

## The Russian Neo-Eurasianism, the West and the Reconstruction of Islamic Civilization in Alexander Dugin's Geopolitical Doctrines

*Ataullah Bogdan Kopanski*

Department of History and Civilization,  
International Islamic University Malaysia,  
Jalan Gombak, 53100 Kuala Lumpur, Malaysia

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**Abstract:** Alexander Gelyevich Dugin [Александр Гельевич Дугин,] (b.1962) is one of the most prominent and most prolific political philosopher of Russo-Eurasianist polemology and co-founder of several extremely anti-western movements. Dugin propagates selected aspects of Jean-François Thiriart's ideas and Hegelian synthesis of the Strasserist and Stalinist authoritarian concepts of existence as the theoretical foundation of geopolitical bi-civilizational 'Eurasian Heartland Empire' (*Foundations of Geopolitics* (1997). Julius Evola, Yahya Abd-al-Waheed (Rene Guenon), Oswald Spengler and Lev Gumilev are discussed as godfathers of his 'Third Way Bolshevism' proclaimed in his works like *Konservativnaya revoliutsiia*, [Conservative Revolution] (1994), *Metafizika blagoi vesti: Pravoslavnyi ezoterizm*, [Metaphysics of the good news: the Orthodox esoteric] (1996) and *Misterii Evrazii*, [Mysteries of Eurasia] (1996). Dugin's *Philosophy of War* is a meta-historical and para-philosophical amalgamation of his neo-conservative thoughts which he preaches recently in the Faculty of Sociology at the Lomonosov University in Moscow.

**Key words:** Eurasianism • Philosophy of war • Polemology • Geopolitics • Islamic civilization

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### INTRODUCTION

*You - millions. We - multitudes and multitudes and multitudes. [Milyony – vas. Nas – t'my, i t'my, i t'my]  
Try, bully us ! [Poprobuyte, srazitye s nami!]  
Yes, we - the Scythians! Yes, we the Asians, [Da, skify – my! Da, azyaty – my.]  
With slanted and envious eyes! [s raskosymi I zhadnymi ochami!]  
For you - the long ages, for us, just an one hour [Dlya vas – vyeka, dla nas – yedinyi chas.]  
We, like obedient serfs, [My kak poslushnye kholopy.]  
Held up a shield between two hostile races [dierzhal shchit myezh dvukh vrazhdyebnykh ras]  
Of Mongols and Europe!(...) [Mongolov i Yevropy!] ...  
Russia- Sphinx. Glad and sad, [Rossiya – Sfinks. Likuya I skrobya]  
And bathing in black blood, [I oblivayas chyerno krovyyu]  
She stares, stares, stares at you, [ona glyadit, glyadit, glyadit v tyebya]  
With hatred and with love! [I s nyenavist'yu. I ljubov'yu]  
Alexander Blok, *Scythians* [Skify] (1880-1921) (my translation)  
“Scrape a man and you will see blood. Red, salty warm liquid” A. Dugin, *Philosophy of War**

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**Corresponding Author:** Ataullah Bogdan Kopanski, Department of History and Civilization,  
International Islamic University Malaysia, Jalan Gombak, 53100 Kuala Lumpur, Malaysia.

Eurasianism as the ideological and metahistorical component of the Russian Philosophy had been founded collectively in 1920s among Russian emigrants in Sophia, Prague, Berlin, Harbin and Paris. It was then revived as a conceptual reservoir for those politician rulers of Kremlin who dream about the new Russian empire after the downfall of the Soviet Union in the late 1980s. Eurasianism had been profoundly reformed by Lev Gumilev, a charismatic philosopher-historian from Moscow who died in 1992. Alexander Dugin is his most ambitious student and successor. Eurasianist conservative anti-liberty bolshevism shaped by Gumilev and Dugin is a doctrine characterized by intellectual haziness, poetical mythology and epistemological incoherence which proclaims that Russian Eurasia is a unique, separate geo-historical 'sixth part of the mankind' which does not belong to either European or Asian civilizations. Dugin attempts to prove the homogeneity of 'Russiasia' using geopolitical, archeological, ecological, historical, economical, cultural, anthropological records, as well as spiritual union between ethnic and racial groups which made them a special supra-national community of Russians with a distinct identity which is more Asian than Slavic. In Gumilev's historical studies, the Mongols had been not oppressors or destroyers of Russia but her protectors and teachers. Gumilev disagreed with the opinions of the majority of Russian historians, that the history of Russia began when Russia was Christianized and incorporated into the Helleno-Catholic Eastern Orthodox civilization in 988 CE. He also attempt to ignore the fact that the nomadic and sedentary peoples of the western part of the Kipchak and the River Volga's Basin embraced Islam in 922 CE and had been integrated with the Muslim Ummah 66 years before the Christianization of the Grand Duchy of Kiev. For him as for Dugin, the Muscovy is not an heir to Kievan Rus, but a legitimate successor of the Mongol civilization and an integral part of the Jingiz-Khanid Eurasian domain. The modern Russia emerged from the Mongol empire and not from the Byzantine *Romania* [1].

