

Beyond Civilization and History

*A philosophical study of modernist and post-
modernist perspectives on History*

Shahzada Rahim



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The true world – we have abolished. What world has remained? The apparent one perhaps? But no! With the true world we have also abolished the apparent one.

Friedrich Nietzsche, Logos

Acknowledgement

This entire book was completed by getting inspiration from the writings of great historians of the contemporary era. Because, with the dawn of the twentieth century, history began oscillating between modern and post-modern dialogue, which made the historical discourse more compelling and controversial. Possibly, this battle of ideas on two philosophical fronts have forced me to compile short but discursive narratives on history.

In this regard, I would like to thank Professor Alexander Dugin for his persuasive work on history, civilization, and identity. I would also like to thank Dr. Muhammad Nawaz Qaisrani for the review and proof- reading of the manuscript. Lastly, I would like to express my gratitude to my close friends, relatives and all those people, who have encouraged me to complete this book.

Preface

The title of the book was chosen due to inspiration from Nietzsche's famous book '*Beyond good and Evil*', which has marked an unprecedented turning point in the history of philosophy. Hence, the book titled '*Beyond Civilization and History*' is intended to outline the politico-historical debate, since the dawn of the 20th century. The discussion in the book will cover pre-modern, modern and post-modern discourse of the history of civilizations. The debate mainly focuses on the modernist and post-modernist historical context especially surrounding the writings of Oswald Spengler, Norman Angell, Arnold J. Toynbee, and Alexander Dugin.

The discussion will begin with modernist historical literature based on Arnold J. Toynbee's '*Study of History (I-XII Volumes)*' by analyzing the interplay of various parallels such as growth, rise, decline, decay, disintegration, breakdown and fall of civilizations. Then, the discussion will be moderated by anti-modern historical

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literature based on Oswald Spengler's '*Decline of the West*' by vying the interplay of countering parallels such as 'Culture as the sign of growth' and 'civilization as the symbol of decline'. Furthermore, the discussion in the book will be interlaced by the technical historical literature based on Norman Angell's '*Europe's Optical Illusions*' by taking into account the impact of industrialism and finance on history. Finally, the discussion will be shifted to post-modern historical discourse developed Alexander Dugin's through Heideggerian phenomenology by vying the role of political theology and radical politics in the study of history and civilizations.

On the contrary, in the philological context, history is chaos, civilization is dystopia, culture is contamination and philosophy is the process of re-discovering the ontological tenets of the meta-phenomenon. With the dawn of twentieth century, the degeneration of the glorious west was speculated by Oswald Spengler, who asserted that *the western society has reached its peak*. After the two Great Wars, famous British Historian Arnold J. Toynbee, who designated the transformative phase of the western society by

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indicating the rapid socio-political developments of post-war Europe, reiterated this debate. With this dialectical confrontation between declinists like Spengler and pragmatist like Toynbee, the debate surrounding history and civilization became polarized for decades to come. This book explores the new philosophical study of modernist and post-modernist perspectives on History.

1

The essence of the philosophy of History

In order to read the ancient literature; there are two major approaches: Historical and Philosophical. Basically, it is the human thinking and human thought that gives impression to historical and philosophical account. Our thinking often depends on culture and so, one culture produces a specific kind of thinking. In this regard, the existence of multi-culture produces multiple thinking, multiple opinions and multiple perspectives. Similarly, today we have the inter-related history of science and philosophy, which came out of the renaissance revolution in the seventeenth century. What famous German philosopher Nietzsche once said: '*Life is meaningless process of shapes, which perishes as they born; illusion, will and pain*'.

The renaissance era was marked by the dawn of German idealism and French revolution that transformed every aspect of sociology,

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politics, science and general philosophy. It was Claude Levi-Strauss, who launched a mammoth criticism on positivism and historicism—he mainly criticized Heideggerian historicity and Weberian Positivism. Leo Strauss was inspired from the Spengler's relativity thesis, with a comprehensive theoretical project. For Strauss, initially the task of Philosophy and science was to reveal the '*truth, the truth valid for all men and indeed for all intelligent being*'.

But for Spengler, there is no absolute truth, but only a variety of culturally situated truths. In this regard, in order to expand the theoretical domain of Oswald Spengler, Strauss opines that: "*the task of philosophy is to understand various cultures as the expression of their souls—which are the root of all truth*".

For Spengler, man as the historical being is the origin of all meaning and truth is always relative to human existence. The same case was with Martin Heidegger, who pioneered the phenomenological school and interpreted the post-modern domain of history. In contrast to Spengler's analysis of the cultural theory, Heidegger arrived at the accomplishment of Hermeneutical

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methodology to study the deep formation of the texts. Heidegger through his categorical system applied hermeneutics to the study of culture and their scripts.

Levi Strauss often cites Schmitt regarding the authority of the state—what Strauss said regarding the nature of state’s authority:

“Politics and theology, as distinguished from science of all kinds, appeared to be much more connected with the basic interest of man as man than science and all culture; the political community and the word of living God are basic; compared with them everything else is derived and relative. Culture is superseded by politics, and theology, which is often known as ‘Political theology’—we have travelled a long road away from Spengler”.

Carl Schmitt pioneered the concept of political theology by overhauling forces in history. In addition, it was the very context of anthropological architecture, which gave birth to the philosophy of history. But in Schmittian discourse, the philosophy of history must be replaced with ‘enquiry of the truth’. Martin Heidegger denied the philosophy of history by saying that the modern

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philosophers have not understood the political philosophy of Aristotle and Plato.

Even Nietzsche stressed on the same fact by saying that; the natural subject of philosophy has always been, and will be, as it had been from the Greeks: the *kosmos*, the world. Likewise, Oswald Spengler also conversed on the essence of history by calling ‘*world as history*’. Similarly, the whole Schmittian political discourse has been associated with radical politics, but the fact cannot be denied that his political theology contemplates the new human intellectual possibilities. Perhaps, his political thought defines the genesis of historical consciousness, which reaffirms the philosophical quest for the truth by transcending modernity, positivism and historicism.

On the contrary, Heidegger radical-philosophical approach revolves surrounding essence—Dasein and culture as the expression of souls. Moreover, it was Heidegger’s existential analytic ‘*Dasein*’, which laid down radiant philosophical grounds

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for new political and historical beginning.¹ In contrast, whenever we talk about the development of the cultural theory; it was the famous work of literary philosophers such as Jacques Lacan, Levi Strauss, Louis Althusser, Roland Barthes, and Michel Foucault, which contributed at larger scale to the literary and cultural theory. Basically, it is the whole framework of the theory, which plays an important role in the development of the systematic reflection surrounding an idea.

On the contrary, the famous literary and philosophical work of Althusser and Derrida has given birth to high theory by transcending the analysis beyond the origin of theoretical knowledge. But when it comes to the cultural theory; Gender, identity, anthropology, history, and sociology become the legitimate objects of the study.² As famous philosopher Emmanuel Levin remarked on Martin Heidegger, that his concept of ‘*Dasein*’

1 Dmitry Shlapentokh, "Alexander Dugin's views of Russian history: collapse and revival." *Journal of Contemporary Central and Eastern Europe*, 27, no. 1 (2018): 331-343. After Martin Heidegger, Alexander Dugin is the only philosopher, who explained the philosophico-cultural nexus linked by *Dasein*.

2 Eve Tavor Bannet, *Structuralism and the Language of Dissent*. (London: MACMILLAN ACADEMIC AND PROFESSIONAL LTD, 1989).

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means a *'kind of existence completely alien to human beings—* what he said; *'Dasein does not eat'*.

Today, the cultural theory has surpassed the traditional aspect of the intellectual scholarship, because for centuries, the traditional scholarship has despised everyday life of the common people. Likewise, with the advent of scientific explanation and the decline of dogmatic influence upon theory, the intellectual scholarship has become more complex.³ According to Levi Strauss, the scientific explanation does not define the phenomenon by reducing it from complex to simple instead, it substitute the complexity.

As Whitehead developed a famous dictum for the natural sciences *'seek simplicity and distrust it'*, which can be rephrased for the social sciences in this way; *'seek complexity and order it'*. On the contrary, the whole pattern of culture, tradition and norm depends upon the patterns of human nature. What famous historian Mascou once said; *'the stage setting in different times and places, is indeed,*

3 O. W. Holmes, *Ideals and Doubts*. (New York: Harcourt Brace, 1921). There is a need of new intellectual and anthropological scholarship to discover the patterns of History.

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*altered, the actor change their garb and their appearance; but their inward motion arise from the same desires and passions of men, and produce their effect in the vicissitudes of kingdoms and peoples.*⁴

On the other hand, when it comes to unique intellectual scholarship, Martin Heidegger's famous work '*Being and Time*' was solely aimed at the re-awakening of the question; what is meant by '*being*'? It is because the problem of being has always been central to the European Philosophy and has been the thematic problem of the philosophical inquest. Moreover, this problem remained at the core of the European philosophy ranges from Medieval Scholasticism to the German philosophy of Hegelian *Logic*.

For Heidegger, the notion of being has always been a universal one, which was also realized by Aristotle, Thomas Schelling, and

4 Clifford Geertz, *Interpretation of cultures*, (New York: Basic Books, Inc, 1973). Geertz also introduced the concept of thick description, to interpret the ancient texts—in contrast, Geertz produced the psychoanalytical study of culture theory and interpretation.

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Frederich Hegel. Likewise, the philosophical work of Martin Heidegger has also given birth to higher concepts—perhaps, the higher concepts are central to the essence and philosophical domain of higher theory. Basically, in the philosophy of Martin Heidegger, the notion of ‘*being*’ is central to the theme of knowledge, around which, every other concept evolves. In this regard, Heidegger in his famous work ‘*Being and Time*’ rediscovered the question of ‘Being’ in order to evaluate the problem of Greek thought in the course of the enquiry.

Basically, Greeks only talked about the perceptible things and about the things that can be encountered in the world. Therefore, to understand the fundamentals of the known things, Greeks used the methodology of Categories. But, in case of Martin Heidegger, the concept of ‘*Dasein*’ as the phenomenon was used fundamentally. According to Martin Heidegger, the Greeks did not analyze the concept of ‘*Dasein*’ in its ontological structure. Perhaps, it was the ontological structural analysis of the ‘*Dasein*’, which has developed the concept of the ‘*Existentialia*’ and the existentialistic structure of the ‘*Dasein*’.

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For Heidegger, *Dasein* refers to human life that differs ontologically for all other things, which are not *Dasein*. Moreover, the essence these things is known as ‘*existent*’, which means *before one’s hand, at hand, and present*. In German, the word ‘*existent*’ is termed as ‘*Vorhanden*’. In contrast, it is the German term ‘*Vorhandenes*’, and ‘*Vorhandenheit*’, which applies to all things that are not *Dasein*. In contrast, the whole phenomenological discourse of *Dasein* deals with the notion of being. More precisely, in the context of ‘*Vorhanden*’—there are two fundamental modes of being, the authenticity and the inauthenticity. Likewise, all ‘*Vorhandens*’ are of special ‘*genus*’, with special or specific qualities but *Dasein* does not have the qualities or the characteristics, except the possible ways of being. In this regard, *Dasein* is not about the essence but it’s *being* with time, which is ‘*being already there*’.

As an illustration, Heidegger’s concern with *Dasein* was same like theologian concern with *God* and philosophers concern with problem. For instance, if we read great Hesiod’s ‘*Theogony*’, there is a thorough history about the origin and generation of Gods.

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According to '*Theogony*'; the Gods were not made by anybody rather, it is the earth and heaven; which are the ancestors of the immortal Gods.

According to Hesiod's historical account, first there appeared chaos, *Gaia* (earth) and *Eros*. With time being, it was *Gaia*, which gave birth to *Ouranos* (Heaven), and then by cohabiting with *Ouranos*, she gave birth to *Cronus* and the siblings—that became the first generation of *Titans*. *Gaia* (Earth) used to hate his children and want to deprive them from holding powers—in this regard, for her mother's sake, *Coronus* cursed his father from reproductive and generative powers; which incidentally gave birth to Goddess *Aphrodite*. It was from this point, the struggle within the house and the epic clash among the *Titans* began. With *Coronus* on Titan's throne, by mating with Goddess *Rhea*, he gave birth to God *Zeus*, who late became the kings of the Olympian Gods.

Basically, God *Zeus* dethroned his father and ended the reign of the *Titans*, by declaring himself as the father of the Olympians and the King of man. According to Hesiod's account *Metis* (wisdom) was the first spouse of the *Zeus*, with whom *Zeus* have developed

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intimate natural relationship. How *Gods* distinguished themselves from man?—there is a famous story of ancient demi-god *Prometheus*, ‘*Promethean Spirit*’; who stole fire from *Gods* and distributed it among humans. For this theft, *God* cursed human with toil by keeping hidden from them the secrets of life. Therefore, in this way, *God* distinguished themselves from the evil men.

Plato also anticipated the concept of ‘*theology*’, in his famous first discussion on education in his masterpiece ‘*The Republic*’—whose literal context was the elementary education. ⁵Likewise, in the second and final discussion on education—that is centered on the education of philosophers—theology is replaced by the *Doctrine of ideas*. The dawn of philosophy was the epic development of thought by processing ideas. Moreover, this theme was thoroughly discussed by famous German philosopher, Hermann Cohen, in his

⁵ See also Hermann Cohen, "The Social ideals in Plato and the prophets." *Judische Schriften*, (1924):306-330.

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famous lecture entitled “*The social ideals in Plato and the Prophets*”.⁶

On the contrary, the epical battle between the ethical notion of the truth and the scientific truth, which leads to a fundamental confrontation. Likewise, with this confrontation at essence, it can be said that; there will be wars, which have always been parallel with human condition. Basically, this confrontation is generally the product of conflict between the idea of science and the idea of nature. More precisely, the Platonic philosophy can be understood within the domain of Greek philosophical culture and tradition. In this respect, the constant philosophical struggle between Plato and Aristotle in the ancient Greece was same like the constant struggle between Hegel and Kant during the eighteenth century—the epical chaos can be understood by comparing the ancient Giants with the modern dwarfs.

6 Claude Levi Strauss, and Thomas L. Pangle, *Platonic Political Philosophy* (Chicago: Chicago press, 1983). Basically, the whole discourse of the Platonic philosophy revolves around rationality and scientific ethics—but it is not necessary that ethical truth will be compatible with the scientific truth.

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As an illustration, this messianic battle can also be seen in the famous work of Frederich Nietzsche '*Beyond good and Evil*'. Although, for Nietzsche '*Beyond good and Evil*' was not one of his favorite work as was '*Gay Science*' and '*Ecce Homo*'. But the fact cannot be denied that only his work '*Beyond good and Evil*' was antagonistic to Plato's philosophy. For instance, if we read the preface of '*Beyond good and Evil*', he criticizes Plato for the invention of '*pure mind*' and the concept of good in itself.

From this Aphorism, it can be said that, for Nietzsche; there is no *pure mind* among the human folk—because, the human folk can only strife for wisdom and knowledge not purity. According to Nietzsche, the sum of total well-being is the incorporation of knowledge and truth—in contrast, we (human) desire to will. In addition, human impurity is daemonic, which in the Homeric context means uncanny and strange—and for Nietzsche, strangeness is the fact of life.

Similarly, in the old Platonian conception, daemon either persuades or dissuades but in the Nietzschean context, Daemon neither persuades nor dissuades. In contrast, Demon finds human

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essentials concerning our disposition towards life. Therefore, for Nietzsche, we must prefer our intellectual conscience over the moral conscience—basically, the voice of demon is the voice of our higher and noble self. With this synthetic description, Nietzsche criticized the metaphysical element of the Platonic philosophy. In this regard, Nietzsche talked about the loneliest loneliness that refers to the time of death.

It is because human at the lowest subsides often begs for consolation and salvation—the hardest episode of life, which is indeed a cosmological phenomenon. His philosophical superman *Zarathustra* was the manifestation of his thoughts and was the representation of his higher philosophical self—what Nietzsche says in ‘*Gay Science*’? “*Zarathustra after living years in the mountain got fed up of his wisdom and returned to teach human beings that the earth is in need of new direction and new meaning*”⁷. For Nietzsche, to achieve the intellectual conscience; we have to become our own experiment or guinea pigs—perhaps,

⁷ Keith Ansell Pearson, *How to read Nietzsche*. (London: Granta Publications, 2005).

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this resembles the super form of human conscience—about truth

Nietzsche asserts:

“Truth is not prostitute that throws herself upon those, who do not desire her; she is rather so coy, a beauty that he, who sacrifice everything for her cannot even then be sure of her”.

On the contrary, in his book *‘Beyond good and Evil’* Nietzsche explains a clear distinction between the *‘written and painted thoughts’* and the thoughts in their original form that resembles the strength of *Logos*. Moreover, the subtitle of the book is *‘prelude to a philosophy of the future’*, which refers to a new kind of philosophy, which will liberate the minds of men from the prejudice of other philosophers—the specimen for the beginning of a new philosophy.

If we go deeper into the book the first chapter is *‘of the prejudice of the philosophers’*, which is followed by a chapter entitled *‘the Free minds’*—which according to Nietzsche are those people, who are free from the prejudice of the philosophy of past. In the same manner, chapter three of the book is dedicated to myths and

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religion, with a title '*sayings and interludes*'. Similarly, the last five chapters opens a thorough discussion on *Morality and Politics* as priority of the subject matter. Moreover, through '*Beyond good and evil*', Nietzsche attempted to closely discuss about philosophy, religion, politics and morality.

In the ancient Greek philosophical tradition, especially those of Aristotle and Plato, it was the rule of philosophy over either religion or religion over philosophy. For Nietzsche, the phenomena of politics can be essentially distinguished from religion and philosophy. On the other hand, for Plato, the *Will-to-power* begins with Eros—the struggle for good in itself but it does not mean '*Pure mind*'. But for Nietzsche, the *Will-to-power* is within the world, which is the struggle for being and nothing else.

On the contrary, the fact cannot be denied that an intellectual is product of modern knowledge, who applies the scientific approach to inculcate history and philosophy. Basically, the intellectual always relies on the construction of the grand narratives for the liberation of a particular subject from self-realization. For instance, the '*End of History*' was one of the post-modern grand narrative

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constructed by the liberal capitalists to expand the socio-political horizon of the Free Market economic system.

Basically, it is the incidence of the actual event, which contributes to the meta-discursive progress of the constructed narrative. Likewise, it is the essence of meta-language that gives discursive meaning to the established narrative, by asserting it as 'reality'. In addition, it is the construction of grand narrative through the essence of metalanguage, which produces intellectual authority. However, it is a deep-rooted fact that for centuries, historians have relied on the longer periods surrounding an event to smidgen the transformation of socio-political system. Unfortunately, those historians have actually attempted to reveal the stable aspect of the history by titivating the pace of different forces, which contributes in the formation of a particular event.

This is why, the shape of the traditional history is motionless and covered with the layers of thick events. In addition, the concept of history is a complex phenomenon, which shelters economic progress, movement of markets, demographic expansion and contraction, the sociological aspects and the ecological discourse

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with moving pace and continuity. In the historical domain, the theoretical aspect of the subject is always indulged with the socio-political mobility on the surface, which regulates the pattern of forthcoming events. Moreover, there are different level of analysis when it comes to the subject of history because history is all about methodology and grass-root analysis.

On the other hand, there is another aspect of history, which covers some peculiar discursive topics such as history of the governments, wars, famine, emigration draught, and settlements. In the latter context, the patterns of traditional history has been very peculiar because it failed to establish the link between the major events. Moreover, the discursive domain of the traditional history has always been the continuity of events, and their chronological adjustment and arrangement. In this regard, it can be said that, the domain of traditional history lacks empirical methodology, system of relations and pattern for the periodization of the events.

Similarly, history as a discipline is a complex philosophical domain, which encompasses the history of ideas, history of science, history of philosophy, history of thought and literary

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history. In this regard, history as a socio-political and economic discipline is at the same time either heterogeneous manifestation of multiple minds or the homogeneous manifestation of a single mind.⁸ Consequently, in an expansive viewpoint of history, it was the progress and continuity of the thought process that sketched edge of the discipline—the mental evolution. Conceivably, it is the product of socio-political circumstances, which appeals human minds to frame decisions in response to those circumstances.

In the epistemological context, history as a discipline is the contemplation of knowledge, motion of socio-political events, and the manifestation of human thought process. Moreover, history as meta-idea is essentially construction, formation, displacement and transformation of the concepts. Respectively, history as a literary discourse often resembles political meaning—it is because without political exploration, an event cannot be historicized. Likewise,

⁸ See David Harvey, *The condition of post-modernity*. (Massachusetts : Blackwell, 1989). The degeneracy of Capitalism can only be seen through cannons of post-modernity. See also V. Kelle Kovalson, and M. *Historical Materialism: An outline of the Marxist theory of Society*. (Moscow: Progress Publisher, 1973).

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there are two broader of history: the micro-history and macro-history. Both domains have their own perspective for arranging the events along with the interpretation of events. Likewise, both domains have their own methodology, to trace the formation and genesis of the events. In contrast, the engendered events at a particular span determines the theoretical transformations.⁹ *Does history have ideology?*—it was the famous work of Cambridge based historian Lord Acton, who have developed the modern scientific method of the history.¹⁰ Basically, the scientific knowledge is purely logical and empirical, and thus, it does not count the ideological basis of any subject. Likewise, it was the

9 Eve Tavor Bannet, *Structuralism and the Language of Dissent*, (London: MACMILLAN ACADEMIC AND PROFESSIONAL LTD, 1989). Basically, the historicization of an act is to interpret or to develop the language of meaning. But, it is a deep-rooted fact that there is no universal to create political meaning. Moreover, to historicize is to develop political meaning, but it is the language that gives essential meaning to political discourse—in contrast, politics is an endless struggle in search of meaning.

