived. In addition, Oswald Spengler's theory has been cited and attributed to various human

science subjects, which will aid the researcher in broadening the scope of the study and learning more about Oswald Spengler's civilisation theory.

It can be said that there are still a limited number of works that exclusively deal with the concept brought forth by Ibn Khaldun and Oswald Spengler concerning repetitive events within the cyclical development of the history model. Moreover, insufficient attention has been paid to compare Oswald Spengler and Ibn Khaldun's theory with other theorists about the movement of history and civilisation. Moreover, the existing body of literature offers contradicting ideas of both thinkers' theories and applied them to a particular topic. Also, the majority of literature written about the biography of Ibn Khaldun and Oswald Spengler did not pay attention to their theory critically and comparing them with other theories about history. Furthermore, they did not connect with a prominent theory of history which is the cyclical theory. Additionally, the data used in these studies is relatively old and outdated, whereas Oswald and Ibn Khaldun's theory is multi-dimensional. This is thus a calling for an updated analysis offering a more comprehensive view of the perspective of both writers about historical change and civilisation.

Ibn Khaldun and Oswald Spengler were not only wise historians to record the events of the past, but were thinkers with original methodological views and opinions and a systematic approach to studying the laws of history and human society to predict future changes. The researcher will consider their thoughts about history and reconstruction and instigates an intense analysis of the general characteristics of their philosophy on the history and cyclical theory. This is done to present a different picture of the different signs of this theory that has been considerably neglected in the academic field relative to Oswald Spengler and Ibn Khaldun's profound depth and multifaceted theory about society and civilisation. Ibn Khaldun was a historian who created the idea