According to Gumilev and Dugin, Eurasian civilization encompasses Turan, Iran and the Slavic Russians. In their discourse, the Eastern Orthodox religion (*pravoslavye*) is a totally Eurasian and most important Byzantine-origin creed of Russians. The basic elements of Dugin's neo-Eurasianism originate definitely from Konstantin Leontyev's theory of 'Black Byzantinism'[2, 3] Slavophilic *potshviennitstvo*, Great Russian pan-Slavism and anti-occidentalism. The key

leaders of the *Evrasyatzy* were Prince Nikolai Trubetzkoy, Pyotr. N. Savitsky, Pyotr. P. Suvchinskiy, Dimitr. S. Mirsky, Konstantin. Icheidze, Pyotr. Atrapov and Sergeyei. Efron. Philosopher Georges Florovsky was initially a supporter, but backed out of the organization claiming it "raises the right questions", but "poses the wrong answers". A significant influence of the doctrine of the *Evrasyatsov* can be found in Nikolai Berdyaev's essay "*The Sources and Meaning of Russian Communism*". By 1929, the *Evrasyatzy* had ceased publishing their periodical and had faded quickly from the Russian emigre community. Lev Gumilev is often cited as the the last post-Savitzkist Eurasianist. Gumilev's developed his own conception of ethnogenesis and the notion of "passionarity". His theory of ethnogenesis: that the Mongol occupation of 1240 - 1480 CE known as the *Tatarskoye yarmo* "Tatar yoke" had shielded the emergent Russian ethnos from the aggressive Latin-Catholicism of Poland, allowing it to gain time to achieve maturity. The idea of Eurasianism contrasts with Konstantin Leontyev's "Byzantinism", which is similar in its rejection of the West, but identifies with the Byzantine Empire rather than with Central Asian tribal culture. Outside Russia, in the late 1990s Eurasianism has gained some following in Turkey among ultra-nationalist (*ulusalcý*) groups and the old "Turanists". The most prominent figure who is associated with Dugin is Dopu Perinçek, the leader of the Turkish Workers' Party, a clone of the Russian National Bolsheviks [4].

Dugin is a voracious reader of Julius Evola and Rene Guenon, but not their disciple. He is synthetically both Nietzschean and Spenglerian, but even shallow review of his major works exposes the Leninist interpretation of Hegel's *Philosophy of History a recentiori*. Especially, in his *Philosophy of War* which I selected for deeper scrutiny. Dugin appeals to the "pro-Russian" Muslim academe inside CIS and abroad believing that the Muslim intellectuals are naturally *protiv zapada i za vastokom*, ("against the West and pro-East"). But he evaluate *as-sahwah al-islamiyya* (in Arabic language: "Revival of Islamic faith") in a classic neoconservative terminology of "Islamic Peril" which unite the New Right of the West and the Eurasianist Old Left of the ex-Soviet Union.

"Today, in Russia, one can be the Eurasian fascist, communist, Eurasian national Bolshevik and the common *pochvennik*, Eurasian Orthodox fundamentalist, Eurasian ecumenist or neo-pagan and with some organic and essentialist perceptiveness of democracy, also the Eurasian democrat" [5].

The newest *islamskaya ugroza* ("Islamic Threat") replaced the early 20<sup>th</sup> century *zheltaya ugroza* ('Yellow Peril') which was identified mostly with Japanese empire-building policy in Manchuria and Korea contested by the waning power of the tsarist Russia. Like the western neocons, he and his adherents oppose and disrespect multiculturalism when the western and eastern New Conservatives acknowledged that the very visible in the 'public space' significant number of Muslims of 'their' realms not only resist acculturation and 'cultural integration', "observing values" but were able to revive the original Islamic lifestyle ferociously disparaged by the fallen secularist regimes in the geo-historical realms of the Islamic *Ummah* ("Commonwealth").

In the mirror of Eurasianist doctrines the revived Russian empire with its cultural frontiers of incompatible antagonistic civilizations and conflicting religious or civilizational traditions and its new super-national as well as supra-national or pan-nationalist identity must be based solely on incorporated education. Dugin's ideas, in the context of the decline and the fall of the Soviet Union, seems to be instrumental for the Kremlin lawmakers in the development of the post-Soviet (or neo-Soviet) monocultural identity of Eurasian Greater Russia. Dugin believes that a present Russian Federation must become standardized in terms of state-sponsored culture and public identity. In his steadily amplified concept of the Eurasian identity, the Russian supremacy as a unifying force of history is the only geopolitical and metaphysical remedy for the humankind infected by the 'rotten decaying West' [6, 7].

Intensive reading of the counter-occidentalists authors led him to diagnosis that the Western old liberalism is inferior to the Russian *obshchestvo* (social cohesion) because the Atlantic liberalism encouraged personal independence and decrease the importance of the state power.

Dugin's concept of the Eurasian identity of the Russian New Empire is definitely synthesis of Mongolophile Mikhail Magnitzky's (1778-1855 CE) thoughts, Count Esper Ukhtomsky's proto-Russo-Asianist manifesto of 1899 and Count Sergei Uvarov's (1786-1855 CE) orientalist studies cemented by Lev Gumilev's 'rhythms of Eurasia' but without Gumilev's opinion about the Jews as the parasite, nomadic culture-destroyers [8-10]. His Russian philosophy of the imperial solidarism which not necessarily requests civilizational-religious unity bases on geographical interpretation of human cultures, in which everyone living under one political system is a component of politically unified "one nation"

and cannot choose other societal identity. In his mystified Eurasian Mega-Russia, the non-Russian and non-Eastern Orthodox must accept his/her status as the *grazhdanyn/grazhdanka* involuntarily [6]. Dugin offers the Muslim of 'his' Eurasia the Stalinist/tsarist geo-cultural hegemony of Russia as a condition of the Eastern Orthodox-Islamic coexistence and eukumene.