10 See briefly Stephen G. Brush., *The Temperature of History*. (New York: Burt Franklin, 1978)—History is an ideological phenomenon. See also John Schwarzmantel, *Ideology and Politics*. (London: Sage Publication Ltd, 2008).

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empirical approach, which laid down the ground for scientific analysis by detaching it from ideology.

Consequently, the scientific analysis of the events establishes different patterns and preserves it by separating from the dogmatic reflections. In addition, when we talk about the literary history, it resembles a different method, that forms the structure and sub-structure for the socio-political analysis. Moreover, the literary history encompasses the continuity and discontinuity to establish the structural analysis of the events. Whereas, the history of thought, knowledge, philosophy and literature aims at enquiring discontinuities, while history as discipline itself endeavors the stable structure.

Anthropologically, history as discipline has diffused itself into qualitative and quantitative lots because as *anthro-history*, the level of analysis revolves around the idea and knowledge of past. To be more precise, in the anthropological domain, history as a discipline bears a solemn responsibility of instituting facts by ordering the patterns, founding the series, defining the unities and describing the relations. As an illustration, the historical discourse appraises

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the genesis of everything ranges from sociology, politics, anthropology, economics and archeology to develop description of ‘Whole’ from ‘Parts’. The major aim of this description is to break the ‘*totality*’, by grounding the essence of historical subjects. Consequently, the formation and deformation of ‘*Totalities*’ have been one of the important faculty of history. It is because, by breaking ‘*totality*’, history transcends itself from the absolute phenomenon to universalized discipline.¹¹

In this regard, to grasp the multiplicity of historical discourse; one needs a deep historical sense—imagination, thinking horizon, thought experiment and linear approach is essential for historicizing the events. In the post-modern dialogue, there is a parallel singularity between the present and future because the future simply means, the infinite repetition of the present—specifically, ‘*the present plus more options*’. Basically, it is based on this categorization of the present and future; history was

11 Martin Heidegger, *Basic writings, from Being and time (1927) to The task of thinking (1964)* (London: Routledge and Kegan Paul, 1978). The totality of *being* must be deconstructed from the phenomenological perspective—being-in-itself, being-for -itself and being-for-others. See also J.N. Findlay, *Hegel: A re-Examination*. (New York: Oxford University press, 1958).

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dichotomized between the ancient and modern era. Moreover, it is the interplay of effective and shared political approaches, which have contributed in the development of various cultural forms and ideas. For instance, if one wants to memorize the history of twentieth century then he must prepare himself with an effective approach to analyze the collective catastrophe caused by the two-great wars. Moreover, it was the great work of famous historians, which have widened the discourse of historical discourse.

Historian Arnold J. Toynbee wrote a comprehensive history of the civilizations describing their rise and fall in different cycles. Moreover, the study of history of civilizations has been very difficult because historians often differs in methodology and approach in their study of history and civilizations. For instance, famous historian Edward Gibbon wrote a detail account of the Roman Empire and civilization overhauling the rise and decline of the famous Mediterranean civilization. Likewise, famous historian Isaiah Berlin used the political and philosophical approach for studying the history of the civilizations. Furthermore, with the dawn of the twentieth century, famous German historian Oswald

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Spengler wrote a famous book '*Decline of the west*' by using philological and reductionist approach. His work was milestone in discourse of history because he contemplated the modernity of Europe as symbol of its decline. Finally, British Historian Arnold J. Toynbee compiled the lengthy volumes about the study of history of civilizations by overhauling the rise and fall of the civilizations.¹² The 1-12 volumes of the '*Study of the history*' includes discourse-oriented topics i.e. the rise of civilizations, the decline of the civilizations and the breakdown of the civilizations.

12 Kenneth W. Thompson, "Toynbee's Approach to History." *The University of Chicago Press Journals* 65, no. 4 (1955): 287-303. Basically, Toynbee's study of history was a response to the Oswald Spengler's '*Decline of the west*'. Although both historians used the cyclic theory to trace the rise and decline of the civilizations but in the methodology they differed because Toynbee defended the western modernity while Spengler declared modernity as the decline of the western civilization. See also Edwin Franden Dakin, *Today and Destiny. Introduction and biographical commentary*. (New York: Alfred A. Knopf, 1940).

2

The breakdown of the civilizations

There are some degenerated folk behind the breakdown of the civilizations because human beings often ascribe their failures to the forces beyond their control—the dogmatic perception. On the contrary, the mental maneuver often becomes attractive to the sensitive minds during the interval of fall and decline. This happened during the decline of the Hellenic civilization, when the philosophers began talking about the social decay and vexed about the behavior of the individuals. It was famous philosopher Lacerates, who wrote about the social decay of the Hellenic society (*De Rerum Natura, 1144-71*) during the last ages of Hellenic ‘time

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of troubles'. Later on, the father of Church, St Cyrian, stretched this controversy when the Hellenic universal state began to disintegrate and fall. Likewise, the modern physics calls this degeneration as the transformation of the matter into radiation, but future unimaginably distant. The over-confidence of the hey-day generation of the civilizations can be summed up in the following way; '*we are the children of dawn and we only think about the glory not decline, therefore, we must give a little thought to Far-off sunset*'.

On the contrary, the breakdown of the civilizations often depends upon the human institutions and the physical universe as a whole. Oswald Spengler set a metaphor and claimed that '*every civilization passes through the same succession of ages as human being*'. Basically, he declared this open, as it was a law. ¹³ Thus

13 Stuart H. Hughes, *Oswald Spengler: A critical Estimate* (New York: Scribners, 1952). For Spengler, Culture was the important factor in the history of the every civilization. As Spengler said: '*Cultures are organisms and world history is their collective biography... Every culture, every adolescence and maturing and decay of a culture, every one of its intrinsically necessary stages and periods, has a definite duration, always the same, always recurring*'. For Spengler, the west has reached to its completion and that; it has finished the life history of its soul. Basically, with this bold description Oswald Spengler declared himself as the 'Cultural relativist' especially at the time, when the

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historians of the later ages declared the analysis of Oswald Spengler as vague and morbid. In this regard, to counter Spengler; they made it clear that societies are not the living organisms. In contrast, it is the birth of the Pygmies within the society that destroy and degenerate the essence of civilizations. These so-called Pygmies blindly claim that ‘every society has a predestined life-span’—it is like every play is bound to contain many acts—mysticism and dogmatism. To oppose the Spengler’s claim; it can be said that civilizations have no biological life-span.

Western civilization was at its zenith. Although, at that time, there was no deconstruction method and no quantum analysis but Spengler remained successful in deconstructing the modern discourse of the western history. Likewise, there was also thinking of cultural guilt among the German academics and bourgeoisie circles, which saw something wrong with industrialism and modernity. In contrast, as a result of this conflicting environment Oswald Spengler produced his new theory of history that later became the science of history—based on which, Spengler declared history as art, as interpretation and as poetry. Read John Farrenkopf, *The prophet of Decline*. (Baton Rouge: Louisiana State University Press, 2001). Basically, Oswald Spengler developed a new analysis of history with new life cycles by echoing the ‘*evolutionary spirit of time*’. Spengler described different stages: “*once a culture was born it went from its cultural phase to its civilization phase, from city to megalopolis; from feudalism to aristocracy to the bourgeois to the mass and then to the rise of the new Caesars. This unfolding of culture was isomorphic (the same crystalline form or pattern) with the unfolding of the individual. "Morphologically, the immense history of a ... culture is the exact equivalent of the petty history of the individual man, or of the animal, or of the tree, or the flower... In the destinies of the several Cultures that follow upon one another, is compressed the whole content of human history"*”.

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Moreover, during the phase of social decline, its members often reduced to pygmies, invoking the magnificent days of their forefathers by degenerating themselves into false diagnosis. Distinctively, the so-called members of the society lose their faculties with their ineffective creative social actions. The disintegration of the civilization can be explained through a particular context of '*Interregnum*' that refers to the intervention between the final dissolution of the decadent society and the emergence of new born society.¹⁴ Basically, during the interregnum / times of trouble, a new fresh blood intervenes to save the existing civilization from decline. This refers to logic '*Post-hoc propter hoc*'—which assumes that 'the fresh access of the creative power, which the new born civilizations display in the course of its growth is the gift of 'new blood' from the pure source of the

14 Dmitry Shlapentokh, "Alexander Dugin's views of Russian history: collapse and revival." *Journal of Contemporary Central and Eastern Europe*, (2018): 333. The Russian society has closely experienced the period of '*Interregnum or Times of Trouble*'—after the appearance of the false Dmitry in 1602; the monarchy went into decline till the ascension of the Romanovs to the Russian throne in 1615. The Russian still remembers this worst episode of their history that has shocked and disrupted the socio-cultural development of the Russian society.

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‘barbarian race’. Consequently, it is the epidemic of the anemia and pyrexia among the members of the society that gives birth to the decline or degeneration of the society.

The Italians created a very good sheltered peninsula on the tip of the western civilization—half in the conceit and half in the earnest. Even they have re-invented the word ‘barbarism’ to describe the people beyond the Alps and across the Tyrrhenian Sea. But the fact cannot be denied that the barbarians began showing themselves politically and militarily wiser than the Italian children of the light. In this regard, the Italian history is the most modest in case—because, it pointed out that the inhabitants of Italy have enjoyed the creative power for four centuries B.C.E and then went into severe decline, prostration, and convalescence. The virtue has gone out of the Italians altogether. On the other hand, the Italian history has been the racist, if it were not of the infusion of the blood of the invading Goths and Lombard’s into the Italian veins during the interval between the two great ages of the Italian achievement—to this what the Historians called the *‘Italian rebirth or*

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renaissance'.¹⁵ For Toynbee, it was the lack of the fresh blood because of which the Italian civilization languished and declined under the Roman Empire. What Toynbee claims, the rise of the Roman republic was the result of the infusion of the fresh blood from the Hellenics. Likewise, as a result of the lack of the fresh blood, the further decadence of Italy occurred during the 17th, 18th and 19th century, in which Italy again experienced the troubles of the Medieval Ages.

15 See Edwin Franden Dakin, *Today and Destiny. Introduction and biographical commentary*. (New York: Alfred A. Knopf, 1940). To explore the very domain of the Macro-history, Spengler used a different kind of Logic; what he said: '*Is there logic of history? Is there, beyond all the casual and incalculable elements of the separate events, something that we may call a metaphysical structure of historical humanity, something that is essentially independent of the outward forms - social, spiritual and political--which we see so clearly? Are not these actualities indeed secondary or derived from that something? Does world-history present to the Seeing Eye certain grand traits, again and again with sufficient constancy to justify certain conclusions? And if so, what are the limits to which reasoning from such premises be pushed?*' Also see Ashley Montagu, *Toynbee and History*. (Boston: Porter Sargent, 1956). Thus, in order to describe the Italian rebirth or renaissance, we must first required to understand about the social and biological infusion of the Italian society—we cannot just merely claim that it was the blood infusion of Lombard's and Goths into Latin blood that led to the rebirth of Italian civilization. Therefore, there should be logic to define the paradigms and domain of the different cycles of the Italian renaissance.

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Consequently, the pride of Italy further declined, when it was conquered and ruled by the revolutionary France under Napoleon Bonaparte—this indicates the decadence in the eighteenth century. On the other hand in the ancient Rome, it was the nemesis of the Italian Militarism that has shaken up everything and gave birth to the Hannibalic wars with the Carthagians. The social recovery of the Italy began during the post-interregnum era, when creative personalities such as Pope Benedict and Pope Gregory rejuvenated the Italian society during the Middle Ages and thus became the father of new western Civilization in which the medieval Italians were the participants. During the infusion of new blood, it was the few district of the Rome, where the pure blood of Lombard's have entered such as Venice, and Romagna that contributed to the Italian renaissance—the cities of the Lombard's authority were Pavia, Benevento, and Spoleto. Although, Lombard's blood played a vital role in the Italian renaissance but it was not the elixir. Moreover, it was the challenge of the Greek civilization that has always threatened the Italian existence.¹⁶ Basically, there were

16 What Spengler said; *'the 'world as history' conceived, viewed and given*

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three options in front of the Italian Peninsula: extermination, subjugation and assimilation—for instance, Sicilians are the cousins of the Greeks because it was the rapid invasion of the Greeks that led to the assimilation of Greeks with Italians. In this regard, it was through assimilation the Italians became the author of their own greatness.

In contrast, there can be three deterministic explanation of the breakdown of the civilizations:

1. The theory that due to the ‘running down’ of the ‘clockwork’.
2. Theory that civilization is like a living organism, which has a span of life determined by the biological laws.

forms from out of its opposite, the 'world as nature'-here is a new aspect of human existence on this earth. As yet, in spite of its immense significance, both practical and theoretical, this aspect has not been realized, still less presented.'

The resurgence of the Italian civilization over the course of the different cycles has rejuvenated the essence and existence of the Italian Civilization in new cultural mold. See Stuart H. Hughes, *Oswald Spengler: A critical Estimate*. (New York: Scribners, 1952).

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3. The theory that the breakdown is due to the deterioration of the quality in individual.¹⁷

This is known as the cyclic theory of the history, which asserts that history repeats itself in different patterns and cycles. Basically, the cyclic theory of history was a sensational astronomical discovery apparently made by the Babylonians between the sixth and eighth centuries B.C.E. The Babylonians perceived the concept from the cycles of the day and night and the lunar and solar eclipse—the periodic recurrence in the heavenly bodies. Famous Greek philosopher Plato was inspired from this discovery and even he wrote about it in Virgil in the fourth Eclogues. In contrast, Vigil uses the cyclic theory to adorn the peen of optimism inspired by the Augustus pacification of the Hellenic world. It is the matter of

¹⁷ It refers to the lack of the sense about the tale of the ‘Civilized ancestors—the paradox of identity. For this read briefly, John Rawls, and Barbara Herman, *Lectures on the history of moral philosophy*. (Massachusetts: Harvard University Press, 2000).

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congratulation, that the ‘*Old wars*’ will be refought.¹⁸ According to the ‘*Acumaean Prophecy*’, the new world will cry out of from the old wars—the Achilles will be sent to Troy and the Odysseus will go for wandering across the Islands accompanied by Pallas Athena, the beautiful daughter of the God Zeus. Human history is all about the recurrence—it occurs in the past and rejuvenates in the end—the cycles continue. For instance, the vegetable Kingdom resembles the return of the vegetation—basically; it was the death that has made possible the evolution of all higher animals up to man.

As an illustration, in the context of history, there is a cyclic philosophy that describes the context of different cycles in history. Thus, without putting history within the framework of space and time, we might be able to understand the relative phenomenon of our history. Moreover, throughout the course of history, with every dramatic situation, there have been dramatic personalities. Besides,

¹⁸ There is a ‘*Cumaean prophecy*’ that: ‘*the great order of the ages comes to birth again a fresh—the old wars will be refought and the Achilles will be sent to troy*’.

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history is same like the ‘myth of Sisyphus’ forever rolling his stone to the summit of the same mountain and helplessly watching it down again. Perhaps, this is a message to the sons of the western civilization that we are surrounded by many civilizations. Likewise, the important fact must be kept in mind that the dead civilizations are not dead because of the fate rather they have been doomed.¹⁹ As we have previously discussed, around sixteen civilizations are now dead while nine of them are on the brink of extinction. Although, the ruins and remnants of all civilizations

19 Keith Ansell Pearson, *How to read Nietzsche*. (London: Granta Publications, 2005). The discourse of Nietzsche’s Nihilism emerged from the concept of Fate—Amor Fati (Love-your-fate). This was indeed part of the cosmic problem, based on which Nietzsche stressed on Nihilism as a historical and cultural problem of values, where mankind’s highest values reached a point of devaluation. Alistair Moles, *Nietzsche’s Philosophy of Nature and Cosmology*. (New York: Peter Lang, 1990). If we talk about Nietzsche famous work ‘*The birth of Tragedy*’, his existential nihilism manifests itself in the words of the Satyr and Companion of God Dionysus, Silenus, who addresses us as a wretched and ephemeral species, as a children of Chance and tribulation in words it would be best for us to not hear: ‘The very best thing is utterly beyond your reach: not to have been born, not to be, to be nothing. However, the second best thing for you is: to die soon. D. Owen, *Maturity and Modernity: Nietzsche, Weber, Foucault and the Ambivalence of Reason* (London: Routledge, 1997). Basically, Nietzsche used the formula of Immanuel Kant and Arthur Schopenhauer—notably their division of the world into the two dimensions of appearance and thing-in-itself (the Unknowable ‘X’ behind the appearance, which in Schopenhauer view is the blind, impersonal and nonhuman will to life—to express ideas that has nothing to do with their system.

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still exists but they have been saturated by the alien culture and species. On the other hand, it is a fact that the survived civilizations can prosper because the divine spark of the creative power is still in us and with this creative power, we will enlighten ourselves. 2

There were various factors that contributed to the breakdown of the civilizations ranges from natural to artificial cause and consequences.

Nature

Throughout Human history, the breakdown of the human civilizations has been more obvious than its growth. There are some abortive civilizations and some successful. The total number of civilizations recorded was 21, among of which only ten civilizations survive till today, which are as follows;

1. The Islamic society
2. The orthodox Christendom in the Near East and its offshoot in Russia
3. The Hindu society

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4. The far-eastern society of china
5. Its offshoot in Japan
6. The Polynesian civilization
7. The Eskimos
8. The Nomads

In contrast, among the 28, around eighteen of them are now dead or buried. Moreover, among survivors, Polynesians and Nomads are under severe threat while the rest of the eight are on the brink of assimilation or mixture. There are various good example of assimilation. For instance the Roman civilization, which was forcefully taken over by the Hellenics by intervening its culture and society and the Eastern Christendom that travelled from the Constantinople to Russia, which became its offshoot.²⁰ The modern Russia got its origin in the Kievan Russ back in the twelfth century, during which the Yaroslav Empire emerged. Moreover, it was the unification of the Muscovy and Novgorod in the late

20 Arnold. Toynbee, *The Western Question in Greece and Turkey: A Study in the Contact of Civilization*, (London: Constable and co, 1923) . With the fall of the Constantinople to ottoman Turks in 1453, the Islamic Caliphate was erected from the ruins of the Byzantine Empire. In this regard, the ottomans took over the byzantine culture and civilization by assimilating its people.

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fifteenth century that led to the emergence of Christendom in Russia.²¹ On the contrary, in case of the Hindu society, the Moguls came and established a universal character, but with the arrival of Brits, the British Raj was established upon the remnants of the mogul dynasty.

Similarly, in the far-east, it was Tokogawa Shogunate that became the offshoot of the Chinese civilization. Basically, it was the resurgence of the Chinese civilization that transferred itself as alien civilization and assimilated itself into South East Asian region. As an illustration, if we overhaul the phenomenon of the universal state, the eight of the western empires collapsed from within without any influence from the external culture. Moreover, it is a vivid fact that civilization often becomes the victims of the external intrusion by fomenting the chaos from within. In case of the western civilizations, it has not yet reached to the universal stage

21 Kenneth W. Thompson, "Toynbee's Approach to History." *The University of Chicago Press Journals* 65, no. 4 (1955): 287-303.

Civilizations often face real trouble at different stages of development ranges from rise, decline, breakdown, disintegration and fall of civilization. For instance, the period of 'Inter-regnum' in the Ottoman history and the period of 'Times of Trouble' in the Russian history shows a severe stage of decline.

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because the universal state often attracts the crisis such as ‘inter-regnum’ and ‘Times of trouble’.²² Likewise, there are stages to ascend from the primitive humanity to the superman level but that could not be jumped because, we must face the real trouble. In contrast, the decline can also be explained in the context of creative minority because it is the loss of soul in the creative individuals that foments decline—where there is no creation, there is no mimesis.²³ During the stage of decline, civilizations often lose their old charm because the lack of new creation resembles the process of degeneration. Moreover, in the history of many societies, the creative minority degenerates into dominant minority and ceases to rule by coercion and this coercion gives birth to the

22 Dmitry. Shlapentokh, "Alexander Dugin's views of Russian history: collapse and revival." *Journal of Contemporary Central and Eastern Europe* 27, no. 1 (2018): 331-343. The westerners well understand the meaning of the ‘Inter-regnum’ and ‘Times of trouble’ because its impacts are disastrous that disintegrates the civilizations from within. In the Nietzschean context we cannot jump from the ordinary human being to superman without facing the real troubles.

23 See Paul Vogt, "Arnold Toynbee: A selection of his works." *The History Teacher* 13, no.1 (1979):123. Sometimes, the creative minority often degenerates into the dominant minority that ceases to rule by force and this status quo provokes the proletariats to revolt against the dominant minority in servitude—the revolt comes from both internal and external proletariats.

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proletarian revolt. Thus, the proletarian revolt comes in two distinctive parts: the internal proletariats (prostrate and recalcitrant) and the external proletariats beyond the frontiers. In this regard, the nature of the breakdown of the civilizations can be summed up in three points:

1. The failure of creative power of minority
2. An answering withdrawal of the mimesis on the part of the majority.
3. The consequent loss of the social unity in the society.

3

The Universal Prejudice against Civilization

According to philosophical cogency, the world is periodic that the universe repeats itself at infinitum cycles of time.