The Eurasian supremacy of Russia which he promotes, necessitates a pan-national supra-racial or ethnic solidarity of the dominant Slavs and the Turks who recognize the hegemony of the Russia and the Russians. While this broad conception of "Russianess" perceived to be cultural unity of Eurasia cemented by the supremacy of the political Orthodox Christianity, he did not, at least publically, disparage other religions, races and ethnic groups [7].

Dugin is fascinated by the 'postmodernist New Feudalism' [11] and the rapid decline and dissolution of the American empire; *Imperium Romanum redux* augured by Paul Michael Kennedy in his bestseller *The Rise and Fall of the Great Powers: Change of Military Conflict from 1500 to 2000* (1987) and recently by Patrick Buchanan in his *Suicide of Superpower: Will America Survive to 2025?* (2011), *Day of Reckoning: How Hubris, Ideology and Greed Are Tearing America Apart* (2007), *State of Emergency: The Third World Invasion and Conquest of America* (2002).

Aleksandr Dugin's *Philosophy of War* (2004) has a didactic subtitle: *Tot, kto nye gotov srazhatsya i umirat, nye mozhyet po-nastoyashchemu zhit'* (Who is not ready to fight back and to die, cannot live in dignity). *Filozofya voyny* is a sponge-like Dugin's most polemological magnum opus which contains his all earlier pugnacious thoughts and discourses. He divided it into twelve chapters entitled; 1) *Paradigm of the End*, 2) *Asymmetry*, 3) *Carl Schmitt: Five lessons for Russia*, 4) *Poems, Missiles and Insurgents*, 5) *War – our mother*, 6) *Resurrection of kshatriya*, 7) *The red mother Earth*, 8) *Crusade against us*, 9) *The Road to Armageddon (metaphysics of Iraqi conflict)*, 10) *Terrorism: geopolitical, political and psychological aspects*, 11) *Carthage should be destroyed. Anti-American majority and 12) Eurasian security system as the geopolitical imperative*. These chapters of *Philosophy of War* are prefaced by *Fashionable geopolitics* and they are ended by "the Round Table's debate on *The Russian Army-politics and structure* between A. Dugin and Igor Yadikin, Michail Leontyev, Sergyei Markov, Gleb Pavlovsky and Nicolai Yephimov published in *Krasnaya Zvezda [Red Star]*, the flag-daily news of the Russian Army.

All chapters of Dugin's study are divided into several essays with subtitles. Because his book is not translated into English, I decided here to inform the Anglophonic reader about the contents:

Chapter 1: *The last step of generalization, Real Marxism, Geopolitical paradigm, The War of Nations, Clash of Religions, General Rule.* Chapter 2: *Objective view, Thesis of the West: mono-polar world, the Mono-polar order: with plus or minus sign? Multi-polarity, Russia as the core of the would-be alternative, Numerous aspects of asymmetry, Eurasianism: Asymmetric philosophy.* Chapter 3: *Lesson One: Politics, Politics above all (uber alles),. Lesson Two: There will always be enemies, there will always be friends, Lesson 3: Politics of "exceptional circumstances" and decisiveness, Lesson 4: Imperative of the "Greater Space", Lesson 5: "War World" and the guerrilla theology, The final remarks.* Chapter 4: *Schmitt on types of civilizations, This dreadful poem, Nuclear guerrilla warfare, The Chapter 5: War and peace, Grassroots' Mobilization, Death as the teacher, The rare "I", The fatherland knows such plants, Abide by your obligations, Chapter 6: Revival of Kshatriyas, Triple origin of Indo-European society, The caste of possessors, Under the sign of Great Desire, Two ethics, Politics- task of heroes, Vaishes, Caste metamorphose of the Soviet Army, New Russian Kshatriyas, Chapter 7: The Red Mother Earth, Dragon Teeth, Destructive hordes of the market, Meta-civilizations, Militarism-Eurasianism-socialism, Chapter 8: Liberalism: totalitarian ideology, USA-quintessence of the West, Protestantism as ideology, Empire of Evil, Pentecostalism, They will not rest as long as they will not destroy as to the last one, Chapter 9: American Messianism, America's waiting for Armageddon, Blessed one who take your children and smashed them against the stone! Nightmare of used predictions, Chapter 10: Social-political function of terrorism, Geopolitical aspects of terrorism, Psychology of terrorism, Demonization of terrorism, Chapter 11: Obsessive repetition of Cato the Elder, Rome and Carthage in the 20<sup>th</sup> century, Russian Army as the last subject of the world history, Army and Politics, the Coming Russian Catullus, Anti-American Majority, Chapter 12 (without subtitles)*

Those titles and subtitles give more information about author's ideological positions than his lecturing, mostly based on Carl Schmitt's and Ernst Junger's writings, peppered with bizarre 'vampirism' of Alexander Bogdanov (aka Malinovsky), a second to Lenin top Bolshevik whose pseudo-scientific cult of blood became

an 'element' of the early Soviet academe. Alexander Aleksandrovich Bogdanov's (1873-1929) interests ranged from the global system of power (he called it "tectology") to the human rejuvenation through mass blood transfusion from the younger generations to the ageing "vanguard of the toilers". Bogdanov, the almost forgotten father-founder of the Soviet Union, published three volumes of *Empiriomonizm: Stat'i po Filosofii* (Moscow, 1904-1906), a study, in which Marxism is assimilated with works of Ernst Mach. Bogdanov's controversial ideas influenced profoundly Nikolai Bukharin. He not only philosophized. In 1907, one year after publication of his treatise, A.A. Bogdanov together with Lenin and Leonid Krasin prepared successful bank robbery in Tiflis.

In 1910, Bogdanov, Anatoly Lunacharsky (Bogdanov's brother-in-law), Mikhail Pokrovsky and their disciples organized the Russian Marxist school on picturesque Italian Isle of Capri and in Bologna when Lenin and his supporters established their own Russian school outside of Paris. Bogdanov became a most important theoretician of the *Proletkult* or "proletarian art movement" (1918-1920) in the Bolsheviks-controlled Russia. Bogdanov started his bizarre blood transfusions in 1924, hoping to be constantly young. Lenin's sister Maria Ulianova participated in Bogdanov's transfusions. He founded the Institute for Hematology and Blood Transfusions named after him. After eleven blood transfusions, he claimed that his balding was halted and "he became 10 years younger" wrote Leonid Krasin to his wife [12].

But blood type incompatibility or the blood of a student suffering from malaria and tuberculosis cost him life. Most important Bogdanov's works are not translated into English. Bogdanov published his science-fiction novel, *Krasnaya Zvezda* (Red Star) about a communist-feminist colony of unisex humans on Mars [13].

The Red Star became a logo of the Soviets. The novel contains the medical (or pseudo-medical) instruction of blood transfusion on the Red Planet. In his *Tectologia*, Bogdanov proposed organizational principles that underlie all systems of power based on technology and biology which will lead to absolute technocracy. Dugin discusses his blood transfusions in his *Philosophy of War* [14].

The most sanguine and dreadfully poetical is its chapter 5 and specially its two paragraphs "Death as the Teacher" and "The rare 'I'", in which Dugin praises Ernst Junger's *Storm of Steel* (*In Stahlgewittern*) and *Fire and Blood* and use the Jungerian glorification of

the “true Indo-European total war” for his own prolegomena to veneration of spilled blood. This is the Dugin’s heart of darkness and essence of his philosophy of many endless wars for “larger space” (*bolshoye prostranstvo*).

Dugin writes that “war is not more amoral than other aspects of earthly existence. Simply, she uncovers and displays what is in other spheres of life hidden, veiled and powdered...Mortality of man comes out (in the war) from the periphery of peaceful existence of civil society as the most essential, intimate and death emerges as a philosophical fact, simultaneously as subject and object. Death is individualized and enters into people in her unique logic and mood... Over the mud and agony, over heaps of dead bodies, over sultry waves of fear and sudden spasms of fury, calm ‘gothic’ and peaceful arches of the Unknown are raised. There is a secret peace in the war, anxious big ‘Yes’ for predestined life” [14]. Dugin supports his admiration of the war by Ernst Junger’s book *War-our mother*. “War displays to us what exactly is the sepulcher and she reminds for the modern man who abandoned his own roots in his visions that he is from the dust and that he will return to the dust...Illusion of security, rituals of protectiveness, the living world took from the man his *konkryetiki trupa* (authenticity of cadaver) [14]. He scorns the modern society that this reality of death is today perverted and studied only by maniacs. In the age of constantly commemorated dead ancestors, lamented precursors or victims of wars, in the times of profitable “memory of death” (*pamyat’ o smyrty*), the “pedagogy of contemplation of cadaver” (*pedagogika sozyertzanya trupa*) became a mere part of the spiritual contemplation of quantity [14]. In the mass culture which misrepresents the real knowledge of death or falsified her essence, the rumination on real death is lost by people turned into zombies or “living dead corpses” (*zhivye martvertzy, martvye trypy*). The war, by her unpredictability and blindness, by her cruelty and misery, coerces us to return “to our frontiers, where the Man comes to his end and where begins his Death” [14]. Like Bogdanov, Yunger and other mystics of *haema*, Dugin is fascinated by the blood. The modern Russian cult of “spilled holy blood” emphasized by both the Levitical Law [15] and Eucharistic ceremonies of the Eastern Orthodox Church (anaphoras) is amalgamated with the pagan Nordic (Varangian) war rituals of *Blots* in Dugin’s poetical narrative. The *ichor* [16] of Dugin’s war gods = “gods-making bolsheviks” (*bolsheviki-bogostroitelnye*) is “*taynyi*” (sacred/secret) fountain of youth and life “like for the Scythian and