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Basically, it is problem of time that is the stumbling block of this cyclic theory; whatever is multiple admit of the order in series. Accordingly, these cycles can be associated with linear time dimension, which extends infinitely beyond anyone away from the cycle itself. Then, these cycles instead of being universe merely spelled out seasonal changes inside the super-universe. When this stop, one start from series of universe that strings them together into super-universe. In this respect, from the context of Human development, Civilization was a super-universal phenomenon that cherished culture, tradition, religion and Morality.

On the contrary, one who denies this cycle converts it into determinism by professing the domain of God's creation and his authority over universe. In this regard, they hope that universe will be duly protected. It definitely deals with the uncaused existence of the universe and it is not clear that whether the universe is finite or infinite. Moreover, it is

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totally based on the theoretical conception that whether the very notion of universe is certain or uncertain. Likewise, if the universe is finite that means it is certain and is bitterly conceived and if the universe is infinite that means the universe is uncertain, and is ill-conceived. The finitude and the infinitude of the universe is logically incapable of the experimental exposure, not even it is possible to construct the model of universe because for any model, there requires a philosophical and historical representation. The world can have no outside and it can have no cause therefore can be no material grounds on which the objectives “Caused”, “uncaused”, “finite” and “Infinite” can be descriptively applied to the universe. In the end, everything stuck with this question that what there is? The question of being? The question of human realm? The purpose of the existence of civilization? Of culture? Of tradition? Of religion? Because

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one is committed to the conception of an “outside” and inside of the universe.

Thus, the conception of the universe in terms of “finitude” and “infinite” depends on the modes of conceiving of the universe but still the contradiction is clearly dialectical. Moreover, there is an acknowledgement that there is also conversion of the process which depicts the single universe into multitudes (many infinite universe). What Lyotard famously argued; “There is no single grand narrative that can explain the entire epoch”. Likewise, both philosophical and theological systems are in agreement that “the universe is periodical phenomenon”. In the latter context, human civilization was one of the grand narrative of universe that contours human essence by preceding human existence. Therefore, the prejudice of universe against civilization can be understood in two broad milieus.

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1. Physical environment: the Curse

Various civilizations in the historical record did not perish because of the catastrophe instead due to the lack of command over the social environment. *Can loss of command over physical environment cause the breakdown and relapse of civilization?*

Whenever we talk about the problem of growth, there are two sets of curves—one set represents the vicissitudes of civilizations while the other represents the vicissitude of technique. Civilizations either move forward or backward but in any Case there is a complete motion that determines the fate of civilizations. Moreover, there are historical records in which the civilizations had broken down because of the decline in technique. However, the decline of the technique has not been the cause but a symptom or consequence.

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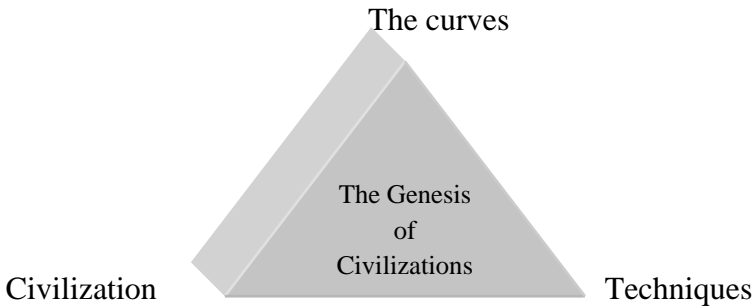


Figure 1 Genesis of Civilizations

On the contrary, during the growth stage, techniques determines the pace of the growth of any civilization—the looser the techniques, the loser the growth. In this regard, the lack of technical inability became the cause of the western civilization. For instance, the Roman roads to the Western Europe were not the cause but the consequence of the breakdown of the western civilizations. It is because, the Roman society used these roads for the commercial and military purpose that caused the breakdown of western civilization at large. In the latter context, the economic explanation of the decay of the ancient world must be rejected completely because it is not the major cause rather a small reason

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within the general phenomenon—perhaps, this more phenomenon was the failure of administration and the decline of the middle class.

On the other hand, it was the Roman construction of the hydro-dams and roads across the Euphrates that caused immense flooding in the thirteen century in Iraq that destroyed the whole agriculture sector. The Iraqis failed to conserve and maintain the ancient construction, upon which the whole Iraqi agriculture was dependent. The sudden breakdown caused huge flooding that never occurred in thousand years. In this regard, the lapse of the matter of technique was not in fact the cause but the consequence of decline in population and prosperity. Basically, the actual damage began in the seventh century; the first great technical failure was the Roman-Persian war (603-28 A.D) and the subsequent overrunning of Iraq by the primitive Arabs. Finally, it was the Mongols invasion of Iraq in 1258 A.D that caused the ‘*Syriac Society*’ ‘*Coup de Grace*’. The ottomans Turks abandoned the Arabic alphabets in 1928—now the question arises: *why the traditional manners of dancing, music, painting, and sculptures are being*

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abandoned by the large section of new generation? Was it the loss of Artistic technique?

In the west, it was not because of the technical incompetence rather it was the abandonment of the style, which is losing its appeal to the rising generations because the new generation wants to cultivate new sensibleness along the western lines. Moreover, the fact cannot be denied that it was the tropical African music and dancing that made an unholy alliance with the pseudo-Byzantine spirit in painting and base beliefs and began dwelling in the house. In this regard, this decline was not technical but spiritual. It was the repudiation of the western art and aesthetics that caused the severe decline in the Byzantine Empire—the spiritual birthright was forfeited. Likewise, the western abandonment of the traditional artistic technique became the consequence of the breakdown of the western civilization. Moreover, the recent abandonment of the Arabic alphabets in favor of the Latin alphabets can be described in the latter context. Mustafa Kamal as the disciple of the western tradition, westernized Turkish society—thus, the Turkish society began losing faith in Islamic Civilization. The older traditional

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scripts are also available that accounts the history of the moribund civilization. For instance, the hieroglyphic script in Egypt and the cuneiform script in Babylonia show the clear record of the history of the breakdown of these civilizations. Likewise, the Sinic script is also present, which shows a detail history of assimilation and breakdown of the Sinic civilization in China and its offshoot in Japan.

If the dig out the history of post-Hellenic civilizations on the tip of Asia Minor, a very recent historical example before us is the abandonment of the Hellenic style architecture in favor of the Byzantine style architecture—the simple scheme of the architecture on columns was abandoned to experiment the new one, crowning a new cruciform building in a circular dome.²⁴

24 See Arnold J. Toynbee, and D.C. Somervell *A Study of History: Abridgement Volume I-VI*. (New York: Oxford University Press, 1946). Hagia Sophia was constructed for the emperor Justinian of Byzantine Empire based on this newly form architecture besides the fact that it was supposed to be constructed on the simple Greek lines of temple. Perhaps, this can be called as historical Romanticism, because the Byzantine society thought that with this architectural modification they might produce a distinctive history. With the fall of Ottoman Empire, the newly emerged secular Turkey did the same by erecting the Europeanized version of art, music, culture, philosophy, politics and society.

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Emperor Justinian and his architects used this new style because they were detested with the old Byzantine architecture. According to the historical record, the abandonment of the old style was aimed at indicating the fact that the architectural breakdown means the disintegration of old civilization.

2. Human Environment: The living apocalypse

Human environment can only be measured through geographic expansion and it has been noted that the geographic expansion was frequently accompanied by the social disintegration process. In this regard, the command over the human environment is often measured by a successful encroachment of the alien forces. What historian Edward Gibbon said: *“the primitive societies lose their life as a result of the successful assault upon their part of external forces”*. Likewise, Edward Gibbon sums up the whole story in one sentence; *“I have described the triumph of barbarians and*

See also Arnold Toynbee, *The Western Question in Greece and Turkey: A Study in the Contact of Civiliza-*. (London: Constable and co., 1923). In this regard, Mustafa Kemal after the disintegration of the Ottoman Empire marked himself as the historian of modern Turkish literature by reforming the Ottoman civilization in the patterns of western modernity.

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religion". The Hellenic society embodied in the Roman Empire at its zenith in the age of Antonines, faced the assaults in two fronts: "*the northern European barbarism beyond the Danube and the Rhine and Church from the subjugated oriental provinces*".²⁵ With the beginning of the Christian era, the decline of the Roman empire began—it was well mentioned by Edward Gibbon in his famous three volumes book "*the decline and fall of the Roman Empire*" In his historical study, Gibbon remained much concerned with the Hellenic society rather with the Roman society. In addition, the disintegration of the Roman Empire was itself monumental symptom—the rapid decline of the empire began after with the ascension of the Antinones Age. During this age, the establishment of the universal state was aimed at permanently arresting the ruins of the Hellenic civilization/society.

25 Michael Rostovtzeff, *A History of the Ancient World*. (Oxford: Clarendon Press, 1927). The whole history of the Roman Empire is accompanied by the history of war and heroism. The Roman society was religious and spiritual, which has often being called as *soldier* that means a society filled with soldierly qualities together with the fortunate combination of the circumstances—these circumstance culminated themselves in terms of experiences, which made the Romans able to conquer the whole world. Moreover, the Romans in context of their faith conceived that it was the divine forces, which have created and are protecting Rome's greatness—the *Imperium*.

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Gibbon Himself tells a great story that the triumph of the barbarians and religions was the epilogue that caused the breakdown without disintegration. For Gibbon, the triumph of the church and the barbarians were not the eternal force rather the children's of the Hellenic households, who had been morally alienated from the dominant minority, who have intervened between the '*Periclean breakdown*' and the '*Augustan rally*'. In the regard, the Hellenic society was like a suicide for the Roman Empire, in a nut shell, it was *Coup de Grace* for the Roman society and civilization. Moreover, this *Coup de Grace* was failed to be tackled at the beginning because the Augustan rally has already give a place to the third century relapse that had sent out shock waves to the whole empire. In the form of the Hellenic society, it laid its hands of the suicide upon the Roman Empire and civilization.²⁶

26 See Edward. Gibbon, *History of the Decline and Fall of Roman Empire Volume 1-6*. (London: eBookMall, 2001). It was the Roman Senate, which introduced the concept of Monarchy—the titles like 'Caesars and Augustus' were chosen to denote the pride of the Roman emperor. According to Gibbon, it was the Roman Militarism in the form Persian wars, Gothic wars, and Punic

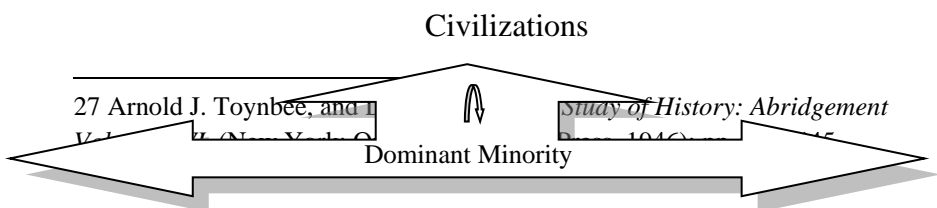
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On the contrary, in the form of the ‘*Peloponnesian war*’ the same thing happened with the Greek Society—to which Great Greek historian, Thucydides called as the ‘Beginning of great evils for Hellas’. Basically, the *Peloponnesian war* formally marked the end of Glorious Greek Civilization—the Hellenic society perpetuated their self-destructive crime through which Thucydides lays a clear picture of the War Between the States and war between the masses. In this way, the Athenians by abandoning their cherished ideals inflicted huge punishments on the conquered Malians and equally appalling fights at ‘Corcyra’. Likewise, there are many other

Wars that ravaged the Roman Empire and civilization as a whole. According to Gibbon’s ‘*Decline and Fall of the Roman Empire*’ there were five causes of the growth of Christianity in Roman Empire. The *first cause* includes the zeal of the Jews, the more liberal zeal of the Christianity, the Nazarene Church of Jerusalem: the ebianites and Gnostics, and the ceremonies of Art and festivals. The *second cause* includes the Christian doctrine of the immortality of soul among the philosophers, Pagans of Greece, among Barbarians, and among Christians. The *third cause* includes the miraculous power of the primitive Christian Church. Likewise, the *Fourth cause* includes the virtues of the First Christian effects of their repentance, morality of the fathers and their aversion to the business of wars and government. Finally, the *fifth cause* includes Christians active in the government of the Church, its primitive freedom and equality. In contrast, for Gibbon, it was the skepticism of the Pagan world that contributed to the emergence of new religion.

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civilizations, which remained in the history, some of which have died out and some became moribund. For instance, the fall and decline of the Sumeric society—the golden age of King Hammurabi during this age, the summers have produced various vibrant culture and traditions. In this regard, Hammurabi of the Sumers was Diocletian rather a Trojan of the Sumeric society and civilization. It was the hundreds years of class war Lagash and Urukagina that marked the Summeric *'Times of troubles'*. The same thing happened during the fall and decline of the Sinic Civilization, which suffered continuous assaults from the Eurasian Nomads, who brought the universal state in the form of Buddhism—which was indeed the religion of the internal proletariats of the Sinic society in the western provinces. Furthermore, it was same like the religion and barbarism in the Roman Empire that marked the victories of the moribund society's internal and external proletariats.²⁷



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External Proletariats

Internal Proletariat

Figure 2. The external Proletariats and the internal proletariats constitute the major chapters in the history of the moribund civilizations

The social basis of the Sinic society was torn into pieces and chaos by the war between the parochial states of the Sinic Empire. It was two hundred and fifty years (497 *B.C.E*) after the decline of the Hellenic of the Hellenic civilizations that marked the decline and fall of the Sinic civilization—it might because of the death of philosopher Confucius. Likewise, the Syriac society, which enjoyed the Indian summer of the Abbasid Empire / Caliphate in Bagdad, also depicts the triumph of the barbarism and religion. For instance, the invasion of Nomad Turks and their conversion to the indigenous religion of Islam marked a victory point for the warrior Turks to establish caliphate upon the ruins of the Abbasid Empire. On the contrary, the Abbasid Caliphate merely picked up the

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remnants of the Syriac history of the Achaemenian Empire, which have compelled to drop in the fourth century.²⁸ Consequently, the Syriac ‘*Times of Troubles*’ began preceding the Pax-Achaemenica inaugurated by Cyrus the Great. In this regard, if we overhaul the rise, decline, breakdown, disintegration and fall of the civilization, it saw three immense discoveries: Monotheism, the Alphabet and the Atlantic. In a nut shell, civilizations have often been stricken down by the eternal forces. For instance, the Syriac civilization was up brought by the incessant militarism during the ninth, eighth and seventh centuries B.C.E. Although, there have been tenth century attempt to unite the Syriac society under the Israelites hegemony—which included the groups of Hebrew, Phoenicians,

28Oswald Spengler, *Today and destiny*. (New York: A.A. Knopf, 1940). Oswald Spengler made a huge distinction between the aspects of ‘culture’ and ‘civilization’—perhaps, this was an idiosyncratic distinction. In some modern context, Spengler calls western civilization as ‘*Faustian*’ and sometimes calls the classical civilization as ‘*Apollonian*’—he quotes the philosophical heroes of the west (Goethe and Nietzsche). Basically, Spengler divides the civilizations into two parts: the early developing part he calls as ‘Culture’ and the latter mostly developed part he calls as ‘Civilization’—it is the mature culture that gives birth to the civilization. See also Stuart H. Hughes, *Oswald Spengler: A critical Estimate*. (New York: Scribners, 1952). For Spengler, culture is the youthful part of the civilization, which distinguishes the essence and existence of a civilization. In contrast, Spengler describes ‘*culture*’ as “*Virile*”, “*intense*”, and “*marvelous in its ease and self-confidence*” whereas; he calls ‘*civilization*’ as “*death following life, rigidity following expansion*”.

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Aramaics, and Hittite contours, which laid the fairways between the Babylonians and Egyptian worlds.²⁹

On the other hand, the Christian civilization in its Byzantine political embodiment enjoyed sufficient hey-days in terms of culture, art, technology, science and philosophy. According to Gibbon, it was over-run, conquered, and destroyed by the Ottoman Turks, who erected Ottoman Caliphate upon the remnants of the Byzantine Empire. Basically, the Ottoman Turks gave ‘*Coup de Grace*’ to the Byzantine civilization, which was already fractured and weakened by the Fourth Crusade by depriving Byzantine of the presence of the Byzantine emperor for more than half a century (1204-61 A.D). In this regard, Byzantine in the following way

29 Arnold J. Toynbee, and D.C. Somervell, *A Study of History: Abridgement Volume I-VI*. (New York: Oxford University Press, 1946). When Cyrus the Great became the emperor of the Persia he decided to follow the path of Alexander the Great to conquer the world. Thus, with the hope of establishing the Pax-Achaemenica, he had chosen Jews to rule his empire by subordinating the Persian race. Moreover, the name Persian Empire emerged through series of dynasties that spanned over several centuries. Finally, the foundation of the First Persian Empire was laid down by Cyrus the Great around 550 B.C.E that became one of the largest empire in history stretched from Europe’s Balkan’s Peninsula in the west to India’s Indus valley in the east. The Cyrus Empire is often known as the ‘Iron Age dynasty’, which is often known as the ‘*Achaemenid Empire*’ was a global hub of culture, religion, science, art and technology.

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became the pure victim of the Ottoman Turks or Osmanlis. Consequently, the real issue was not the Latin assault in the thirteen century or Ottoman attack in the fourteenth and fifteenth century rather it was the earlier conquest of the Anatolia by Seljuk's back in the twelfth century that shattered the back bone of the Byzantine Empire. Moreover, it was the domestic event; the Romano-Bulgarian war (977-1019) that gave Seljuk's a space to conquer Anatolia. Perhaps, this was the fratricidal conflict between the two Great powers of the Orthodox Christian world that marked the degeneration of Constantinople. Finally, it was Sultan Mahmud II (*the Conqueror or Fatih*) who conquered the Constantinople in 1453 A.D but it failed to bring an end to the orthodox Christian civilization. Although, the grand Christian Church of Hagia Sophia was converted to Muslim mosque but the orthodox Christians lived under the Ottoman Muslim universal state just like Hindus, who survived under another universal Mughal Empire in the sub-continent founded by Emperor Babur in 1526.

Subsequently, in the eighteenth century Greeks, Serbs, and Albanians were on move but these movements didn't triumph in

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the form of '*Religion and barbarism*' as it happened to the Hellenics, and other civilizations. Moreover, it was the western Catholic Christian civilization that pressured the Orthodox Christian societies in the near East and Balkan region to embrace Catholicism that marked the end to orthodox civilization and societies. The same happened with the Ottoman civilization in the twentieth century, during which it was the triumph of western modernization not barbarism and religion that has destroyed the Ottoman Empire. As a result, the west has recognized the successor states of the Ottoman Empire in the name of nationalism not religion or barbarism I.e. Serbia and Greece. Likewise, Albanians with different historical heritage entered the domain of the western civilization in the late 20th century in the name of nationalism and modernity. Nevertheless, it was the alien civilizations that entered the heart of the orthodox Christian civilization and formally marked the end to it—in this regard, the Christian society became moribund. When the old civilization dies, a new young civilization

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emerges with the remnants of the old civilization, which is often known as ‘*Apparentation and Affiliation*’.³⁰

On the other hand, the old civilization is not being completely thrown into complete scrap-heap rather it is being swallowed and assimilated in the new young civilization. Perhaps, this is now, the new westernized society assimilated into the old Turkish millet. The Young Turk civilization, which is mostly westernized, still holds the remnants of the old ottoman civilization. Likewise, the same thing happened with other civilizations such as Hellenic, Indus, Sinic and Far-eastern Civilization, which still holds the remnants of the old civilizations. But the pointed is to be noted that civilizations do not completely lose their identity rather remnants

30 John Farrenkopf, *The prophet of Decline*. (Baton Rouge: Louisiana State University Press, 2001). For Spengler, it is the soul of civilization that keeps it glorious and great—thus, in Spengler’s view soul gives the way to intellect. Basically, the culture phase of the civilization represents the creativity because it is the existence of creative minority within civilization that gives birth to soul of the civilization. See also Oswald Spengler, *Today and destiny*. (New York: A.A. Knopf, 1940). For Spengler, during the culture phase, people have clear feelings for the ‘*Organism*’ of pure history. In this regard, the civilizational phase is the decline of the ‘intellectualization’ because life is seen as “*intuitively seen, inwardly experienced, grasped as a Form or Symbol, and finally rendered in poetical and artistic conceptions.*” In this way, Great ideas are “*dissected into laws and equations and finally reduced to a system.*” And for Spengler, “*nothing is simpler than to make good a poverty of ideas by founding a system.*”

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do exists within the essence of the young civilization. Moreover, the remnants of the old civilizations also existed in the form of off-shoots. For instance, the orthodox Christian Civilization in Russia, and the Hindu and Islamic civilizations in the Eastern society. Even the three arrested civilizations—Eskimos, Nomads and Polynesians—all in the process have been incorporated into the western civilization. They did not die all out because their remnants still exists within the essence of the western civilization.³¹ Unfortunately, across the new world, the process of westernization has taken over the Andean and Mexican civilization—the oldest civilization such as Maya, Aztec and Inca was incorporated and assimilated during the process of the westernization. Likewise, the Babylonian society was incorporated into the Syriac society in the last century while the Egyptian society was incorporated into the Syriac society few centuries later.

In contrast, the assimilation of the Egyptic society into the Syriac society was one of the extraordinary assimilation ever happened in

31 See Arnold J. Toynbee, *Civilization on trial*. (New York: Oxford University Press, 1948).

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human history. Moreover, in the contemporary western discourse, it was the Industrial revolution that formally inaugurated the process of westernization across the globe.³² Likewise, the industrial revolution also paved the way towards modernity by inaugurating the modern culture, ethics, art, science and technological transformations.