Transylvanian vampires...Blood- mystery, puzzling secret of the human being, precious *ya* (“I”). Blood-life, its secret, its *sgustka dushi* (clot of soul)” [14]. He identifies the war with natural human “*zhazhda krovi*” (desire of blood). “Cascade of blood gushes over the war like the red sail of dark galley” (*kak krasnyi parus mrachnoy galyery*) [14] and uncovers the second existential aspect of warfare; the necessity of belonging of the human being to community (*obshchestvo*) and its soil (*pochva*). The German *Blut und Boden* is definitely his pattern, however, such sacrum of communal unity was/is not only unique for the German National Socialists and Romantic nationalists. Dugin’s philosophy of war is well entrenched in Lev Gumilev’s geographic determinism and Halford Mackinder’s geopolitical division of the world into the Pivotal Great Islands and the Eurasian Heartland. He divides the world into two spheres: the zone of thalassocratic civilizations of “Sea Power” and its opposition; tellurocratic civilizations of “Great Land” [17]. Modern *thalassocratia* is a technocratic system of power based on plutocracy and ochlocracy, or the rule of few riches and rabble-hoi polloi typical for the Atlantic Rim and its occidentalized colonies-emporia in the New World of Americas, Sub-Saharan Africa and Southeast Asia+Australia. This system created a civilization of dealers. *Tellurocratia* is an ideocratic system of power based on aristocratic oligarchy, autocracy, hierarchy and collective conservatism. Tellurocracy creates a civilization of heroes. These two global systems constantly clash each other. According to Dugin, the Eurasian Heartland is the authentic Axis of History endlessly besieged and forced to fight against the market-searching Sea Power which uses the Muslim-dominated Rimland either as the “crescent of instability” or thalassocratic buffer zone. The holy mission of Russia is to liberate from the Atlantic captivity as large as possible realm of Rimland and to integrate it with Eurasian Empire [6].

It is titanic historical counter-crusade against the Trilateral Commission and Bilberg Club directed by David Rockefeller. Russian tellurocracy “must maximally weaken, demoralized, deceive and finally defeat her ancient foe by instigate chaos in the domestic policy of USA, by sustained support of separatist trends, social conflicts, dissident movements, extremism, racism and sectarianism...It is imperative to break the Atlantic block on all levels simultaneously and in similar line of attack like the Atlanticism invaded the Warsaw Pact and the state integrity of USSR... If all these diplomatic maneuvers will be unsuccessful, the Atlanticists will be

defeated by Russian poets, partisans, pan-continental rockets and cruise missiles... The final victory will neither be easy nor swift, but the last word in the world history will be written in Russian by Russians" [18, 7] who will lead the Anti-Trilateral Eurasian Coalition. What was lost in 1991 will be assembled once again. According to Dugin, Eurasia is stretched between "the English bastion of atlanticism in the West and the Indo-Chinese Peninsula in the East, from Lapland in the North to the New Islamic Caliphate (between Maghreb and Philippines) in the South... Russians can exist only in and exclusively for the New Eurasian Empire. Geography is holy because is determined by Perennial Tradition and *Geopolitika* is secular because is determined by ideologies" [18]. His geopolitical concept of Greater Eurasia is influenced by the Belgian *nazbol* Jean Thiriart's "Euro-Soviet empire from Dublin to Vladivostok" and Austrian Jordanis von Lohausen's conception of "Eurussia" [6]. Dugin rejects all pan-ethnic and pan-racial regional formations. Pan-turkism and turanism is as harmful for supra-national universal Eurasian imperialism as pangermanism or panslavism [18]. His "Confederacy of the Great Spaces" will have several regional axis of "continental impulses": axis Moscow-Erevan-Teheran will control Caucasus, Persian Gulf and Mediterranean and will sent Shiite impulses to the western Europe. Axis Moscow-Berlin-Tokyo will administrate the Pacific Rim and Siberia, the "cultural and geological reservoir of Russia with its nuclear inter-continental missile bases in Murmansk and Arctic Navy in Archangelsk". Dugin integrated in his concept of the little axis Chelabinsk-Khabarovsk Alexander Solzhenitzyn's, Oswald Spengler's and Fyodor Dostoyevsky's description of Siberia [18]. He predicts victory of ideological triad of Orthodox Christianity-Fascism-National Communism originated from Third Rome, Third Reich and Third International protected by Gods's Angel-Protector incarnated in the person of czar, social class, military order or political party of "Eschatological Conservative Revolution". The angelic party ("Holy Alliance of Objectivism") which will use Dostoyevsky's "Russia-Axe" (*Rossya-Topor*) or "Scarlet Sword of Boris Savinkov" in the *Endkampf* (apocalyptic vision borrowed from French geopolitical "proletarian Templar" Jean Parvulesco!) is rather esoteric oracle of Dugin after significant numbers of *stakans* (glass cups) of vodka than geopolitical forecasting [19]. Heavy drinking and philosophizing with Nietzschean hammer is well established Russian tradition. The "Party of Holy Alliance of Objectivism" will be ruled by the red-brown elite

modeled on Waffen SS, ethos of Franco's Phalange, Romanian Iron Guard and other modernized fascist parties with "different logics" [19] in which "there will no place for monopolized truths and ideological quarrels and dogmatic debates in our catacombs. We all are equally robbed and marginalized by our common enemy. It is time for religious, nationalist, bolshevist, occultist and subversive party of type more newer than Leninist VCPb and NSDAP" [19].

Prof. Aleksandr Dugin is an adviser of former Marshal of Duma, Gennadyi Syelezhnev and he is close friend of generals Iminov and Pishchev from the Supreme Command of Russian Army, editors of monthly *Orientir* published by the Russian Ministry of Defense and the military publishing house "Ruskoye Zoloto" (Russian Gold) [20].

Despite the predicaments of leading Russian intellectuals and pessimistic demographic prognosis on future of the Russian Federation and its territorial unity, Dugin believes in the bright and triumphant *pax russica restitute et novus conventus sovieticus reparabilis*. The old Russian proverb says *Pozhivom uvidim* (We will see, if we will be alive). Duginism recycles Russian model of Heglism-Marxism in which Prussian state and socialism is replaced by Russiasian empire ruled by kshatriyized czaro-comissars. It is dialectic union of two disagreeable voices which form an equivocal conception of the 'Holy Mather Russia'. The ancient Greeks called it *cacophaton*. Some western analysts of the Russian politics and ideologies call Dugin "Rasputin of Putin". I propose "Cato the Elder of Kremlin". He dreams about the Russiasian conquest of "*zgnilyi zapad*" (the 'rotten West'), the fall of the New Atlantis and the Eurasian-Heraklean liberation of Germania-Prometheus by the neo-bolshevist kshatriyas of the "Red Mother of Scythia". He believe that if Attila's horsemen, the czar Alexander I's Cossacks and Stalin's Red Army had been able to occupied European Heartland, why not the Coming Over-Man of Russian Eurasia? If Soviet panzer-divisions failed in *Mawarra-an-Nahr* (Early Islamic name of the "Second Mesopotamia" of the Central Asia, the lands between Syr-daria and Amu-daria rivers) and Afghanistan, why not the second Atlantic invader (USA) ? His geopolitical "*velikoye zhelanye*" (Great Wish) is better and briefer demonstrated on his maps than in his YouTube lectures on ersatz-sovietism composed during the going-on Long Muslim Wars [Samuel Huntington's coined this name for Bush's 'War on Terror'].

## CONCLUSION

The basic elements of Dugin's Eurasianism and Russian *potshviennitstvo* [21] originate from the 19<sup>th</sup> century reactionary Slavophilism, tsarist Pan-Slavism and geo-cultural ideologies of both Nikolai I. Danilevskii and Konstantin Leontev. This is the philosophical fundament where the roots of Russian anti-occidentalism stem from. Like his teacher L. Gumilev, Alexander Dugin views Russia as Asian superpower and Russians as Eurasians, descendants of Scythians, Huns, Finno-Ugric nomads mixed with the Germans and Slavs and turned into empire by the Mongol khans, specially by the Gengiz Khan rather than the Byzantine Greeks. He several times in his public lectures regarded Russians' inferiority complex in relation to Europe as an act of Third World's self-betrayal similar to the political and cultural imitation of the West implemented by the modernist self-westernizers in Southeast Asia, Turkey, Japan and Korea. Duginism ( in Russian language "*duginovschina*") and Eurasianism are twin currents deriving from the medieval/Renaissance concept of Moscow as "the Third and Last *Roma Nova*" [22]. At the time of transformation of the ex-Soviet Union into the United States of Russia- which has made majority of Russians hostile to the western neo-democratism because of the cost lopsided to the advantages-the Russian ruling elite of power express a strong support of Dugin's neo-Eurasianism promising the revival of former glory of both the tsarist empire and the Communist Soviet Union. Dugin advises a non-engagement in the Muslim Wars waged by the Zionist International against the Islamic Revivalism but with strong support of Iranian ("Aryan") Shiites who have a historical tradition of the Russo-Persian Alliances against the Sunni regional powers (the Osmanli and Durrani Islamic multi-ethnic states). Recently, once again, Dugin adjusted his new geopolitical ideas to the newest political situation in the Muslim lands (especially after the "Arab Spring" of 2011 and the rebirth of the post-secularist Turkish regional power) and to the latest Kremlin's strategic planning. He significantly moderated his previous radical anti-Atlantic manifesto in accordance to the "rhythms" of neo-Eurasianist fortune of war and peace. The long duration of the Islamic Revival (*as-sahwah al-islamiyyah*) slowly but surely reshapes not only the paradigm of the neo-colonialist doctrines of global supremacy of either the telluric Russia or the talassocratic Atlantic Far West but also the post-Soviet Muslim Eurasian Heartland.

Dugin's philosophy of the Russian War against both the Islamic and the Western civilizations is politically very resilient and profoundly depends on the news and views from the western reactionary populists, despite his ferocious anti-occidentalism. His philosophy of Russian *cnoot* (flog) and carrot for the emerging Muslim core state in Mediterranean Afrasia is still very vague. For sure, *duginovshchina* should not be dismissed by the Islamic think-tanks as the noise of the Russian ultra-rightist fringe. Dugin's dialectics bases on deeper and well camouflaged international project which has nothing common with the interests of the Muslims, Christians and Buddhists in the ex-Soviet Commonwealth of the "Independent" States. Prof. Alexander Dugin is very clear and honest about his vision of the total and global supremacy of the Russian Citadel in which he reserves many maximum security cells of slow death for the Muslim revivalists to whom clash of civilizations is not alien concept after historical experience of the Zionist duplication of Gulag. In Dugin's *Philosophy of War* against everybody who is not the subject of the Holy Mother of Russia, the most prominent element of the Russian geopolitics is his absolute conviction that the Orthodox Russians are the Chosen People of history and modern global civilization not only of Eurasia. The Orthodox Russians are either conquerors or martyrs of the Muslim Eurasia, there is no third option in his geopolitics.