In the main body of the Orthodox Christendom, which was formerly a Ra'iyā (the human flock) of the Ottoman Empire such as Greeks, Serbs, Rumans, and Bulgar—openly welcomed the process of westernization in both economic and political domain? Even the rigid civilizations such as Arabs, Persians, Chinese, and Japanese accepted the westernization process with conscious mental and moral reservations. As an illustration, it was the triumph of democracy and industrialism during the westernization that marked the beginning of modernity in Europe to which

³² See Michael Rostovtzeff, *A History of the Ancient World*. (Oxford: Clarendon Press, 1927). Sumerians, Assyrians, Akkadians, and Egyptian societies dominated the Mesopotamian Civilizations. See also Arnold Toynbee, *The Western Question in Greece and Turkey: A Study in the Contact of Civilizations*. (London: Constable and co., 1923).

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Oswald Spengler called as the '*Decline of the west*'. In this regard, it is only Russia, the off-shoot of the Eastern Christendom, which refused to recognize the process of westernization.

**Russia and the Great European Civilization:
Revisiting Toynbee**

It is a fact that both industrialism and democracy failed to incorporate and assimilate Russia into the yoke of westernization process. Moreover, Russia has been the biggest barrier in the process of westernization in the East Europe because it shares the remnants of the orthodox Christendom with East European nations including those in the Baltic's, Balkan's and Asia minor region. The current posture of the orthodox Christendom has been rigid towards the enlightenment and western modernity. Moreover, the victory of communism in Russia acted as 'Zealot' or 'Proselyte' that attempted to break Russia away from the westernization, which had imposed upon Russia by Peters the Great two centuries earlier. Basically, it was Communism that gave birth to the anti-

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western attitude across Russia (the anti-Russian gesture)—in this way the anti-westernization in Russia became impotent. The west has literally failed to incorporate Russia into the great western society—thus, in order to incorporate Russia into the westernization process the west might need a new creative minority. It is because; Russia will make her return to the great society only through creative role. According to some historians, the communist experiment in Russia might ensure the return of Russia into Great European society through new creative model—unfortunately, it was just a speculation. Moreover, the current westernization process along the political, economic and social lines might ended up in vain, as it was successful at the first sight.

33

33 Carl Schmitt, *Political Theology-II: The myth of the closure of any political theology*. (London: 1972). It was famous German Jurist Carl Schmitt, who pioneered the concept of ‘Collective historical idealism’—according to this theory, the subject is not individual or economic laws shaped by the substance, rather it is the historically and socially distinct people which maintains its special dynamic will by upholding its organic and spiritual continuity of its traditions in different forms and stages.

Also see Carl Schmitt, *Political Theology*, translated by George Schwab (Chicago: University of Chicago Press, 1985). According to Schmitt, it is the political sphere that determines the will and distinguishes the uniqueness of

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On the contrary, the four cases of Andean, Mexican, Babylonian and Egyptian society, which lost their identity through assimilation was better than meeting the dead end just like Summers, Hellenics, Sinics, and Minoans. Basically, the latter societies met their dead end before the array of assimilation and incorporation—perhaps; this is how the breakdown has occurred. Through the above-mentioned conclusions, we came to understand that physical environment and human was not the primary cause of the breakdown. For instance, what we have seen that the main body of the orthodox Christendom did not lost its body through absorption instead only its universal state has disappeared on the wake of the Rumanian-Bulgarian war (977-1009) , which was fought eight hundred earlier the dawn of westernization. Likewise, the transition of the Egyptian society into Syriac society through assimilation

people. In this regard, every culturally and civilizationally distinct people must have a unique political manifestation—the organic phenomenon which in Schmitt’s context is ‘soil’. See also Anton Shekhovtesov, "Is Alexandr Dugin a Traditionalist?" Neo-Eurasianism and Perennial Philosophy." *The Russian Review* 68, no. 4 (2009): 662-678. In contrast, For contemporary Russian historian Alexander Dugin, Russia and Russian people needs such understanding of the politics in order to sufficiently govern their own destiny and to refrain itself from the moribund ideologies.

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and incorporation took a lengthy time to merge its population—approximately, a century was taken for the assimilation and incorporation. The universal state of empires has always been established by barbarians and internal proletariats. The first embodiment of this was the establishment of Pax-Mongolia by Kublai Khan in the thirteen century, by dissolving the T'sang dynasty. Moreover, this universal state was much stronger than the universal state founded by Mahmud the Conqueror in Constantinople and Babur in India.³⁴ But decades later, the Chinese acted according the famous Latin phrase '*Timeo Danoas*

34 See Marlène Laruelle, *Russian Eurasianism: An ideology of empire*. (Wahington: Johns Hopkins University Press, 2015). The imperial glory of Han Chinese was diluted by the expansion of Kublai Khan's Mongolian dynasty into Chinese inner lands. Although geographically, it was conquered but culturally, the Han race refused to accept the assimilation. This racio-cultural resistance depicts the cultural and ethnical uniqueness of the Chinese Civilization, which suffered lethal ambushes from the Eurasian Nomads but refused to assimilate. This can be understood in the context of Tellurocracy that refers to power by the means of land—Tellurocracy has its own particular forms.

Also see Robert D. Kaplan, *Revenge of Geography*. (New York: Random House, 2012): pp. 68, 70, 169, 173, 204, 207, 209 . For instance, there is a huge difference between the civilization of steppes and civilization of mountains and between the civilization of desert and civilization of Forest. Thus, in the context of sacred geography, one can understand the dynamics of geography through symbolical complexes, which is linked to the particularities of the state, religious and ethical ideologies of different people.

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et dona Frentes'— 'I fear Greeks, even when they bring the benefits'—relying on this ancient proverb, Chinese had finally put an end to the Mongol dynasty of Kublai Khan. Likewise, in the ancient times, in the same way Greeks had expelled Minoans and Egyptians had expelled Hyksos.

As an illustration, in case of Japan and Russia, the assimilation and incorporation occurred very earlier—moreover, in Japan, it was the authors of the 'Meiji restoration', who pioneered the process of westernization, while in Russia, it was the beginning of Tsardom, especially under Peter the Great, who attempted to westernize the Russian society by moving the imperial capital from Moscow to St Petersburg.³⁵ On the other hand, Japanese and Russian reactions have been ineffective as compared to Osmanlis, Hindus, Aztecs and Incas. The point is to be noted that both Japanese and Russians

³⁵ See Jessse D. Clarkson, "Toynbee on Slavic and Russian History." *The Russian Review* 15, no. 3 (1956): 165. What is to be role of Russia in our western history? See Arnold J. Toynbee, and D.C. Somervell. *A Study of History: Abridgement Volume I-VI*. (New York: Oxford University Press, 1946): pp. 239-40.

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carried out the social metamorphosis through their own hands and attempted to enter into western comity of the nations as equals of the Great powers not as colonial dependencies. Similarly, before 'Meiji restoration' and the ascension of the Peter the Great to the Russian throne; both Russia and Japan repelled the process of westernization because they refused absorption and assimilation. Moreover, the greater fear and distrust emerged in Russian thinking, when the United Kingdom of Poland-Lithuania invaded Moscow on the pretext of supporting the Russian throne pretender 'False Dmitry'.³⁶ In Japan's case, the fear of insecurity emerged, when the Spanish and Portuguese converted a large majority of Japanese in Catholicism. But, the Russian expelled the Poles and Lithuanians while the Japanese killed the western missionaries and banned all the westerners from stepping foot on the Russian soil.

36 See Alexander Yanov, *Weimar Russia and What we can do about it?* (New York: Slavo-Word Pub. House, 1995). The Russian call this as 'Times of trouble' that began in 1602 and end in 1615 till ascension of the Romanovs to the Russian throne. The same 'Times of trouble' was suffered by the Chinese, when Kublai Khan invaded China and established the Mongolian dynasty. Also see Dmitry. Shlapentokh, "Alexander Dugin's views of Russian history: collapse and revival." *Journal of Contemporary Central and Eastern Europe*, (2018): 331-343.

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Later on, the emperor exterminated the Japanese Catholic communiqué through prosecution and murder. The ‘*Times of trouble*’ in the Russian history was coined by the Russians themselves—this also corresponds to the third century anarchy in the Hellenic world between the age of Antoine’s and the age of Diocletian. Basically, it was the union of Muscovy and Novgorod in the 1478 A.D that gave the birth to the universal state of the Russian Empire. Likewise, the ‘*Times of trouble*’ in the Japanese history is represented by ‘*Kamakura*’ and ‘*Ashikage*’ feudal anarchy in the years 1184-1597 A.D.

On the contrary, the Russian empire travelled from the Kievan Russ to Muscovy then finally stepped towards the Fourth Rome—it was the marriage between Ivan III and Sophia (Zoë) Palaiologina, a Byzantine princess and niece of the last Byzantine emperor, Constantine XI in 1472 that shifted the Holy Throne to the Russian Tsar.³⁷ Consequently, it was only Japanese which

³⁷ See Arnold. Toynbee, *The Western Question in Greece and Turkey: A Study in the Contact of Civiliza-.* (London: Constable and co., 1923). The last byzantine emperor was killed by Mahmud the conqueror after the fall of Constantinople in 1453. The marriage between Sophia and Ivan III was arranged

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remained successful in repelling Mongols , who reached the Japanese shores in 1281 A.D. moreover, in case of Russia and Japan history is much horrendous and diasporas because they suffered multiple ambushes from the alien civilizations. Likewise, the invasion of Hindu society first by Mongols and later by the British occurred because of anarchy within the Hindu society. In addition, the absorption of the Babylonian society into the Syriac society occurred with the conquest of its universal state. For instance, the empire, Nebuchadnezzar by Cyrus the Great, since then the Babylonian society degenerated into Syriac society. Basically, it was the Assyrian Militarism that put an end to the Babylonian society. In case of Andean society, especially in case of Inca, whose cause of the breakdown was the Spanish conquest adores. If the western world has not travelled across the Atlantic, the Inca civilization might have survived longer than it survived.

by Pope Paul II of the Catholic Church with a hope of integrating Russia into the western Christianity but that didn't happen. Soon after the Marriage, Queen Sophia declared his husband as the new Tsar of Holy Rome. See also Arnold J. Toynbee, and D.C. Somervell. *A Study of History: Abridgement Volume I-VI*. (New York: Oxford University Press, 1946)

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Moreover, it was the rapid Spanish conquest that formally marked the breakdown of the Andean culture and civilization. Likewise, the Mexican civilizations whose universal state was the Aztec fell at the early stage before the Spanish conquest adores. In contrast, we can say that the Andean society was conquered in its Antoine's Age and the Mexican society broke down during the 'Age of Scipios'—the 'Age of Scipios' represents the phase of '*Times of trouble*'. In the Islamic world, the westernization process got an upper hand with the fall of the Ottoman Empire and the emergence of the '*Pan-Islamic Movements*' seems abortive. Even the mature civilizations such as Minoans, Hittite, and Maya became moribund whereas their revivalist also remained abortive because they failed to restore the golden era.³⁸

38 In case of American century, which deems America as an Empire consists of a two kind of historical discourse, the pragmatists, who see America as an everlasting super-power—the Rome of the 21st century and the declinists, who predicts American internationalism as the sign of decline. Among the pragmatists, George Friedman's defends American century with all loopholes whereas the declinists such as Yale university historian, Paul Kennedy, declares American 'Imperial overstretch' as the sign of the epical decline. Among the Eurasianists, professor Dugin calls America as the Carthage of the 21st century, which must be destroyed for the greater good of humanity. Likewise, if we move towards the western civilizational discourse, it was Oswald Spengler, who with

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On the other hand, the harmony and the disharmony of the society also depend upon the ideas and emotions of the new social forces—because society within each civilization always searches for the perfection of the Affairs. In every civilization, the new social forces always come into action and thence, the welfare of the society has always been in action within the broader domain of the civilization. Moreover, the external forces always draw their inspiration from the plays in the surrounding. The very vivid example is the French revolution which drew its inspiration from the event of the American Revolution. Basically, it was Montesquieu and Voltaire who had developed the ideas of the revolution that challenged the rule of the ancient regime in France. Likewise, Revolution in the literal context is nothing but the triumph of the new social forces over the tenacious old institutions

the dawn of 20th century predicted the '*Decline of the west*'—in this regard, as far as America is concerned; it is a product of the western civilization.

Therefore, it is a fact that the post-modernity clearly prognosticates the decline of the American century. For brief see William H. McNeil, *The Rise of the West: A history of Human community*. (Chicago: University of Chicago Press, 1963).

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by exploring the new domain of life. In this regard, there are four outcomes possible on the face of challenge of old institution from the new social forces. They are as follows:

1. Either a harmonies adjustment of structure to force or revolution—which is delayed or discordant adjustment.
2. In the harmonious adjustment continued, then the society will continue to grow.
3. If the revolution occurred then the growth will be hazardous.
4. If the enormities then we may diagnose a breakdown.

5

Industrial Age and rise of new social forces

In the course of last two centuries the two new dynamic social forces were set in motion—industrialism and democracy. But one of the old institution upon which these new forces impinged was slavery. The fall and breakdown of the Hellenic society occurred specifically because of the slavery. But in the sixteenth century, the western Christendom has expanded its dominions around the globe and practiced vibrantly the business of slavery. With the advent of Industrialism and democracy, the old institution of slavery quickly declined and went into metamorphosis. Even the statesmen, who were holding the slaves such as George Washington and Thomas Jefferson, predicted its extinction in the coming century. Likewise, with the advent of the Industrialism in the Great Britain, the

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landowner forced themselves to abandon the practice of slavery by inventing the concept of industrial labor force. Similarly, with the sudden emergence of Industrialism and democracy, the anti-slavery movements swept across the western world starting from the union of North American state—the south American belt was the ‘Cotton producer’ which was not ready to abandon the slavery, which brought the whole country into the auspices of the civil war. The civil war continued for more than five that finally ended with the victory of North over south by putting an end to the slavery across America.³⁹ As a result, within the span of over thirty years, the

39 See Robert. Kagan, *Paradise and power: America and Europe in the New World Order*. (New York: Vintage books, 2013). Robert Kagane, the staunch American Pragmatist while describing the American relationship with Great European society in his famous book ‘*Paradise and power: America and Europe in the New World Order*’ claims that “*the Americans are from Mars while the Europeans are from Venus—therefore, they agree on little and understand one another less and less*”. In his view, America and Europe are like Ancient Greece and Rome, which were the custodians of the classical civilization. They honored the same Gods, were having same expression of Aesthetics and arts, and practiced the same nature of political system with common cultural and political heritage. See also the famous work of E.H. Goddard, *Civilisation or Civilisations*. (New York: Boni & Liveright, 1926). The Romans destroyed the Carthage with extreme battles both on the land and sea—for famous philosophical historian Will Durant, the end of the Greek civilization at 325 A.D happened, when Constantine founded the Constantinople and Rome took a decisive turn away from its heritage—especially that of the Greece. Thus, in the Spengler’s discourse, the decline of the Western civilization means the decline

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tradition of slavery was abolished across the Western world. British Empire abolished slavery in 1833, and America abolished Slavery in the 1860s. On the other hand, democracy also emerged as the most vibrant social force than industrialism, which swept across the Western Europe as socio-political force that has changed the whole dynamics of the old institutions. Throughout the course of the medieval history and colonialism, Humanitarianism and Slavery were the mortal foes, which have overtaken the whole socio-political discourse. Likewise, the slavery of industrialism has been largely neutralized by the emergence of democracy. It was democracy that has brought forward the social and political rights of the Industrial labor—basically; it was through ‘*Democracy*’ slavery across the west was abandoned. ⁴⁰

of the American civilization—because both are entwined in single fate like Greece and Rome in the ancient times.

Robert D. Kaplan, *Revenge of Geography*. (New York: Random House, 2012). Famous contemporary scholars Robert D. Kaplan, the iterant scholars of people and culture describes Spengler as “*turgid, hypnotic, profound and frankly at a times unintelligible*”. It is because for Kaplan, it is geography not the power of culture, which is responsible for directing history.

40 John Farrenkopf, *The prophet of Decline*. Baton Rouge: (Louisiana State University Press, 2001). On the other hand, Spengler’s famous work influenced many historians and international relations experts in the coming decades such

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Consequently, the fact cannot be denied that ‘War’ has also become one of the vibrant products of industrialism and democracy. Although, the western civilization has achieved what other civilizations could not—this indeed lies in the Knees of God. In contrast, the first Great war was the product of industrialism and rivalry among the industrial powers—what Great Historian Norman Angell claimed in his 1909, masterpiece book “*Europe’s Optical Illusions*” that “the war remained a great loss for both the victors and the vanquished”.⁴¹ Unfortunately, with the growth of

George F. Kennan, Henry Kissinger, Hans J. Morgenthau, Reinhold Niebuhr. Likewise, when his book appeared on the wake of Great, various historian of the time were surprised by his scholarship of ‘*Decline*’.

See Stuart H. Hughes, *Oswald Spengler: A critical Estimate*. (New York: Scribners, 1952). For instance, H. Stuart Hughes, who declared Spengler’s ‘Decline scholarship’ as too metaphysical—as he said; “*it is too metaphysical and dogmatic—in all respect, too extreme. Yet there sits—a massive stumbling—block in the path of knowledge*”. In this regard, if we put the existing west and America in the Spengler’s discourse then his determinism seems quite glaringly true and explicit—perhaps, his description consists of salvation form all ills of the so-called Great western society.

41 Richard Toye, "Living the Great Illusion: Sir Norman Angell, 1872-1967 by Martin Ceadel." *History* 95, no.318 (2010): 252-253. The work of Norman Angell on the wake of First Great war was a milestone script, which saw the financial and economic rivalry among the Great European Powers as the root cause of the first Great War. He wrote; “*our defeat cannot advantage our enemy nor do us in the long run much harm*”

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Industrialism and Democracy, the institution of war became more vivid its growth has been seen in the form of two great world wars that had devastated the Human civilization both in the East and the west. Moreover, with industrialism and Democracy, war became a more vibrant factor because at the time, the war machine was more developed and advanced. On the contrary, the fact cannot be denied that the *French Revolution* and Napoleon's revolutionary wars paved the way for smooth industrialization across Europe. Although, the same kind of Militarism was played by Romans and

See also Norman Angell, *Europe's Optical Illusions*. (Forgotten Books, 1909) & Norman Angell, *Peace and Plain Man*. (New York: Harper and Brothers, 1935). In contrast, Norman Angell blamed the vicious western Capitalism and exploitative financial links for the outbreak of the First World War. He claimed this in his discourse, when the competition between the liberal and radical ideologies was on the verge of confrontation surrounding the discourse of *Imperialismo*. Even famous Russian Marxist and revolutionary Vladimir Lenin wrote his famous thesis "*Imperialism: the Highest Stage of Capitalism*" based on Norman Angell's discourse. In addition, Norman Angell described the irrationality of Great powers in the following way: "*Vanity and all its commitments: national pride of place, of mastery; coerciveness, that conception of honour, which demands the vindication by force of arms, the lust for rule and domination, the pride of territorial possession, and the jealousy of like possessions in others*". Norman Angell described the European imperial ambitions with the syntax of colonial possession, wealth, pride, rule, domination and territorial expansion. For Angell, Germany followed the path of industrialism very late and thus for the sustenance of its industrial dominion and for the prosperity of its people, Germany engaged itself in militarism both within the European continent and outside the European continent.

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Assyrians but it was not for the industrialization apparatus. In addition, during the Medieval Era, ‘*Religious Fanaticism*’ was the most vibrant and popular sport of the European kings across the continent till it was overcome by the “*Nationalist Fanaticism*”. Moreover, the conscription of the religious subjects was the major instrument of the European Kings to fight the religious wars within and outside the European continent.

But democracy emerged as collar against the Christianity because it led Christianity into war and slowly rallied against it. Moreover, the fact cannot be denied that it was industrialism and Democracy that has dumped the ideals of the Christian sovereignty by paving way towards modernity.⁴² Likewise, the parochialism that emerged in the eighteenth century against religious absolutism was based on nationalism that actually the instrument of the *General Will* rather virtually the private estate of the dynasties. It was either through royal wars or royal marriages, the peace settlements across the

42 See P. S Sorokin’s introductory of neo-sociology, P.S. Sorokin, *Sociological Theories of Today*. (New York: Harper and Row, 1966). Can modernity be detached from religious reformation? It was Religion particularity Protestant Christianity that paved the way for modernity—renaissance in Europe.

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European continent used to be initiated. There was a famous phrase in the foreign policy of the Hapsburg House: ‘*Bella Gerant Alii, tu, Felix Austria, nube*’—let’s other wage wars, you happy, Austria go marry. Basically, the eighteenth century nationalism came out of patriotism; first, it emerged as a sign, later as a sting. Through the treaty of Amiens, Napoleon issued a decree to expel the Britisher’s from France. Many, at the time criticized Napoleons policy of savagery—some nobilities even called Napoleon in the Willington’s phrase; “*He is not a gentlemen*”.⁴³ With the emergence of the eighteenth century nationalism, the wars have become the ‘*total wars*’ because the parochial states have become the nationalist democracies. Moreover, the fact cannot be denied that the American colonialists were the first democratized nation of our western society. The British conquered the French Canadians

43 Arnold J. Toynbee, *Civilization on trial*. (New York: Oxford University Press, 1948). See also the famous lectures compiled and published by Cambridge University, Arnold J. Toynbee, *Lectures on the Industrial Revolution of the Eighteenth Century in England*. (Cambridge: Cambridge University Press, 2011).