**Appendices:** The transcript of video of a seminar entitled "*Intellectual Discourse on Wahhabis: Resistance in the North Caucasus*" organized by The Center for Conservative Studies of the Faculty of Sociology at Moscow State University ( published in *Abror* ) in which Alexander Dugin, discusses values which motivate the Caucasian Mujahideen in Chechnya fighting for the independent Islamic state and society. In a videotape distributed by Stepan Vasilenko, the editor of a Russian media outlet of *SKFO-News*, Dugin's graphic description of the savage beating of captured Chechen mujahed and his last stand is the best illustration of both the Russian episteme of anti-guerrilla warfare and Dugin's elements of respect of the dying Muslim freedom fighter.

**Alexander Dugin:** "You know, I want to tell a story which seems very appropriate. One of the leaders of the Second Chechen campaign, a FSB general, told me an interesting story which seems very important to me. An incident in his life. During the Second Chechen War, his soldiers

captured a "Wahhabis"(standard label used by the secularist/sufist foes of the Islamic Law and State against any Muslim who adheres to the Salafi revivalism). He was alone and somehow it has been possible to capture him. Our soldiers began to beat him very hard. They actually crippled him and seriously damaged all his vital organs. Precisely, he was almost crippled at the end. So, he was lying there, covered with blood, completely massacred, his legs had been broken. The FSB general looked into his eyes and he saw absolute calmness there. And when the general said to him: "What a SOB...", the mujahid made a gesture with his hand and gripped a general's boot, his eyes were still absolutely calm and he asked softly: "Why do you fight for ?" - even in his situation, he was asking this question. "You", he said, "fight for nightclubs, for Russian prostitutes, who stand along the roads, you fight for a chance of washing dishes in Europe, for such and such 'human rights values', while we, we fight for Allah, for absolute values and you can do everything to my body, but you can't do anything to my spirit.". And he laughed loudly. One soldier hit him. Well, the general was completely shocked.... so he went to drink to a cafeteria and left the dying man to his soldiers. Suddenly, he had heard gunshots. He ran out and saw an amazing picture. While being apparently powerless, the mujahid seized an appropriate moment when our soldiers were distracted. Using this moment, he grabbed an automatic rifle and shot at them. He had been already climbing into a car wishing to escape. The general killed him, but he has been absolutely amazed by life energy of this man and by the values that inspired him. And then he thought about his own values because he saw that this was neither for public relation, nor Dokku Umarov's (the Commander of the Emirate of Caucasia) propaganda, nor a demonstration, nor American financial support, this is not what we think. It was reality. So he thought: and as for me, what values I've been fighting for? Why he (the Mujahid) is really able to do such things for his values. He was not an isolated hero. The incident roughly demonstrated the state of mind which is prevalent on their side and the state of mind which was prevalent on our side. As a result, the FSB general came to very interesting conclusion. He said to me that for this state (the Russian state), with its deep crisis, with its loathsome management, with its so-called "values", with its TV, with its 'humor', with its absolutely inadequate policy, he, of course, was not ready to die for the Christian Orthodox at all. And then he began to 'convert' his soldiers to Christian Orthodoxy. He baptized them, invited priests,

etc... Only one power-he said-is able to resist them (the Mujahideen) - "it's religion and the spirit inherent to it. They fight for their holy ideals and to oppose them is only possible with holy ideals".

See; "You fight for prostitutes - We fight for Allah..."  
Quoted from *Kavkazcenter.com Thu., 10.01.1432 Hjr / 16.12.2010, 19:27*

***We Are Going to Cure You with Poison (An Essay on the Serpent) by Alexander Dugin***

**The Evolution of Capitalist Animals:** Traditionally, there is a bad attitude towards the serpent. It is a term of abuse. In memory of the temptation of Eve in Paradise the reptiles are deprived of legs and creep on their bellies upon damp, crude ground. The serpent has incorporated Satan. The dark spirit gallops through the graveyard on his legless, scaly horse during the night, frightening the vampires and doe-rabbits sleeping in the bushes. Being poisonous, cool and flexible the serpent attracts a little sympathy. Marx named the mole as a symbol of capitalism. Like a blind mole Capitalism digs gloomy holes in the hearts of the blotto people, rushing around in the vampiric labyrinths with increasing value for the benefit of the meanest minority and for the uncountable sufferings of the silliest majority. Gilles Deleuze has correctly noted that modern Capitalism is changing its symbol. The classical mole has exhausted its opportunities. His dirty holes have pitted the unfortunate ground so that reality has become a universal sieve, from which the inhabitants of that side of the great wall make faces. The Era of the Mole has ended. Capitalism, as Gilles Deleuze asserts, is entering a new phase; the phase of the serpent. In the modern globalist world the distinction between dominating and dominated, between men and women, full and hungry, doctors and patients, teachers and scholars is erasing itself. An open society is constructed in accordance with the serpent principle. Everything merges into everything else, the continuous social surfing penetrates the strata of global society. Capitalism no longer bribes Labour, but creates Labour in the form of entertainment. The cloning of people only became possible because Capitalism managed to clone Labour. Now it is clear why in a private office of the largest banking oligarchy a fat, unblinking terrarium can be located. Behind closed doors the animal and its owner look at each other with cold eyes and motionless, heavy eyelids. The Master of the Society of the Spectacle, a hypnotist for the hoaxed, paralysed Eurasian crowds that are the last to lie down by the luminescent escalator

and fall into the globalist hell of the End of History. The Oligarch probably knows about Deleuze. And the python knows, too. And Marx the prophet-dispersed around the four corners of the world-knows too.

**Serpents Against Serpents:** Tradition is an antithesis to Cartesianism. Formal logic-that was where the Morning Star began the subversion of our majestic, sacral world. Such logic prompts one to look for an alternative to the serpent. If the serpent is bad, then the non-serpent is good. But this is a trap: categorical thinking is anti-ontological, it operates with rational abstractions. No non-serpent is able to defeat the serpent. We can put this another way: Only a serpent can stand against another serpent. Just recall: "Be wise as the serpents" (Matthew, 10:16). The copper serpent, whose image was erected in the desert by Moses, is considered to be a prototype of the Redeemer. The serpent on a cross decorates the Orthodox temples. The serpent stands against the serpent - coiling flexible, bloodless body against his dark double. The serpent is a symbol of both the male and the female principle. An ancient legend says that Alexander the Great was born from a serpent. And in the Chinese tradition a serpent-like Yellow Dragon is considered to be a symbol of the heavenly Logos. A spiral incarnation of an anagogic idea, an idea that raises the spirit, like a puff of smoke ascending to the heavens, becoming thin and then dissolving in a sky-blue of absolute knowledge and becoming a banner of the Ophite Gnostics, esteeming the Superior Deity in the form of a serpent. The early Christians were aware of an amazing symbol, the Anfisbena, a two-headed serpent consisting of two halves, one black and one white, the two participants of the last struggle with a common body. Both Christ and antichrist have just one argument: The man - creepy degenerate of that final times, rolling in the bog of transparent illusions, soaking life only from the greedy and decaying soul of their victims.

**Our Terrarium:** Do you remember how long Nietzsche's Zarathustra was dragging the corpse of a smashed rope dancer behind him? And why? Because the disgust towards man and his easy acceptance of spiritual decay is not yet a argument to reject a difficult dispute with the spirit that denies life.

And if this is so, there is a new task on the day's agenda: The construction of our terrarium. The raising of a new, rather dangerous breed on the opposite side to the failed and unsuitable cliches of Cartesianism.

We henceforth shall cure you only with poison. He who has died, has never lived.

**Interview with "Rasputin of Putin" in the Polish Conservative Political Journal *Fronda*, No. 23/24, 2009 (My Translation from Polish Language)**

**Fronda:** Is the realization of your geopolitical conceptions an accidental fact, which is noted even by "*The Financial Times*"?

**Aleksander Dugin:** What you mean by "accidental"? For the Traditionalists, the word "accidental" does not exist. I am sure, that what is presented in my works, is not a viewpoint of one man, but a very true, only truth, this is like it is. In most of my books, which I wrote even ten years ago, I predicted the accurate development of events until today. Almost whole political elite in Russia is intellectually impregnated by myself. Such words as geopolitics, eurasianism, mondialism, anti-Americanism, geo-economics, new Right, or Third Way have been introduced to public discourse by myself. The language of our right-wing and left-wing elite is slowly influenced by my ideas.

**Fronda:** And why did you joyfully welcome election of George Bush as the President of USA?

**Dugin:** I think, that Bush will perform his Atlantic policy in less veiled manner and simultaneously more arrogantly than Clinton. And thanks to it, even those who have some illusions about Americans soon will understand that he is a ruthless gendarme of the world. In Empire of Evil, which USA is, cannot be a good leader. There, come out only leaders like Clinton who quietly spins his global (mondialist) intrigues, or Bush, who, I hope, by his unsophisticated approach will drive away from him all those environments and elites who display some tendencies toward Eurasianism.

**Fronda:** In the land of such geopolitical Antichrist-as you call the United States-the leading geopolitical expert is Zbigniew Brzezinski, who recently published his book "*Great Chessboard*". For him, like in your geopolitical concepts, Eurasia is the pivotal concept. Who dominates it, holds the key of control over the world.

**Dugin:** Everything what Brzezinski writes in his "*Great Chessboard*" is true. I writes similarly in my "*Foundations of Geopolitics*"-but from opposite site.

One might say, that I and Brzezinski play our chess game. His king is Clinton or Bush, Putin is mine (...) That is why I created the social movement named Eurasianism, in which there is not room for social or political dogmas, but there is complete cooperation for establishment of the germ of Eurasian elite. Our movement had joined the Supreme Mufti of the Russian Federation, many industrialists, bankers, statesmen, representatives of power structures and others. We have a common enemy. Time is for foundation of religious, nationalist, bolshevist, occultist and subversive party of the newest type. Party without all kinds of differences.

[[www.fronda.pl/arch/23-24/080.htm](http://www.fronda.pl/arch/23-24/080.htm)]

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