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in the eighteenth century but allowed them to preserve their legal system and their religious institutions.

On the contrary, the perversion of the industrial working class began within the parochial states. In the eighteenth century, economic nationalism received its classical expression in the mercantilism and the wars of the eighteenth century included Markets and monopolies. For instance, British dominance over the “*slave trade*” to the American Spanish colonies—in this regard, the British war for markets might be called as the “*Sports of Merchants*”, same like the continental wars for the provinces have been called as the “*Sports of Kings*”. As an illustration, Industrialism like democracy is intrinsically cosmopolitan in its operation. The real essence of democracy lies within the slogans of the *French Revolution: the spirit of liberty, equality and fraternity, which* became the essential requirement for industrialism.⁴⁴

44 Oswald Spengler, *Today and destiny*. (New York: A.A. Knopf., 1940). Basically, for Spengler, the wars across the European continent depict the ideological clash of the modernity.

John Schwar zmantel, *Ideology and Politics*. (London: Sage Publication Ltd., 2008). The ideologies such as Liberalism, Fascism and Marxism, all have their

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Moreover, the pioneers of the industrial revolution in the west describe its essence in the famous economic catchphrase: “*Laissez-Faire! Laissez-Passer*—Freedom to manufacture and freedom to exchange. In contrast, it was Industrialization that has structured the world economic system over the span of the fifty years. At the end of the eighteenth century, Great Britain was one of the largest trade area in the western world—the pioneer of the industrial revolution. Likewise, in 1778, the ex-British North American colonies through Philadelphian constitution developed the largest Free-trade area in the western world. Moreover, in the second quarter of the nineteenth century, Germans had achieved the largest industrialization in Central Europe and it happened as a result of the political union. In this way, the German industries came in direct competition with the British Industries in the global market. France, Germany, Britain and America were the major countries, which had developed the free trade areas in the western world and thus, formally shaped the industrial capitalism till the dawn of the

roots in the western modernity—thence, the socio-political competition among these ideologies expresses the degeneration of the western modernity.

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twentieth century. With the aspects of the free trade capitalism has benefited each country such as France, Germany, Britain and the United States in the course of their economic development. Basically, it was through Capitalism that Great Britain became the mistress of the global economic market. Moreover, the fact cannot be denied that the impact of democracy and industrialism was havoc upon the rivalry between the parochial states. According to the pioneers of the democracy and Industrialism—democracy would stand for the fraternity, while Industrialism will promote cooperation—this parochialism emerged as a popular religion. To become a popular religion, it is only necessary for the superstition to enslave a philosophy.⁴⁵ With this new philosophy the parochial states would fight for the economic objects in the age of industrialism.

Similarly, some feared that the new heads into the old engines of the parochial states would create disruption and anarchy. In the literal context, the Manchester school misunderstood the human

45 Cohen Morris, *The Meaning of Human History*. (LaSalle: Open Court Publishing co., 1947). The Greek and Roman pantheon religions and cults are the perfect example of popular philosophies.

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nature that the economic world order cannot build on merely economic foundations. The superstition of the progress can enslave only three philosophies—those of Hegel, Comte and Darwin—these philosophies reiterates the blessed law of the progress. Likewise, civilizations through religion have always experienced *tour de force* throughout history. Basically, it was the metamorphosis of the philosophy into religion that has syncretized everything within the domain of religion. There is famous Latin dictum: “*Cuis Regio Eius Religio*”—the ruler determines the religion. When the city of Alexandria was captured by the Muslim forces a big library was there, about which Caliph Omer ordered:

“If these writings of Greeks agree with the book of Allah, they are useless and need not to be preserved; if they disagree, they are pernicious and ought to be destroyed”.

It was Pope Gregory, who founded the western Christendom, whose ideals degenerated with the ascendance of the Victorian England that tends to believe on rigorous idealism ‘Man shall not live by bread alone’.

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1. Industrial revolution and Capitalism

The private property is an institution, which establishes the fact that “A single Family or household is a normal unit of the economic activity”—basically, this establishes the most satisfactory system for the distribution of the wealth. But, with the dawn of the Industrial revolution, the family/household institution transcended or transformed. In this regard, Industrialism has transformed the social power of man’s private property by diminishing its social responsibility. Industrialism has given birth to the agency of the state, which is responsible for the distribution of the private property.⁴⁶ Moreover, it was through the agency of state, the agency of social welfare was intended to establish—the only alternative available to counter this is communism that will

⁴⁶ Arnold J. Toynbee, *Lectures on the Industrial Revolution of the Eighteenth Century in England*. (Cambridge: Cambridge University Press, 2011). The fact cannot be denied that, it was the nineteenth century England that has paved the way for Industrial Revolution in Europe. Also see Toynbee, Arnold J., and D.C. Somervell. 1946. *A Study of History: Abridgement Volume I-VI*. New York: Oxford University Press.

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reduce the private property up to the vanishing point. Likewise, the fact cannot be denied that the resurgence of Communism in Russia has broken away Russia from the western modernity.

2. Democracy and Education

The whole premise of the Democracy or democratization is based on the context of social change through education. Basically, it was the triumph of the liberal ideals through justice and enlightenment, which made education a compulsory phenomenon for the development and prosperity of the society. Basically, democracy promoted education through utilitarian spirit by making it available and basic right for every individual. Moreover, the fact cannot be denied that democracy has turned education as the amusement for the ordinary masses. Therefore, in countries, where democratic education has been introduced, the people are in danger of falling under an intellectual tyranny either through private exploitation or public authority. It was under the Tudors Monarchy, Great Britain turned towards despotism that was countered by the Stuart's parliament. Moreover, England was the first country on the

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European continent, which has refurbished itself into the modern horizons of education, industrialism, and democracy.

On the contrary, the Hellenic City-States transformed during the constitutional development between the Age of Solon and the Age of Pericles—the aspect of Stasis—revolutionary class war. During the course of the stasis in the Hellenic history, the social and political disruption has always been repelled by the emergence of Tyrant and in Rome; it has always been a dictator. Precisely, Corinth, Syracuse, and Corcyra suffered from the aftermaths of stasis in the Hellenic history.⁴⁷ If we try to overhaul the

47 Norman Angell, *Europe's Optical Illusions*. (Forgotten Books, 1909). Norman Angell has refused to accept that politics is the ceaseless struggle for power—what Angell said: “*Man’s pugnacity, though not disappearing, is very visibly, under the forces of mechanical and social development, being transformed and diverted from ends that are wasteful and destructive to ends that are less wasteful, which render easier that co-operation between men in the struggle with their environment which is the condition of their survival and advance; that changes which, in the historical period, have been extraordinarily rapid are necessarily quickening—quickenening in geometrical rather than in arithmetical ratio*”.

See also John Farrenkopf, *The prophet of Decline*. (Baton Rouge: Louisiana State University Press, 2001). Likewise, for the “prophet of Decline”, Oswald Spengler used the concept of ‘Cultural Pessimism’ to describe the realm of Humanity. For Spengler, Humanity has no pre-established objective, guiding idea, organizing plan, any more than Orchid or Butterfly has. According to Spengler, Humanity is a Zoological concept or otherwise the word of devoid. In this regard, Spengler has always spoken for “World History” not “Universal

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contemporary discourse of the democratic education, then the very aim of the education is being used as a crude and debased system of the state propaganda. In the pre-democratic Age, education was a monopoly of the privileged minority.

Consequently, the history of Rome is also filled with the episodes of the stasis—the stasis always occurred between the Patrician monopolists of power by birthright and Plebeian claimants to power by the right of wealth and numbers. Moreover, through stasis Plebeians became able to establish the legitimate commonwealth over the large geographical horizons of Rome through expansions. Likewise, the stasis between the Patricians and Plebeians in the Rome finally led to the political adjustment that was primarily responsible for the glory of the Rome. It was the Tyrannies of Augustus and his successors that provided a universal

History” because there is no human history in the context of homogenous process. Moreover, there are only separate histories that correspond to different cultures and diverse ethnicities. What Lucian Blaga wrote; “*Culture is a real organism endowed with a specific soul, which is radically distinguished from the individual soul of each of the men constituting the collective*”—what Blaga writes; “*In a famous page from The Decline of the West, Spengler compares himself to Copernicus. As the latter made us abandon the geocentric position in favor of heliocentrism, he proposes abandoning the Eurocentrism which had predominated until then*”.

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status to the Hellenic society. Likewise, the Athenians, as a result of the stasis failed to establish a world order but the Romans remained successful in establishing the world order. Although, the *Solonian Revolution* transformed the Hellenic society and civilization but the obstinacy of the resistance brought the breakdown to this civilization—thanks to Rome, which has rebuilt and re-erected the Hellenic civilization from the ashes of Greek version.⁴⁸ It was the Delian League in Athens and the Aegean allies that formed the Athenian Empire, which finally resulted in the Peloponnesian war. In the latter way, the transition occurred from the Medieval to modern chapter of the Western Europe, Parochialism emerged as dominant force. Moreover, in the Medieval Europe, the theoretical supremacy of the ecumenical idea was the vibrant fact, which defines the anarchy of the medieval

48 See Arnold Toynbee, *The Western Question in Greece and Turkey: A Study in the Contact of Civiliza-*. (London: Constable and co., 1923). The Solonian revolution is one of the glorious events in the history of the Greek civilization especially the Athenian version. This revolution came under the reign of Emperor Solon which reformed the economic infrastructure of the Athenian society through new Economic Order. The Solonian reforms can be expressed in the following way: “*It was in itself a revolution that the laws of Solon were applied without distinction to all freemen; rich and poor were now subject to the same restraints and the same penalties*”.

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practice. Basically, it was the centralization of the power by the Papacy that brought the major geographical shifts in Europe. The so-called secured theocracy of the Holy Rome was claimed by the multiple Parochial States in Europe upon its breakdown. The Kings of England, France, Germany, Russia and Castile remained in constant competition over this title—the title of the *Holy Roman Emperor*. On the other hand, before the reformation of the papacy in Europe, the neo-Caesarism re-asserted itself in Europe—in opposition the councilor movement emerged across the European continent that condemned the ruthless nature of the western Christendom. In this way, the battle emerged between its ancient ecumenical heritage and its new parochial proclivities. As a result of the war, the rival churches emerged, which began blaming each other as the gang of the anti-Christ—what Famous English poet and writer Dr. Samuel Johnson once said: “*Patriotism is the last refuge of the scoundrel*”. Basically, it was the appearance of the Higher Religions that led to the disintegration of the glorious civilizations because at the universal state of religion; *there is no*

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plurality among Gods. In this way, there emerged a new school of thought that treats religion as an object of ridicule.

In contrast, throughout human history, the religious cults emerged with a political aim to consolidate power—for instance, King Hammurabi of the Summeric society was no different than the Constantine of the Roman Empire. Louis XIV method of Barbarism eradicated Protestantism from the spiritual soul of France only to clear the ground for the alternative crop of skepticism. The point is to be noted that ‘*the sterilized fanaticism is nothing but the state of mind that emerges as a result of the extinguishing faith*’. In the latter context, the spiritual evil is now too flagrant to be ignored because faith is not the article of the commerce that will increase with demand. During the Age of Renaissance religion across the European continent we into sweep decline because people began judging the elements of *Faith* with the highest standard of the reason. Moreover, it was the secular control that dealt with Catholicism in a generic way and deconstructed its evil by separating the social discourse and political spectrum. At the political level, it was the emergence of

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Parochialism that has dumped the religious influence across the west. What Toynbee' writes about Islam in his famous topic "*Disintegration of Civilization: Schism in Soul*" —"*Islam survived from the secular purge because Islam was politically compromised within the lifetime of its founder by the actions of no less a person than the founder*".⁴⁹ If we dig out the history of Islam, the life of Prophet Muhammad is divided into two broad chapters.

1. The Mecca Chapter: This chapter is all about religious preaching of Prophet Muhammad through the method of pacific evangelization.
2. The Medina Chapter: The Medina chapter is occupied in building political and military power and the use of it in every way.

49 Arnold J. Toynbee, and D.C. Somervell. *A Study of History: Abridgement Volume I-VI*. (New York: Oxford University Press, 1946): pp. 488. Even Famous European scholar Joseph Evola and Rene Guenon wrote about the traditionalism of Islam as a symbol of purity—purity of faith, value and practice. What Frederick Nietzsche wrote in his famous book "Anti-Christ"—"*If Islam despises Christianity, it has a thousand fold right to do so; Islam at least assumes that it is dealing with men*"—Here Nietzsche criticizes the Feminine nature of the western Christianity and western modernity—rather civilization as a whole.

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In contrast, it was the Medina chapter, during which the incessant militarism waged by Islam in the Roman and Sassanian Provinces that gave two options to people “*Islam or death*” or “*Islam or super tax*”. The options were indeed compelling in nature as they feared the people to accept Islam at all cost. The same policy was adopted centuries later by Queen Elizabeth in praise of the Enlightenment.⁵⁰ In the latter centuries, it was the non-Arabs, who interpreted Islam in a different way by mixing it with the Christian theology and Hellenic philosophy-And, in this way, Islam emerged as a unifying force that came to dominate the Islamic Caliphate under the Umayyad’s.

50 William Woodruff, *A Concise History of the Modern World*. (New York: Palgrave Macmillan, 2002). The Victorian Age in the history of the Great Britain began with the ascension of Queen Victoria to the British throne in the 1820. This period later came to be known as Victorian era surrounding the socio-cultural changes in across the Great Britain. Basically, Victorian Era is the complete depiction of the real sense of enlightenment in the modern British history. Moreover, the Victorian Age began in the 1820s and continued till the outbreak of the First Great War that has brought devastation and catastrophe for the British throne. The Victorian Era marked a great cultural reformation in the Modern British history by sheltering the neo-modern culture and social ethics harboring the industrial revolution at the heart. See also William H. McNeil, *The Rise of the West: A history of Human community*. (Chicago: University of Chicago Press, 1963).

6

The quest for Futurism

Futurism in its primitive nakedness is a counsel of despair, which preaches an attempt to flee from the ambiguous past. Although, the

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name is pure but it has always been taken as mundane. For instance, in the Hellenic world, in the second century B.C.E, the Syrians were taken from their lands by separating them from their families and transported them to Sicily and Italy to work as slaves in the plantations and cattle-ranches, which has been devastated by the Hannibalic wars. In the context of futurism, these people escaped from the archaic past into the ruins of the ruins of homeland that has been dumped by the Italians and Sicilians. After living there for centuries, the slave insurrection began –the desperate purpose of the slave insurrection was aimed at establishing a kind of ‘*Roman Commonwealth*’ in which the present slaves would be the masters. Similarly, after the dissolution of Kingdom of Judah, the Jews scattered among the ‘*Gentiles*’ abroad into the neo-Babylonian and Achaemenian Empire and could not return to the archaic past, in which they could reclaim their pre-exilic parochial independence. But, the Post-Exilic Jews became proselytes and aspired looking for the establishment of the kingdom of David in futurism. Moreover, it was the very context of the futurism that made the post-exilic Jews as the proselytes. In

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order to establish a great Jewish Kingdom, the Jews must struggle to make the Jerusalem as the center of the world just like the Babylonians and Susa were.

On the other hand, the same ecclesiastical order was once dreamt by the Peter the Great because according to his orthodox beliefs the secular order was nothing but a satanic version in the form of modernity. Since, the breakdown of the Jewish Kingdom of Judah, Jews has put all their treasures in re-establishing the Jewish Kingdom in future. With the ascension of the Darius the Great to the throne of Achaemenian Empire, he saw Zerubabel attempt (*Circa 522 C.E*) to reestablish the kingdom of David. Likewise, during the period of Interregnum between the decline of the Seleucid's and the arrival of the Roman legions, the Jews have actually mistaken the Romans, who were having the Pagan adrenaline that had shattered the dreams of Jews of establishing an empire with the descendent of the David. Although, '*Dictator Herod*' (*Idumaeen*) of Palestine dreamt about establishing the Kingdom of Jews but he was aware about his position that *he is the*

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*ruler of Palestine by the grace of Rome.*⁵¹ Under Herod and Kokaba, the Jews tried their best to revive their ancient Kingdom. In this way, it took six centuries for Jews to understand that *'futurism of this sort would not work.* Likewise, all the Jewish attempts from Zarubabel (522 BCE) to Bar Kokaba (132-5 AD) were aimed at establishing the Jewish Kingdom not with Malek

51 See Edward Gibbon, *History of the Decline and Fall of Roman Empire Volume 1-6.* (London: eBookMall, 200). Herod the Great or in Latin Herodes Magnus was the Roman appointed King of Judaea, who is famous for building large number of fortresses, public buildings, theatres and for the prosperity of land of Palestine. According to the New Testament, Herod was tyrant, into whose Kingdom the Jesus of Nazareth born. His father name was Antipater, who was a Semite, who converted to Judaism in the second Century CE. Also see Michael Rostovtzeff, *A History of the Ancient World.* (Oxford: Clarendon Press, 1927). Antipater supported the Campaign of Pompey in Conquering Palestine in year 62 CE because of which Caesar the successor of Pompey later appointed him as the King of Palestine under Roman Allegiance. In the 40 CE, when the Parthians invaded Palestine, Civil war was broke out that forced Herod to flee back to Rome. Back in Rome, the senate again appointed him as the King of Judaea and gave him army legions to re-conquer the land of Palestine to reclaim his throne. In the year 37 CE Herod became an unchallenged ruler of the Palestine. He was good friend of Rome Emperor Mark Antony, who always supported his regime in Palestine. Moreover, during the War between Octavian and Antony, the heirs of the Caesar's throne Herod supported Antony. He even continued to support Mark Antony, when Antony's Egyptian mistress Cleopatra forcefully annexed some important territories of Herod's empire. On the other hand, with Antony's defeat at *Actium* in 31 CE, Octavian won the Roman Throne and in order to consolidate Rome's power in the Semite lands, he appointed Herod again as the ruler of the Palestine besides his long time opposition to Octavian claims to Roman throne. Moreover, Octavian also restored the Herod's occupied lands from Cleopatra.

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(*King*) but with Messiah—the anointed of the Lord. In this regard, neither God nor Messiah was successful in reviving the Jewish Kingdom of David.⁵²

Consequently, it was the childish claim that “*a supernatural power will carry out such a mundane task of establishing a parochial state*’. According to the Jewish futurist, their God Yahweh will carry out this mundane task through his worshipers, who will establish the Great Kingdom of David. Likewise, there is another school of Jewish futurism, which predicts that “*God can’t be an*

52 See Arnold J. Toynbee, and D.C. Somervell. *A Study of History: Abridgement Volume I-VI*. (New York: Oxford University Press, 1946). Bar Kakhoba was a Jewish leader who launched a revolt against the Rome between 132-135 CE in order to re-erect the Kingdom of David. It was because of the Rome emperor Hadrian decision to Hellenize the Jewish land for re-integration that led to the revolt from the Jewish leaders. Emperor Hadrian ordered the following reforms: “*Circumcision was proscribed, a Roman colony (Aelia) was founded in Jerusalem, and a temple to Jupiter Capitolinus was erected over the ruins of the Jewish Temple*”. According to famous Roman historian *Dion Cassius* the Christians of Palestine refused to join the Jewish revolt, which was later crushed by the Rome’s Egyptian legions. King Zarubabel is mentioned in Bible as the grandson of King Jehoiachin of Judah (*1 Chronicles 3:17*) and was the descendent of King David. Also see Arnold J. Toynbee, *Civilization on trial*. (New York: Oxford University Press, 1948)—the prophet Haggai identifies Zerubbabel as the head of Judah after the exile. Moreover, the point is to be noted that the name Zarubabel came from Babylon. Likewise, Zerubbabel was the head of the tribe of Judah at the time of the return from the Babylonian captivity in the first year of Cyrus the Great.

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ally rather he is a director of the operations". In this regard, Jewish Zealots, Proselytes and Quietists claim that one day God will be on their side for establishing the Kingdom of David. Since then Jews invoke their true God in their struggle for establishing the great kingdom of David. It is through spiritual re-orientation, Jews began looking for the real kingdom of God.

Jews with their Lineament with the "Kingdom of God" contains the transcendent idea of mundane Kingdom, an Achaemenian Empire in which the Savior ruler "Cyrus the Great" had chosen Jews instead of the Persian as the ruling race of his kingdom. According to the Jewish traditions, it was their God "Yahweh", who guided Cyrus to choose Jews as a ruling race, who will help him to conquer the world just like Alexander the Great. In the latter context, Jews seem more mystic than any other religious people in the world.⁵³ Jews throughout history had been much obsessed with

53 Arnold J. Toynbee, and D.C. Somervell. *A Study of History: Abridgement Volume I-VI*. (New York: Oxford University Press, 1946). The fact cannot be denied that the Great Persian ruler Cyrus built the earthly paradise—a Kingdom of Eden to show his spiritual and graceful rule. Moreover, the popular use of the word "Millennium" was used by Cyrus the Great to signify the future Golden Age. See also see Michael Rostovtzeff, *A History of the Ancient World*. (Oxford: Clarendon Press, 1927).

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the spiritual orientation instead of overhauling the practical conditions under which they were dreaming about establishing the Great Kingdom of David. In this regard, through their spiritual orientation, they are waiting for the “*Millennium*”, a Golden Age that will determine their future—this is what the Jews called as ‘*Futurism*’. In a nut shell, Jews are waiting for the prophet, in him all the hopes and ideals of the past met and blended. In contrast, the Jews seem more mythic and mystic in their illusions about establishing the Kingdom of David.

On the contrary, the fact cannot be denied that, the bankruptcy of the *futurism* often leads to the detachment and transfiguration. The guilt and the rage of failure manifest itself in revolt, war and conflicts. But, the bankruptcy of the archaism may also bear the fruit in a spiritual discovery—this is why, various nations of the world are oscillating between the context of Archaism and Futurism. In this regard, the philosophy of detachment was often experienced by the Jewish Quietists, who are hiding themselves from the epical illusions of their “Imaginary Kingdom of God”. In

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the same manner the followers of Sadharata Gautama (Buddha), using the tool of the detachment led themselves towards self-annihilation. It can be understood with this dictum: “The man, who’s every motion, is a void of love and purpose, whose work are burned away by the fires of knowledge, the enlightened called ‘*Learned*’.”⁵⁴ The *learned* grieved not for them, who have fled not for them, whose lives are not fled—the Epictetus, the forerunner of the Stoic philosophy warned his disciples and followers that “ If

54 Edwin Franden Dakin, *Today and Destiny. Introduction and biographical commentary*. (New York: Alfred A. Knopf, 1940). The philosophy of ‘*detachment*’ has to be eclipsed by the mastery of transfiguration—this resembles the highest achievement—the achievement of ‘*Nirvana*’ through self-Annihilation. See John Farrenkopf, *The prophet of Decline*. (Baton Rouge: Louisiana State University Press, 2001). If we dig out the context of ‘*Archaism* and *Futurism* in the famous speculative historical context of Oswald Spengler, he tried to predict the survival and existence of various nations. It is fact that Hitler’s Nazi Germany would have been highly indebted to the writings of Great German historian especially about his prognostication about various historical events. He was staunch critic of the Weimar Republic, Marxists, progressives, liberal and democrats—in this way his criticism contributed at larger scale to the Nazi regime to sideline the opposition. When Nazis came to power in Germany, he refused to enchant the slogan of “*Hail Hitler*” and for this reason; he was sidelined by the Nazi regime in Germany. Since then, much of his writings were incorporated into the Nazi ideology to bolster the popularity of the Nazi Politics. Moreover, his speculative conc1940. ept ‘*World History*’ (*Weltanschauung*) contributed at larger scale to embolden the tenets of the Nazi ideology in Germany. On the contrary, Oswald Spengler was one of the ideologue of ‘*Socialism*’, he was never a fan of the ‘*Nazi brand of National Socialism*’—Socialism mixed with aspects of Prussianism.

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you are kissing the child of yours...never put your imagination unreservedly into the act, and never give your emotions free-rein because ‘*TOMMOROW, YOU WILL DIE*’ . Similarly, the Crucification of Jesus Christ in Christianity and the coming of “Yahweh” in Judaism and the return of ‘Mahdi’ in Islam before the day of judgment—this resembles the attainment of the Kingdom of God in order to overhaul the transfiguration. The tranquility cannot be attained until and unless, there are fibers of pity and love within the human heart—in the same manner, the concept of the self-annihilation through detachment cannot be put an end to chaos in the human heart—This is perhaps a warning to all sophists, stoics, skeptics and Buddhists. What Buddha famously claims about the nobility of life—his four Noble truths are as follows:

Life is suffering

Suffering comes from desires

Attachment can be ended

The way to end is to follow the eightfold path

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Achieving tranquility has always been a mindset in both philosophy and religion—Stoicism and Christianity. Only a wise can achieve this—for Buddhists, it can be achieved through this dictum: “*Detaching thyself from the fog of material desires*”—perhaps, this has always been an important principle in Mysticism and spiritual orientation. Moreover, the Crucifixion within the context of Christianity became a great stumbling block in the way of futurism because the death of Christ on the Cross confirms his saying that “*His kingdom is not for this world*”. If we talk about the Jewish zealots, proselytes and the revivalist’s then history has confirmed about the attempts of some Jewish leader such as Simon Maccabaeus, Simon Bar Kokaba, and Zarubbabel, who attempted to reestablish the Kingdom of David. According to Zealot Jews; they are waiting for the Messiah, who will come and rescue the Jewish nation from self-annihilation by establishing the Kingdom of David. They believe in the transcendental world of existence, which is based on supra-mundane planes. Moreover, the Christian conception depicts their Messiah as the son of God and as holy ghost/spirit, who will return one day to cure the ills of Christians

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and transcend them to heaven. Therefore, according to the Christian traditions, God is not duality rather trinity in unity. The concept of trinity can be understood in the following way:

1. Christ as a men
2. Christ as a Prophet
3. Christ as the King of God's Kingdom; hence God.

In the Christian transcendental conception, all three attributes lies within the domain of the Christian beliefs about Jesus Christ. The very discourse of Crucification explains Christ's view of the world as mundane. The afterlife of the Christians will began with transcendence, when the crucified Christ will return to the world to cure the Christians from all ills and difficulties—hence, this is what in the context of Zeno of Elea and Gautama, Nirvana can only be achieved through detachment and self-annihilation.

The onslaught of Modernity on Civilization

“For us whom Fate has placed in this culture and at this moment of its development, the moment when money is celebrating its last victories, and the Caesarism that is to succeed approaches, our direction, willed and obligatory at once, is set for us within narrow limits, and on any other terms life is not worth living. We have not the freedom to this or to that, but the freedom to do the necessary or to do nothing. A task that historic necessity has set will be accomplished with the individual or against him”

Oswald Spengler

The term ‘*modernity*’ or ‘*modernism*’ is the product of historical relativism—basically, historical relativism is a sort of criticism of traditions. Moreover, it was the aesthetic modernity, which has disguised itself in the form of Romanticism. Conversely, Romanticism was a sole ‘*aesthetic program*’ because, it has developed a complete adversary culture as opposed to classicism. In contrast, aesthetic modernity in the form of Romanticism has

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rejected tradition with increase violence. In this way, modernity has served the course of Capitalist civilization by objectifying the context of time and individualism.

On the contrary, it was '*Kitsch*', which was at the heart of modernity with a complete anti-traditional approach—basically, it gives a complete freedom to an artist to manifest the essence of art and to articulate its interpretation.⁵⁵ Historically, '*Kitsch*', in the product of Capitalist growth and technological development. Because, it was *Kitsch* that has given birth to the '*Cultural Industry*' of Capitalism. In this regard, it was the '*Paradox*' of *Kitsch*, which has produced extremely time-conscious civilization. Consequently, having *Kitsch* at the heart, modernity from the purview of time consciousness evolved through various notions such as religion, philosophy and science. But, there is a difference between modernity and aesthetic modernity; whereas, modernity in the historical line is completely against traditions, while, aesthetic

55 See D. Owen, *Maturity and Modernity: Nietzsche, Weber, Foucault and the Ambivalence of Reason*. (London: Routledge, 1997). The word modernity from its genesis is of Latin origin not Greek origin—to be more precise, it was the brainchild of the middle Ages.

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modernity at the same is against both tradition and modernity of the bourgeoisie civilization.

Before the discourse of ‘*modernus*’, it was Cicero, who coined the word ‘*Neotericus*’ as an opposition to antiquity. In this regard, the term modern is one of the legacies of the Late Latin world. Likewise, if we widen the discourse of modernity, then at the essence, it was philosophy that has nurtured it.⁵⁶ For Descartes and Pascal, science and philosophy did not start from scratch because, it was the knowledge of antiquity, which has laid down the foundation of everything.⁵⁷ Basically, it was the socio-political and economic transformations, which has paved the way for the establishment of new society.⁵⁸ In the latter context, the western

56 Michel Foucault, *Archeology of knowledge*. (London: Routledge, 1989). If we put the dialogue of modernity into the perspective of cultural studies, then we are required to use the ‘*interpretive analytics*’ of Michel Foucault to grasp the essence of this idea—it is because, for Foucault, there is no universal understanding beyond history.

57 D. Owen, *Maturity and Modernity: Nietzsche, Weber, Foucault and the Ambivalence of Reason*. (London: Routledge, 1997). Modernism should not be taken in the sense of replacement of old ideals rather as the modification of antiquity.

58 Joel Kuoritti, and Jopi Nyman, *Reconstructing Hybridity*. (Amsterdam : Rodopi, 2007) 2007. Throughout the developmental phase of civilization, different societies have transformed themselves within the domain of hybridity.

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history can be divided into three eras: antiquity, middle Ages, and modernity. Basically, in this manner, renaissance saw itself as the beginning of new cycle in history. Likewise, it has established ideologically a revolutionary connection with the phenomenon of time. The philosophy of time is basically phenomenological, which is based on the premise that history has specific direction.

On the contrary, renaissance has established a new kind of rational and critical argument by rejecting the medieval patterns of culture and society. To be more precise, it has divorced all forms of intellectual traditions associated with the middle Ages. In addition, Modernity has declared the intellectual tradition of the Middle Ages as dogmatic and thus, liberated reason from the tyranny of medieval scholasticism. Basically, it was the dawn of the seventeenth century, the great debate emerged between the ‘ancients’ and ‘moderns’ contiguous to historical and topological

Basically, the word ‘*Hybridity*’ does not means the modification of transcendence because the term *Hybridity* is complex and debatable in every context. Moreover, it is a deep-rooted fact that societies often take interest in the emerging cultural patterns either through contact or fusion. The theory of cultural hybridity was pioneered by Homi K. Bhaba, who described it as stairwell, which refers to a liminal space, within the sphere of identity, which gives a clear expanse for the construction of difference.

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anti-thesis. Hence, with the emergence of the antagonistic historico-philosophical debate, history began terrorizing the present and ruined the future.

In the latter context, if we overhaul the history of modernity, there are two kind of Modernities; capitalist modernity, which is often known as the '*bourgeoisie modernity*' and aesthetic modernity with a far-reaching anti-bourgeoisie attitude. As Gautier said about the bourgeoisie Western civilization:

"It goes without saying that we accept civilization as it is, with its railroads, steamboats, scientific research, central heating, factory chimneys, all its technical equipment's, which have been impervious to picturesque".

Consequently, the history of medieval scholasticism was obsessed with culture and traditions, but with the dawn of modernity, a new scientific method was developed to reconstruct the western civilization. In this regard, it was the attitude and lifestyle of people that has changed the whole structure of the society and shaped a new history. For instance, in his famous essay, '*on the use*

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and misuse of history for life', Nietzsche attempted to establish a far-reaching anti-thesis between history and life. What Paul de Man said; “*history is a generative process...as a temporal hierarchy, which resembles a parental structure, in which the past is like an ancestor, begetting in a moment of undedicated presence, a future, capable of repeating in its turn the same generative process*”.

As an illustration, modernity as an empirical historical force has defied human futurism with religion, tradition and identity. Despite the fact, during its emerging phase within Latin civilization, the phenomenon of modernity was not separated from religion.⁵⁹ It was only after the dawn of secularism, modernity has re-arranged and re-organized its historical patterns. Similarly, the sudden leniency of modernity with Secularism, the course of ‘*Modernus*’ has transcended due to socio-political transformation from

59 Alistair Moles, *Nietzsche's Philosophy of Nature and Cosmology*. (New York: Peter Lang, 1990). Nietzsche must be reconsidered, when it comes to debate on Modernity. Nietzsche's disenchantment with the Western modernity can be seen in his reductive work—see Friedrich Wilhelm Nietzsche, *The Birth of tragedy and the Genealogy of Morals*. (Norwalk, Conn.: Easton Press, 1995).

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renaissance to enlightenment.⁶⁰ Perhaps, in this manner the structural patterns and exterior of the medieval civilizations were overturned by declaring the subjective changes as the ‘*dawn of modernity*’—which was an onslaught.

In the previous investigation, we have seen that the breakdown of the civilization didn’t occur because of the loss of command over human environment; instead, it was ‘*coup de Grace*’ that destroyed civilization through severe decline. The Hellenic society was stipulated by the invasion of the Norseman and Magyars in the ninth century of Christian era.⁶¹ Whereas, the modern Dutch and

60 Edwin Franden Dakin, *Today and Destiny. Introduction and biographical commentary*. (New York: Alfred A. Knopf, 1940). If we overhaul the history of renaissance in Europe, then it can be summed up in this saying “*the devil is the prince of this world, and Gods are crucified*”. See also Thomas H. Brobjer, "Nietzsche’s Reading and Private Library, 1885–1889." *Journal of the History of Ideas*, (1997): 663–93. Basically, it was Europe gained the taste of power and went on to colonize the rest of the world with a civilizing mission—as the commandment from the ‘*God of science*’.

61 Alexander Dugin, *Ethnosociology*. ([S.I]: Arktos Media Ltd 2019). It was Professor Dugin in the contemporary historical discourse, who re-invented philosophical approach to History in which he used the concept of plurality of Dasein in the context of time and space—by using the Heideggerian concepts of ‘*Ausbruch and Anbruch*’ to trace the distinctiveness of different cultures and civilizations. Moreover, in Heideggerian context, *Ausbruch* is the time of

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English society was stipulated by the assaults of Spain, same like the Hindu society was stipulated by the primitive invasion of the Muslims Arabs. Likewise, the Egyptian society was overloaded by the alien civilizations that forced it to pass out of the universal state and finally, entered into '*Interregnum*' that pushed it towards dissolution. In the latter context, the Egyptian society has fallen like the Hellenics with the final absorption of the alien civilizations such as Assyrians and Hyksos that shattered the cultural foundations of the Egyptian civilization. Likewise, in case of Far-Eastern Civilization, it was the Ming Dynasty, which expelled the Mongols out of China and restored the ideals of the Chinese civilization. But, in the 20th century, especially with the emergence of Communism, the Chinese civilization again began losing its Confucius ideals and over the span of two decades, it has lost every

being—therefore, the *Ausbruch* can be interpreted as '*Invasion*', '*Breakthrough*', '*Acute unfolding*', or '*Upsurge*'. While the term '*Anbruch*' means space that refers to the '*Opening*', '*revelation*' and '*discovery*'. Mark Bassin and Sergey *Between Europe and Asia: The Origins, Theories, and Legacies of Russian Eurasianism*. (Pittsburgh: University of Pittsburgh Press, 2015). In this regard, space and time forms common, but differentiated horizons of ontology based on the foundational dissection—that is of '*Breaking*', '*splitting*', '*the glaringness of the ideas*' and the '*primordial differentials*'.

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characteristic.⁶² In contrast, societies do not die because of the natural causes rather; it is because of the artificial innovation or development that led to the final collapse. The collapse has occurred due to ‘Unnatural event’ due to crime and blunder in society. Sometimes, it is causes and sometimes, it is the consequences that led to the breakdown of the civilizations.

1. The Antagonism

In the previous study, we have seen that, the breakdown of the civilization was neither an act of God nor the repetition of the law of nature. Instead, throughout the course of the history, civilizations have always been the victim of Violence and alien invasion that penetrated these civilizations. In the course of their history, every civilization has met the Promethean fate and fall and decline of the civilizations have often been uncertain on the face of alien invasion.

62 See Arnold J. Toynbee, and D.C. Somervell. *A Study of History: Abridgement Volume I-VI* (New York: Oxford University Press, 1946). The meaning of the breakdown of civilization means the termination of growth—Toynbee used this description in the following context: “*the artificial innovation often become the major impediment in the growth of civilizations*”

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There were 28 civilizations that have born alive and proceeded to grow—thirteen out of twenty-eight are now dead, while seven of the eight are in severe decline. Moreover, these civilizations faced utter danger and revulsion in the course of their growth but the greater assimilation and absorption of the alien culture led to the final collapse. It was the universal faculty of the mimesis that led to the breakdown of the various civilizations.⁶³ The social drilling mainly occurred through the alien invasion during the universal state of different civilizations. Just like Egyptians, Greeks, and Romans, the mimesis mainly occurs because of the alien invasions. It was the mechanized human beings within the civilizations that caused a huge damage to civilizations during the process of growth and transformation. Here, the mechanistic means the human scientific inventions such as telescope is an extension of human eye, the trumpet of human voice, the stilt of the human leg, and the

63 Arnold J. Toynbee, *Civilization on trial*. (New York: Oxford University Press, 1948). ‘Nemesis’ is kind of social drills that torn apart the entire social Fragments. Also see Arnold. Toynbee, *The Western Question in Greece and Turkey: A Study in the Contact of Civiliza-*. (London: Constable and co., 1923)—the physical contact with alien civilization also contributes to the nemesis.

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sword of human arm—in this way, the mechanized human beings became one of the major causes of the breakdown of civilizations. In the historical discourse, the mechanization of the human body was the ingenuity of the human beings and its mental evolution. The existing record of the twenty-eight civilizations is embedded with discourse of mechanization of the human body. Moreover, through this mechanization, the majority within the civilizations were drilled into minority. Thus, the process of mechanization was proceeded through the context of minority—the minority domain.⁶⁴ Basically, the word ‘*Mechanization*’ refers to the triumph of matter over human life. Although, Machinery was designed to become the slave of men but it happened to be exactly opposite.⁶⁵ In this regard, the risk of catastrophe is inherent in the use of faculty of

64 Arnold J. Toynbee, and D.C. Somervell. *A Study of History: Abridgement Volume I-VI*. (New York: Oxford University Press, 1946). This can be called as Mechanical behavior that stresses on the mechanization of Human body—in this regard, in the contemporary tech-discourse, Human beings in the existing form cannot compete with Robots. See Arnold J. Toynbee, *Lectures on the Industrial Revolution of the Eighteenth Century in England*. (Cambridge: Cambridge University Press, 2011). Therefore, for survival they are required to upgrade or modify themselves for the greater good of human realm.

65 In his famous book “*Impact of science on societies*”, Bertrand Russell famously writes: “*One day human beings will worship machines*”.

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mimesis that relies on the mechanization process and growth. The mimesis, when the '*cake of the custom*' is broken—this is what indicates the breakdown of the civilizations. Likewise, this whole process includes the process of reincarnation through social editing and social modification.

On the other hand, the nemesis is the actual condition for the growth of civilization. Perhaps, it is pre-requisite—it is like machine automatism. What Walter Bagehot told his English reader that 'they owe their comparative successfulness as nation as large part of their stupidity'. In contrast, all civilizations have exposed themselves to the risk of failure in two degrees: One positive and the other negative. Likewise, the dominant minority emerges out of nothing, which regenerates itself over time—finally, this succession lead towards the devastation of the society.

Great trial: Toynbee, Spengler and Dugin

“Truth is the criterion of historical study but its motive is poetic. Its poetry consists in being true. There we find the synthesis of the scientific and literary views of history.”

G. M. Trevelyan

Arnold Toynbee wrote a monumental excursion of history and civilization by emphasizing upon the Greco-Roman historical discourse. The earlier volumes of Toynbee’s ‘*Study of History*’ had been discussed above and the final volumes of Toynbee’s ‘*Study of History*’ cover some crucial subjects such as Universal states and Churches, Heroic Ages, Contact between civilizations in space, time, law and Freedom, and the prospects of the western civilization. Through his twelve volumes on the details history of the civilizations, Toynbee attempts to determine the structure of human development by interpreting its meaning. The last volume

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(V-XII) of his book titled as “*Reconsideration*” begins with Philosophical reconsideration. It is a fact that all human affairs and non-human affairs are is subjected to the limitations of human thought and it is true thought cannot help doing violence to reality. Moreover, it is the human consciousness that has produced tides in the course of human development throughout history. Likewise, with our consciousness, we cannot grasp the reality instead we propagate it in the context of subjectivity and objectivity—subject and object as the source of articulation, diffraction and interpretation. When we talk about the human consciousness, it is self-generating—generating itself into reality, which confers that the consciousness of each of us is evolution looking at itself and reflecting. Moreover, there is a huge contradiction between subject and object because they separate during the process of knowing—hence, in this way we often strangulate ourselves by avoiding phenomenon of things and events occurring surrounding us. Although, we observes those things and events from the outside but we have denied ourselves entering into it—this resembles the inadequacy of our thought. In this regard, in the process of

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searching the essence of reality, we are just spectators, who prefer generative-articulative act.⁶⁶ Perhaps, this is how, the very aspect of reality dissects between the conscious and subconscious, soul and body, mind and matter, life and environment, freedom and

66 Bruce M. Knauff, "What Is Genealogy? An Anthropological/Philosophical Reconsideration." *Genealogy* 5, no. 1 (2017): 1-16. Whenever we talk about 'Genealogy' we often approach the philosophical and philological discourse of Frederick Nietzsche and Michel Foucault—the Nietzschean and Foucauldian context. D. Owen, *Maturity and Modernity: Nietzsche, Weber, Foucault and the Ambivalence of Reason*. (London: Routledge, 1997). Both Nietzsche and Michel Foucault held an ethical subject position of the subject and used the application of concrete contexts of the linear connections across diverse paradigms such as space, time and culture. What Oswald Spengler said; "For that we have renormalize ourselves and we have re-educate our instincts to discover the table of our new law". The Word "Nietzscheanism" is derived from the writings of Frederich Nietzsche which has a great influence over various writers, philosophers and historians. See also Oswald Spengler, *The Decline of the West*. (London: Allen & Unwin, 1918). The political wave, came flooding in with Oswald Spengler's "*Decline of the West*" (1918), with its glorification of the catastrophic "destiny" of Western Civilization, its cult and prophecy of the age of Caesarism, the Master race and war. On the other hand, the sociologist like Alfred Weber warns against Nietzsche and charges of having betrayed "the most essential ideals of Western Humanity". Likewise, Poet F.K Junger denounced Nietzsche's adulation of Power (Will-to-Power). What Nietzsche called those Poets "Only a Fool, Only a Poet". It was French writer and Poet Charles Baudelaire, who propagated the word 'Modernity' in 1863, he defined *Modernity* as the transient, the fleeting, the contingent; it is one half of art, the other being the eternal and the immovable. Although, the pioneers of the word 'Modernity' were famous sociologists such as Weber and Durkheim but Charles Baudelaire must be credited for propagating the word in the literary context.

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necessity, creators and creatures, God and devil, good and bad, right and bad, love and power, old and new and cause and effect.

On the contrary, this is what signifies the limits of human understanding about the essence and existence of reality—the phenomenology. We cannot think about universe without assuming that is articulated; and; at the same time, we cannot defend the articulations. In addition, this also resembles how the human consciousness is gravely trapped in the puzzle of consciousness. Toynbee's context of *philosophical reconsideration* explains the duality of human consciousness and human mind—the *profound Augustinian pessimism*—this resembles the differentiation between the mode and 'this worldiness' of 'being'—the context of profound absurdity confers the process of human development in the course of history. In Toynbee's methodology, he set up some primary categories which involved him in ontological dualism, an epistemological subjective idealism, and theological transcendentalism. In a broader context, the first is precarious and tentative, the second is partial and tenuous and the third is total and absolute—but the point should be noted that all these categories are

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nominalistic that defines the dichotomy between Spirit and *Matter*, *reason and subconscious and the truth of science and truths of religion*. Here the dichotomies resemble the nominalism and bifurcation of human consciousness into subject-object dualism. Finally, this digs out the gulf between the world of nature and the world of spirit—whereas the first aspect gives births to the ‘holistic standpoint’ while the second aspect gives birth to the ‘*Ascetic transcendentalism*’. But the fact cannot be denied that Toynbee explored the deterministic foundation of human history by overhauling the paradigms of Human development. Toynbee used the process of Schematization and synthesis to renovate the domain of history and civilizations. Moreover, the interpretation of Greco-Roman traditions and culture is vivid in the historical discourse of Toynbee because he explained the concepts such as breakdown, disintegration and detachment from the perspective of Greco-Roman history.

On the contrary, human mind and consciousness is smeared with dualism and discrepancy because it is the nature of thought. Although, human mind seeks unity but cannot approach it by

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indulging itself into the array of dichotomies—“*segmentation is humanely inevitable i.e essential to sane observation; the problem of causation is...merely one aspect of the wider problem of individuation*”. Moreover, it is a fact that when it comes to human consciousness, it is always trapped in dichotomies because to grasp the structure of reality, the schematization of human consciousness is pre-requisite.⁶⁷ For instance, in order to articulate the discourse of universal history, we are supposed to trace the socio-cultural foundation of human civilizations. In this regard, Toynbee gave a clear record of civilizational assimilation, disintegration, breakdown, detachment, rise and fall. He provided a brief history of 28 civilizations that have risen, declined, disintegrated, assimilated, and got arrested over the course of human progress and development. When his appeared in the 1930s, the critics began bashing him by raising the question of authority without

⁶⁷Ashley Montagu, *Toynbee and History*. (Boston: Porter Sargent, 1956)—the patterns of history of a particular civilization must be analyzed through the canons comparison. See also William McNeil, *The Rise of the West: A history of Human community*. (Chicago: University of Chicago Press, 1963).

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overhauling his method and discourse. Especially, his writings on universal states and universal churches in the context of contemporary theological realities dragged much criticism from the historians of that time. In contrast, Toynbee explored and rediscovered the nature of human history in the domain of ‘*universalis*’ because, he did not attempt to become the philosopher of history. Moreover, it is fact the philosophers of history take some additional tasks. For instance, they attempt to trace the genesis of events through the principles of history by extenuating the essence of the occurred events. In the same manner, the philosophers of history also attempt to explain socio-political and economic dimensions to trace the eventual course of historical progression. As Hegel did, in his famous ‘*Philosophy of History*’, Hegel elaborated the socio-political domain of both oriental and occidental civilizations and attempted to explain interplay of various events in the course of their growth and decline.⁶⁸

⁶⁸See G.W. Hegel, *History of Philosophy*. (New York: Dover Classics, 1956). Hegel briefly discussed about five major societies, which had given birth to continental civilization I:e Greek, Roman, Chinese, Indus (Sanskrit), and Persian. See also Findlay, J.N. 1958. *Hegel: A re-Examination*. (New York:

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On the other hand, in the historical analysis of the terms such as ‘growth’, ‘rise’, ‘decline’ and ‘fall’ itself is a discourse that explains an elongated thematic portion of particular history. In this regard, we can explain the context of ‘*Rise*’ without ‘*Growth*’ and ‘*fall*’ without ‘*Decline*’. Basically, historical discourse encompasses some genuine and explanatory phenomena’s that generates structural foundations of human history. It was Thucydides and St Augustine, who discovered the principles of philosophy by speculating narrative history. In the meantime, Toynbee refrained from making any historical prophecy but he had philosophized some aspects of history by using the approach of ‘*universalis*’. In contrast, the philosophy of history has three possible meanings. It may refer to the methodology of history or the logic of history—encompassing the context of reason and rationality. This means the major aim of the philosophy of history is to discover the methodology for dealing with the complexities of

Oxford University press) & William Desmond, *Beyond Hegel and Dialectic*. (New York: State University of New York, 1992)

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history, an interpretation of meaning and for understanding the laws of history. In this regard, the methodology of Toynbee is vivid about the interpretation and understanding of laws of history—because he explained the legal context of historical genesis and discourse. For Mr. Toynbee, history and the techniques for studying it are a curious blend of science and fiction. It is because various fields of social sciences were designed to deal with the specific area of subject and to treat specific topic with a narrow discourse—therefore, the techniques for studying the history is crucial to elaborate both subject and wide areas of discourse. In contrast, Toynbee gave birth to a new philosophical and technique of studying the history of civilizations because with Oswald Spengler’s discourse of “Decline”, the historical methodology had shrunken for the years to come. But, when the ‘Study of History’ appeared after the first world war, a new technical discourse came to the forefront to deconstruct the genesis of world history.⁶⁹

⁶⁹ See also Arnold J. Toynbee, *Civilization on trial*. (New York: Oxford University Press, 1948). Basically, what distinguishes Toynbee from the earlier historians is his approach and methodology in the study of civilizations. Also see Ashley Montagu, *Toynbee and History*. (Boston: Porter Sargent, 1956).

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Moreover, he clearly gave a new technical and methodological discourse to evaluate and overhaul the rise, growth, decline, fall, disintegration, breakdown and destruction of the civilizations throughout the course of human history.

On the contrary, Toynbee briefly studied the genesis and progress of 21 civilizations that had risen and declined over the course of human development in history. Likewise, his methodology and interpretation dragged both appreciation and criticism because he gave a deterministic outlook of the history of civilizations. In addition, his approach and methodology diverged from the earlier historians of the western civilizations such as Edward Gibbon, Norman Angell and Oswald Spengler.⁷⁰ In a nut shell, Toynbee studied briefly the following civilization from their rise, growth, decline, fall, disintegration and breakdown.

70 Paul Vogt, "Arnold Toynbee: A selection of his works." *The History Teacher* 13, no. 1 (1979): 123. Toyanbee briefly elaborated the growth, rise, breakdown, disintegration, decline and fall of various civilizations during the course of human development.

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Civilizations	Relations	Time and place of Origin	Challenge	Times of Trouble
1. Egyptian	Wholly unrelated	Nile River Valley before 4000 <i>BCE</i>	Physical: desecration	c. 2424- 2052 <i>BCE</i>
2. Andean	Wholly Unrelated	Andean Coast and Plateau	Physical: Coastal desert and bleak Climate	?-C.A.D <i>BCE</i>
3. Sinic	Apparented to Far- Eastern	Largely Valley of Yellow River c. 1500 <i>BCE</i>	Extreme of temperature	634-221 <i>BCE</i>
4. Minoan	Apparented to Hellenic and Syriac	Aegean Islands 3000 <i>BCE</i>	Physical: The sea	?-1750 <i>BCE</i>
5. Sumeric	Apparented to Babylonian and Hittite Civilizations	Lower Tigris, Euphrates valet before c. 3500 <i>BCE</i>	Physical: Desecration	2677- 2298 <i>BCE</i>

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6. Maya n	Apparented to Yacatec and Mexic	Central American Tropical forests c. before 500 BCE	Physical: Tropical Forests	?-300 A.D
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Civilizations	Relations	Times and Place of Origin	Challenge	Times of Trouble
7. Yacate 8. Mexican } }	Both affiliated to Mayan	Treeless and waterless limestone shelf of Yacatean Peninsula 629 A.D	Physical: Barren Peninsula Social: The disintegration of Mayan society	?-1521 A.D
9. Hittite	Loosely affiliated to Summeric	Cappadocia beyond the Sumeric frontiers before 1500 BCE	Social: disintegration of the Sumeric society	Predominated on its world by the 15 century BCE, war with Egypt after 1352 until peace in 1278 BCE overwhelmed by the wave

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				of migration c. 1200-1190.
10. Syriac	Loosely affiliated to Minoan: Apparented to Iranic and Arabic	Syria: Before 1100 BCE	Disintegration of the Sumeric Society	937- 525 BCE
11. Babylonian or Babylonian	Closely affiliated with the Summeric	Iraq: Before 1500 BCE	Social: disintegration of the Summeric society	?-610 BCE
12. Iranic 13. Arabic } They fused to produce Islamic society	Both are affiliated to Syriac and after 1516 A.D fused to form the Islamic society	Anatolia, Iran, Oxus-Jaxates before A.D 1300 Arabia, Iraq, Syria, North Africa before A.D 1300	Social: Disintegration of the Syriac Society	Unknown 1979-Present
14. Far-Eastern (Main Body)	Affiliated to Sinic with an Off-shoot in Japan	China before 500 A.D	Social: Disintegration of the Sinic Society	878-1280 A.D

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15. Far-Eastern (Japanese Off-Shoot)	Off-Shoot of the main body of the Far-Eastern	1185-1597 Japanese Archipelago 1500 A.D	Physical: New Ground Social: Contact with the main body	1185-1597 A.D
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16. Indic	Apparented to Hindu	Indus and Ganges river valley 1500 BCE	Physical: Luxuries of the tropical forests	?-332 BCE
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17. Hindu	Affiliated with Indic	North India: before 800 AD	Social: disintegration of the Indic Society	1175-1572 A.D
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18. Hellenic	Loosely affiliated with Minoans: Apparented to western and orthodox Christianity	Coasts and Islands of the Aegean 1100 BCE	Physical: Barren Land and Sea Social: The disintegration of the Minoan society	431-31 BCE
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19. Orthodox Christendom (Main Body)	Affiliated with the Hellenic civilization	Anatolia: Before AD 700 (Final rapture with the West in the 11 th Century).	Social: Disintegration of the Hellenic Society	977-1372 AD
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20. Orthodox Christian (Off- shoot Russia)	Affiliated with the Main Body of the Orthodox Christendom	Russia: 10 th century of the Christian Era	Physical: New Ground Social: Contact with the main Body	1075-1478
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21. Western Civilization	Affiliated with the Hellenic	Western Europe before AD 700	Physical: New Ground Social: Disintegration of the Hellenic society	1618-1648
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Table 1. The rise, growth, decline and fall of Civilizations

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Failed and transfigured

1. **The Abortive Civilization:** The embryos of the civilizations failed to survive in the appearance of brutality. The abortive civilizations are as follow:
 - ✓ Far western Christian
 - ✓ Far-Eastern Christian
 - ✓ Scandinavian
- ✓ **Far-Western Christian Civilization:** it refers to the ‘Celtic Fringe’ mainly in Ireland after 375 AD as a response to the physical challenge of the new ground and double social challenge of the Hellenic society and the nascent western society. The period of disintegration/ segregation was between c. 450- c. 600. The final blow against this civilization was given by Vikings in the ninth and tenth century and by the ecclesiastical authority of Rome and the political authority of Rome in the twelfth century.
- ✓ **The Far-Eastern Christian Civilization:** This arose within the Chrysalis of the Nestorian Christianity in the Oxus- Jaxartes basin and perished when annexed by the Arab empire in the AD 737-41—when it had been politically and culturally divorced from rest of the Syriac world—it used to contain large number of Greek Colonists.
- ✓ **The Scandinavian civilization:** it emerged within the ambit of the Hellenic eternal proletariats after the break-up of the Roman empire; the Scandinavians were isolated from the Roman Christendom before the end of the sixth century by the inter-position of the Pagan Slavs—these Pagan Slavs developed their own civilization after their contact with the west especially after conversion of the Icelanders to Christianity.
2. **The Arrested Civilizations:** It includes Polynesians, the Eskimos, the Nomads, the Spartans, the Osmanlis—these civilizations were arrested by the ‘Tour de Force’ , they failed to respond to the border-line challenges. With Spartans and Osmanilis, the speculative challenge was the human, with other, it was physical-caste and specialization was the two major challenges to these arrested civilizations.

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Defunct civilization

1. **The Eskimos:** They faced challenge from the sea-ice. It was the Artic climate cycle that led to the disintegration of this civilization.
2. **The Osmanlis:** The speculative challenge was the transference of the nomadic communities over the large geographical steppes—their ‘Tour de Force’ was the slave household, they served the Padishas’s in the form of human cattle’s.
3. **The Nomads:** The physical challenge to nomads came the steppes that evoked the Egyptian and summeric civilizations. Thus, Nomadism demands rigorously high standard of the character and behavior: the ‘Good shepherd’ is the highest Christian ideal.
4. **The Spartans:** The physical challenge of over-population confronted the whole Hellenic world, the eight century BCE. The rigid and single track militarism, just like the Ottomans became the major cause social disruption that occurred in the form of Peloponnesian war—this gigantic war became a major reason for the destruction and decline of the Spartan Civilization.
5. **The Polynesians:** The physical challenge came from the Sea and sea voyagers. Basically, it was the dangerous voyagers, who were sometimes invaders and sometimes pirates that led to the disintegration of the Polynesian Civilization. In this regard, it was the sea that became a major reason for the decline and disintegration of the Polynesian civilization.⁷¹

71 Arnold J. Toynbee, *A Study of History*, Abridgment of Volume I-VII by D.C Somervell (New York: Oxford University Press, 1946) pp. 156-89, 244-256, 330-356. See also Arnold J. Toynbee, *Civilization on trial*. (New York: Oxford University Press, 1948)

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On the contrary, if we move to historical discourse of Oswald Spengler; it is monumental and methodologically reductive. Moreover, in various contexts, it engulfs epistemology and metaphysics because the term '*Decline*' is a pure discourse that explains the degeneration of the European modernity. In this regard, Oswald Spengler compels us to re-envision our understanding of the world history by emphasizing the Modern European historical discourse. If we try to understand the phenomenon of modern history especially from the perspective of Lord Acton then the whole analysis of history has taken science and scientific methods as a genuine technique of analysis. But Oswald Spengler had rejected this notion and given birth metaphysical interpretation of the history of the modern world and calls the whole history as world history not nature. For Spengler, the world as a nature and its scientific methods or mathematical calculations gives us the understanding of the world as '*Space*' while Spengler's analysis of the 'World as history' gives the

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understanding of the world as ‘becoming’—the world of time. In the Karl Popperian domain, Spengler rejected the notion that the principles and laws of natural sciences can be exactly applied to the social sciences—especially *history*.⁷² In contrast, while writing his landmark work on ‘*History*’ Spengler was much concerned with aim than with methodology. For Spengler, it is the world of ‘becoming’ or ‘time’ that should be the interest of the historians not the world of ‘become’ or ‘space’—because of this fact various

72 Stuart H. Hughes, *Oswald Spengler: A critical Estimate*. (New York: Scribners, 1952). Basically, Oswald Spengler used the whole methodology of Frederick Nietzsche, which is indeed reductive and deductive. Moreover, if we touch the historical, philosophical and philological insights of Frederick Nietzsche, it was all about the deconstruction.

D. Owen, *Maturity and Modernity: Nietzsche, Weber, Foucault and the Ambivalence of Reason*. (London: Routledge, 1997). In his famous writings, Nietzsche deconstructed morality, ethics, religion and values—he called for the reevaluation of all values. Likewise, he called morality as cherished fact embedded in fear and called truths as illusion. In this regard, he also stood against religion through his ‘Anti-Christ’ approach and stood against science by calling it a ‘useless knowledge’. What Nietzsche said; ‘*To breed an animal which is able to make promise—is that not precisely that paradoxical task which nature has set itself with the regard of human kind? Is it not the real problem of mankind?*’ Here Nietzsche acts like as vibrant ‘pessimist’ because he wants to deconstruct the whole narrative of human traditions, culture and civilization—the ultimate task of every thoughtful being. In the meantime, with the dawn of 20th century and with the resurgence of *Modernity*, the work of Nietzsche became more relevant for various historians, philosophers and writers of the contemporary era—Oswald Spengler was one of them.

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historians in the coming decades criticized Spengler's work by calling it more superstitious and metaphysical.

In contrast, Oswald Spengler revolved his discursive concepts of '*world as history*', '*World as time*' and '*world as direction*' around the phenomenon of *Becoming*. This can be interpreted in the following way:

1. The history must be studied in the context of 'philosophy of history'—the purpose of history and the meaning of history.
2. The central focus of the discourse must be on '*High History*'—the history of culture and civilizations. For Spengler, there have 8 cultures and civilizations in the history of mankind and those were vibrant and lively movements in the history of mankind. In this regard, every culture and civilizations lives their life span and dies out, never returns.
3. History has always been a direction because every culture passes through the specific period of youth, growth, maturity and decay.

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Basically, Oswald Spengler recognized the following the cultures and civilization that marked themselves as the significant developments in the history of mankind.

1. Babylonian
2. Egyptian
3. Chinese
4. Indian
5. Classical (Greek and Roman)
6. Arabian (Magician)
7. Western (Faustian)
8. Mexican (Aztec and Mayan)

Among these civilizations, he uses the example of five—Babylonian, Egyptian, Chinese, Indian and Mexican—to trace the discourse of ‘*Decline*’ and history of the western culture. Moreover, the book considers the ‘world as a history’ rather world

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as nature.⁷³ Oswald Spengler’s comparative study of the *world as history* and *world as Nature* can be explained in the following way.

World as History	World as Nature
1. Organic (history as Organism)	1. Mechanical (history as science)
2. History as understanding through events and Images	2. History as understanding through mechanical laws and principles
3. The symbolism as method of studying of history	3. Scientific formulas as the method of studying history.
4. The actuality as historical discourse	4. Possibility as historical discourse
5. History as a product of imagination	5. History as the product of experience
6. History can be measured through chronology	6. History can be measured in numbers
7. History can be understood with the logic of <i>Time</i> or	7. History can be understood with the logic of <i>Space</i> or <i>Become</i>

⁷³ See Stuart H. Hughes, *Oswald Spengler: A critical Estimate*. (New York: Scribners, 1952)

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<i>Becoming</i>	
8. Chronology and the idea of destiny leads to an historical ordering of the phenomenon of the world	8. Mathematics and causality leads to the historical ordering—the automation.

Table 2. Difference between world as ‘history’ and world as ‘nature’

Basically, with the aforementioned comparative description, Oswald Spengler gives a clear account of eight distinctive cultures and civilizations. For Spengler, the term ‘*Culture*’ represents the heydays of any society while when the *Culture* reaches to the stage of *civilization* then it grows old and dies out. Basically, Oswald Spengler distinguished the growth of the above civilizations and cultures in the following three stages:

1. Peasantry: It refers to the beginning of any culture and civilization—hence resembles the period of Pre-culture, which begins from the countryside.
2. Culture: The culture resembles the heydays of any society; it grows and booms within town or city.

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3. Civilization: The word civilization resembles the decaying days of any society, when the culture grows old; it adopts the shape of megopolis (mega-City).

For Spengler, culture has always been a significant unit of any society or civilization because it resembles youthfulness of any civilization and thus defines the progress of growth.⁷⁴ In this regard, Oswald Spengler's in the '*Decline of the West*' asserted that the western culture has reached to the stage of maturity and now, it suffers from steep decline and degeneration. Likewise, if we deal with the Spengler's context of *Decline* it confers the aspects of western modernity as a symbol of degeneration. Therefore, through his famous discourse Oswald Spengler warned the west to 'Wake Up' before the destruction and apocalypse. It is because according to Spengler not a single history has been deterministic and every culture born with world feelings and continues progress till its decay. To defend his bold argument,

⁷⁴ See Oswald Spengler, *The Decline of the West* . (London: Allen & Unwin, 1918). See also —*Today and destiny*. (New York: A.A. Knopf, 1940). Spengler's central claim history is organism.

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Oswald Spengler gave a detail account of five major civilizations—Egyptians, Indians, Chinese, Greek and Roman (*Hellenic*).⁷⁵ In the meantime, Spengler also made it clear that humans don't choose their destiny because the culture simply rise and dies out. He also started a thorough discussion on the western culture because the western cultural history is bound with both *classical cultures* (Roman and Greek) and *Arabian culture* (Greek). To be more precise, Oswald Spengler called the western culture as '*Faustian culture*' –the concept he took from Goethe. With the Faustian idea, Spengler claimed that the western Civilization is slowly but inevitably entering into the last phase of its 'life'—he explained this in the context of post-war hardships. Likewise, through his *Faustian* idea he declared *culture* as an organic entity that goes through *birth, adulthood, maturity and*

75 Kenneth W. Thompson, "Toynbee's Approach to History." *The University of Chicago Press Journals* 65, no. 4 (1955): 287-303. Although Toynbee and Gibbon discussed the rise and fall of these civilizations but they have discussed it in the context of assimilation and dissolution but Spengler took *Decline* as a discourse and discussed the rise, growth and fall of these civilizations. Arnold J. Toynbee, *Civilization on trial*. (New York: Oxford University Press, 1948). In the latter context, Toynbee and Gibbon seem more deterministic and Mechanistic while Spengler seems more pessimist and awakening.

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decay. In the context of so called *Faustian culture*—this is the time, when the young Western culture will slowly degenerate into civilization. It is because of the migration of large number of people from the countryside to cities that resembles the separation from the natural experience. The rapid migration of people from the countryside towards cities will give birth to a abstract reality that will dissect the real experience between ideas and thinking. For Spengler, it is men who has destroyed the nature and hindered the natural experience—as he said; ‘with the first spark of fire made by men, he desires to control the unleashed powers, not merely to look at it with awe. This is what once described by Nietzsche. But Spengler’s *Faustian man* was different from Goethe’s *Faustian Spirit*—what Julius Evola after Spengler said; “*the Faustian man can face the coming twilight with courage and determination and makes his end spectacular, these are all options left. The optimism must be condemned as weakness to face the inevitable.*” The Faustian discourse can be explained in the following way:

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Classical Culture it refers to ancient Greco-Roman culture which was mainly Apollonian. Form, matter and body were their philosophical topic while religion and architecture were their topic of debate. They were famous for practicing the philosophy of Stoicism during the time of their utter pessimism.

Arabic Culture The Arabic culture symbolically resembles Magic or Magical because it has pioneered and propagated the monotheistic religion. The Arabic culture represents the aspects of Caravan, the ultimate battle between the light and dark.⁷⁶ Moreover, the Arab culture represents the juxtaposition of politics and religion in which the *Individual will* is secondary to the will of divine.

The western culture The western culture represents the spirit of Faustian (*as Force*) which believes in infinite and profound space

⁷⁶ Friedrich Wilhelm Nietzsche, *The Birth of tragedy and the Geneology of Morals* . (Norwalk, Conn.: Easton Press, 1995). Nietzsche in his famous book 'The birth of Tragedy' gave a clear description two Greek Gods Apollo (the God of light, purity and day) and Dionysus (the God of wine, dark and night). What Nietzsche described was that the world of Apollo was smeared with feeble optimism and the mankind lived with Apollonian optimism till now and transcend into decadence—it is time, we should uphold the hand of Apollo and embrace pessimism.

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in their quest for distance and infinity—which are abstract phenomena's. The Faustian architecture represents the Gothic architecture abstraction of reaching the sky.

For Spengler, Faustian culture want push Faustian man in all directions with a quest for infinity—thus, in this way the Faustian man desires to climb to the path of perpetual progress without knowing the end and destiny. ⁷⁷ With their abstract quest for achieving the infinity, men will sold his soul to technology⁷⁸, Spengler speculates this bold argument in his chapter '*Man and Technology*'. In addition, the main theme of Spengler's '*man and Technology*' is that the greatest achievement of western civilization will soon become symbol of decadence and achievements will remain just like the Pyramids in Egypt or the baths of Rome. According to Spengler, the western civilization will be destroyed by incessant hyper-materialism, un-purposeful competition and

⁷⁷ David Farrel Martin *Heidegger's Basic Writings* . (New York: Harper Collins Publishers, 1993). What Nietzsche and Heidegger called the world of being's endpoint is death—death is destiny.

⁷⁸ What Russell said in his famous book "*Impact of science on societies*" that '*One day people will worship machines.*'

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warfare. For Spengler, although the dawn of the ‘*The Age of Renaissance*’ and the ‘*Lutheran reformation*’ freed individuals from the intermediary of priests but exposed each of them alone to face the God. It was rationalism that brought the community consciousness across Europe and deemed religion to criticism and numinas gave birth to the new concepts of deities. Therefore, for Spengler, History has two major tasks: first, the essence of history is to trace the rise and fall of major cultures and second, the western has enjoyed its heydays and now slowly transcends into decadence—the actual sign of decline.

As an illustration, with his Dionysian pessimism, Oswald Spengler became the prophet of the discourse *Decline* and attempted to re-orient the philosophy of history. Through his prediction about the coming twilight, he attempted to portray the arresting vision of the world history—perhaps, he explained it in a progression line casting the sketch of the development that sours upward, spiral-like before slowly transcending into civilization—verging towards decay.

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Similarly, if we take the case of Norman Angell's 'Europe's Optical Illusion', he gave a clear description of the forthcoming European conflict and incessant warfare. He published his book in 1909, when European continent was on the verge of confrontation between Germany and Britain. The armament race was at the peak, especially at sea, the ethnic and socio-political conflicts were hovering over the head of Europe ranges from the revolutionary movements to chaotic Balkan war. In contrast, it was the Balkan wars and the Moroccan crises that have intensified the rivalry between Germany and Great Britain. Likewise, this incessant rivalry soon resulted in First Great War that has shattered the European continent for decades to come and broken the European peace infrastructure designed by the congress of Vienna.⁷⁹ For Angell, the economically interconnected world is more prone to war and war will be disastrous because even the winning side will

79 Richard Toye, "Living the Great Illusion: Sir Norman Angell, 1872-1967 by Martin Ceadel." *History* 95, no. 318 (2010): 252-253. The real name of Norman Angell was Ralph Lane, a Journalist who compiled his European political experience in form of a book "*Europe's Optical illusions*".

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be loser because of the damage done to international finance. Although, Norman Angell's "*Europe's Optical Illusion*" was based on the liberal view of the Human nature but he also speculated about his experience of the politics in the European continent. He clearly saw the decline of the peace settlement designed by the congress of Vienna because of the mounting rivalry between Germany and Great Britain. His arguments regarding the Military arm race were bold because for him, '*the complete interdependence means the complete stultification of war*'.⁸⁰ With the ascension of Liberal internationalism and globalization in the 1970s and 1980s, his work again dragged the attention of various writers of the time. The major focus of Norman Angell's book was on the international financial interdependence and his understanding of the global war was futile because he saw the

80 Jeremy weiss, "E.H Carr, Norman Angell, and Reassessing the Realist-Utopian debate." *The International History Review* 35, no. 5 (2013): 1156-1184. The writings of Norman Angell became a principle target of E.H Carr's famous work '*The twenty years crisis*' and suffered neglect within the realist school of the International relations. Basically, E.H Carr staunchly targeted the liberal idealists, who were the believers of the perpetual peace in Europe. It was the outbreak of the *Second World War* that gave opportunity to E.H Carr to criticize the earlier historians of Europe; Norman Angell was one of them.

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soaring financial interdependence might result in chaotic war, in which even the winners would be losers. In contrast, it was the incessant military and industrial rivalry between Germany and Britain that out-casted the shadows of war over the European continent. For Norman Angell, it was the military development alongside the industrial development that contributed to the glory of both Germany and Great Britain. Moreover, the whole aim of the Military arm race is aimed at the political predominance and whoever will be victorious will appear as politically predominant. Angell accepted all sides of the illusion by saying that *national power means national wealth, national advantage* because of this Angell asserted that the peace propaganda has failed. Basically, Norman Angell built his analysis around the conventional wisdom of military predominance in both Britain and Germany. For Angell, the confiscation of the private property was designed through internationalization and deliberate inter-dependence of credit finance—it was the credit finance that had shackled the major economies of Europe.

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On the contrary, for Angell, the economic realities since the boom of industrialism in Germany and Britain were new and were based on the complex interdependence of the capitals of the world. According to Angell, if the Germans arrived to loot the banks in England then it will result in bankruptcy that will give birth to the extreme and hard conditions in Germany. Moreover, if the Germans disrupted the trade in the Atlantic to confiscate the British wealth that will definitely cause the credit system to collapse like the house of cards. Norman Angell's work received a mammoth criticism because he based his thesis only on the economic perspective and ignored other aspects of the war. For Angell, it is the financial interdependence that will create chaos and war between the major European powers. Basically, Angell's "*Europe's Optical Illusions*" had criticized Militarism's basic premise: "*it is because moral progress was achieved through sacrifice and struggle, it has nothing to do with moral and economic achievement*"⁸¹ In contrast, through his journalistic experience, he saw the German Military adventures in the

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European continent as a sign of Great War. For Angell, the incessant military especially at the sea between the Great Britain and Germany will make the war inevitable. Perhaps, within a span of four years, the outbreak of First Great War made his prognostications a reality—the whole European continent was engulfed by the war and ordinary people suffered at greater scale. In this regard, instead of guiding the governments for disarmament and armament treaties, he stressed on the civil society to absolve the reality of the arm race and thus bear the responsibility of pressuring their governments. As result of his liberal centric analysis on the European politics, his writings dragged a mammoth criticism for the decades to come especially from the realist thinkers.⁸²

82 Jeremy weiss, "E.H Carr, Norman Angell, and Reassessing the Realist-Utopian debate." *The International History Review* 35, no. 5 (2013): 1156-1184. Upon the failure of the Munich Conference and the outbreak of Second Great War, Great historian and theorist E.H Carr criticized the ideas of idealists and liberals, who saw the possibility of perpetual peace in the international politics. For E.H Carr, the outbreak of the Second Great War was slap on the face of the idealists and the supporters of the treaty of Versailles. Another great theorist, Hans J. Morgenthau also criticized Norman Angell's prolific analysis of the European based international system and declared realism as the heart of the International politics.

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In addition, Angell's also suggested the education campaign on the political level parallel across Britain and Germany enlightening about the consequences of military confrontation. In this regard, Angell attempted to evaluate the calculated risks that were going affect both the loser and victors of the war. Likewise, if someone wants to criticize the approach of Norman Angell's historical approach then he must take this feeble argument for guaranteed.

Alexander Dugin is one of the popular political face and renowned philosopher in the Post-soviet Russia. His milestone work 'The Fourth way or Fourth Political Theory' is centered in the Russian historiography and history. He studied Russian imperial history from the context of the 'Times of troubles' or 'Inter-regnum' that refers to period of social and political chaos in Russian history back in the seventeenth century. For Dugin, the term 'Times of Troubles' is not just a social and political upheaval rather he use the term in the context of philosophy to emphasize the deep spiritual crisis. His whole work is surrounded by the Philosophy of Marin Heidegger and Post-modernism, through which he deduced

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the second 'Times of trouble' in the contemporary Russian history that occurred as a result of soviet disintegration.

Similarly, he pioneered the Fourth Political theory with the fall communism in Russia, which marked a significant ideological crisis around the globe. For Dugin, all three ideologies either Liberalism, fascism or Communism was the product of European Modernity, which is under severe decline. Moreover, what Dugin emphasizes is the Post-modern critic on the degenerated European modernity that has given materialism an upper hand above the social and traditional domain.

For Dugin, the so-called Enlightenment civilization of the west has lost its traditions and values into the form of hyper-materialism and hyper-modernity. In this regard, the fall of Communism marked a significant ending of the so-called modern ideologies, which were the product of European renaissance. According to Dugin, with the fall of Communism, Russia has risen again with new religious wholeness that makes Russia a post-modern state on the Eurasian landmass, which still upholds the traditional values. However, with the fall of Communism in the 1990s, Russia tilted itself towards

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degenerated form of western democracy that has given birth to the archeo-modern political culture.⁸³ Basically, Alexander Dugin contemplated the Russian form archeomodernity from the perspective of western modernity and Russian conservatism. For Dugin, though attempted several times to become modern but at the heart of it, the conservative Russian traditions were the essential determiner. Moreover, in the opinion of Alexander Dugin, Russia in the 18th century was more modern than the 19th century and the 19th century was more modern than the 20th century. Nevertheless, in the context of civilization, the writings of Alexander Dugin are concerned with ‘*identity*’ because various

83 See Michael Millerman’s brief discussion on “*Alexander Dugin’s Fourth Political Theory*”—for Dugin, the contemporary Russia is archeo-modern state, which is half culturally modern and half- Russian. Basically, Alexander Dugin used Heideggerian hermeneutics to trace the essence of archeomodernity as ‘hermeneutic eclipse’, whose two foci are western and Russian. Dmitry Shlapentokh, "Alexander Dugin’s views of Russian history: collapse and revival." *Journal of Contemporary Central and Eastern Europe*, (2018):331-343. Moreover, through his archeo-modern approach Alexander Dugin traces the modernization programs during imperial and soviet Russia, which were indeed partial. For instance, the westernization program of peters the Great in the 18th century and the attempt of ‘communism’ in the form of Bolshevism has its own semantics. Similarly, for Dugin, by overhauling the history of the Soviet society, it becomes clear that the Soviet era was more archaic than the imperial one. What Dugin says; ‘*in my opinion, one can imagine the archeomodern as a system like fractions: the numerator is the modern, and the denominator is the archaic*’.

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nations around the world are perplexed with their national *identity*.⁸⁴ The identity-puzzled nations search for their identity in the history of foreign nations without knowing anything about their ethno-genesis and anthropology. Thus, in case of Russia, for Dugin, it harbors the multi-ethnic communities of the Eurasian steppes and is a symbol of *collective identity*—the pure identitarian state.⁸⁵

84 Jurica Botic, "Europe-In-Between through the eyes of Cohen and Dugin." *Dela* 0, no.40 (2013): 163. Basically, the Dugin's philosophy of '*identitarianism*' is influenced by the writings of Frederick Nietzsche—his famous proclamation 'God is dead and we killed him' denotes that 'Human must overcome God and Nothingness in order to reclaim their *identity*. Note Alexander Dugin professes His concept of 'Übermensch' or 'Superman' was used by the Nazi regime in Germany in order to proclaim and transverse their vow of the '*Aryan Race*'. Basically, this proclamation has its foundation in the concept of 'being' as the center of everything.

85 Alexander Dugin, *Fourth Political Theory*. (London: Arktos Media Ltd, 2012). For Dugin, the 'Übermensch' takes two steps to overcome the phenomena: to overcome God (which is the external absolute) and to overcome the nothingness—the space of Godliness, desacralized and void reality—in this regard, Dugin suggests the interiorization of the Absolute to discover the sacredness of 'Being'. Moreover, this can only happen through the experience of the nothingness and emptiness. Most of Dugin's work is against modernity in defense of traditions and values. For Dugin, '*The end of the age of God is a transition from pre-modernity to modernity*'. Thus, the ascension of Modernity over traditions has exposed the world of nothingness and this nothingness is the actual modernity. In this regard, it is the overcome of nothingness—the second step that give birth to the 'Übermensch'. Thus, the superman is the legendary character of post-modernity and if we look at post-modernity through the lens of

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On the contrary, Dugin's famous work '*The fourth way/ Fourth Political Theory*' is completely phenomenological, which is influenced by the writings of Martin Heidegger. However, it was Heideggerian Hermeneutics and phenomenological concept '*Dasein*' that shaped the foundations of Dugin's 'Fourth Position' or 'Fourth Political theory'. It was the concept of '*Being*', that was at the center of Martin Heidegger's philosophy because for Heidegger, the determination of human beings as '*Animal rationale*' led the human genuine characteristics from purity towards impurity. In this regard, the better characteristics of human being as *Zoon Logon echon*, shelters the discourse of the ancient Logos, which determines the phenomenological '*purity of being*'.

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the traditions then it contemplates the historical cycles in domain of civilizations that evolved through cycles: Pre-modernity-Modernity-Post-modernity.

86 Martin Heidegger, and Joan Stambaugh, *Identity and Difference*. (New York: Harper & Row, Publishers, 1969). The phrase '*Zoon Logon Echon*' is ancient Aristotelian tradition of calling Human as '*rational animal*'—the purity of human being with pure characteristics. The phrase '*Zoon Logon Echon*' was also used by Martin Heidegger in his phenomenology to define his concept of '*Dasein*' that refers to the 'Being-in-the-world'.

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For Dugin, we have entered into the age of hyper-confusion, where the connection between the cause and effect has been altered and polluted. As a result, this gave birth to the world of Nihilism that refers to de-sacredness and de-ontologization, which has torn apart the essence of everything and caused a distorted identitarian chaos. In the context of '*Heideggerian existential analytic*', the concept '*Dasein*' not only refers to the '*being-there-in-the-world*' but also denotes '*being-ahead-of-oneself-already-being-in-the-world*'—to which Heidegger calls '*Care*'. In contrast, Heideggerian '*Existential analytic*' is a discussion about the existential temporality—that denotes the *Being-towards-death* as the destiny of human beings.⁸⁷

87 Jacob W. Kipp, "Aleksandr Dugin and the ideology of national revival: Geopolitics, Eurasianism and the conservative revolution." *European Security* 11, no. 3 (2002): 91-125. For Dugin, the heroes are dead, and the world has turned into tragic apocalypse because the actual reality has disappeared and only tragedies are the fact of life. Alistair Moles, *Nietzsche's Philosophy of Nature and Cosmology*. (New York: Peter Lang, 1990). Thus, the horrendous tragedies are the result of confusion, perversion and degeneration—this depicts the beginning of the tragedies out of nothingness. In this regard, Nietzsche wants two things from us: first to conquer our metaphysical needs and second, the animal certitudes of our existence. But Nietzsche did not talk about converting people to this type because 'we do not easily admit that anyone has right to it'.

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On the other hand, the fact cannot be denied that the philosophy of Martin Heidegger has also hugely influenced the philosophical creation of the French thinkers throughout the course of the twentieth century.⁸⁸ Moreover, Heideggerian modes of being, the ‘Authenticity’ and ‘in- authenticity’ remained a significant contribution to the leftist political theory especially to the National Socialism of Nazis.⁸⁹ Meanwhile, his ontological talk of being,

88 Hubert L. Dreyfus, "The Meaning of Heidegger: A Critical Study of an Existentialist Phenomenology by Thomas Langan." *The Philosophical Review* 70, no. 3 (1961): 416-419. Heidegger's milestones work 'being and nothingness' influenced the existentialist philosophy of Jean Paul Sartre, who admired the phenomenological work of Martin Heidegger at larger scale. Especially Heidegger's concept of '*Dasein*' and '*Existential temporality*' became the cornerstone of Sartre's existentialism. For various contemporary philosophers, the philosophy of Martin Heidegger is the essence of modern critical debate and has contributed at larger scale to the political thinking of various theorists such as Hannah Arendt, Levi-Strauss, Jacques Derrida, and Jurgen Habermas.

⁸⁹ See Alexander Dugin's famous work '*Martin Heidegger*' 'The logical positivists have criticized the writings of Martin Heidegger by declaring them as totalitarian texts especially Karl Popper in his famous book 'Open Society' declared the political thought of Plato, Hegel and Marx as totalitarian thinker because of their style of ideological preaching. In case of Martin Heidegger, it was his association with the National Socialist Nazi party that dragged a lot of criticism towards his writings. On the contrary, in my opinion, the criticism of Karl Popper on Marx, Plato, Hegel and Heidegger are baseless, because their

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much emphasized on the practice of the reactionary politics and this is the reason, some left leaning intellectuals criticized his way of politics.⁹⁰ In this way, the Heideggerian semantics have influenced theoretical approach of Alexander Dugin towards the philosophy of History. Based on the philosophy of Martin Heidegger, Dugin also criticized the post-modernist approach to civilization and history. He even criticized some of the post-modern philosophers such as Jurgen Habermas, who he declared as one of the vile of Post-modernism.⁹¹

If we touch the process of modernization in Russian history, we will see that the narrow elite during the reign of the last Tsar was

writings have never been against the scientific knowledge but what they stressed was on the logical essence of science.

90 Hubert L. Dreyfus, "The Meaning of Heidegger: A Critical Study of an Existentialist Phenomenology by Thomas Langan." *The Philosophical Review* 70, no. 3 (1961): 416-419. Basically, Heidegger criticized the subject-object distinction and based his ontology on the unified structure of 'Dasein'; this was based on pure hermeneutics, which pioneered a different kind of aesthetic politics.

91 P.S. Sorokin, *Sociological Theories of Today*. (New York: Harper and Row, 1966). Though, Hebermas was a post-modernist but he defended the European enlightenment, whose intellectual production has given rise to the chaos and tragedies? The ideological confrontation between the three major enlightenment ideologies such as Liberalism, Communism and Fascism depicts the degeneracy of the European modernity.

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the supporter of Westernization while the majority of Russian people were against the westernization process. In this regard, Dugin's approach of archeomodernity towards Russian civilization is rooted in Russian imperial, soviet and post-soviet history. Thus, in order to develop the post-modernist approach through the cannon of tradition, Dugin used the methodological insights of Martin Heidegger to write his fourteen volume work; '*Noomachy: the war of the intellect*'.⁹² As an illustration, the whole post-modern historical analysis of Dugin on civilizations is based on the methodology of Martin Heidegger. With the defeat of fascism and communism and degeneracy of liberal enlightenment ideology, Dugin asserted that each of these ideologies have a core, and if that core is rejected then the remaining elements lose their cohesion that must be restored with something new—the new way or with new possibilities.

⁹² *Nookamia or Noomachy: the war of logos or intellect or minds* is a milestone work of professor Dugin that stresses on the return of ancient Logos to deal with the epidemic of confusion and mind wars. In this regard, it can be said that professor Dugin is a serious philosophical and political thinker of our time, who attempted to reposition the post-modernism for the critique of western Modernity.

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Similarly, if we overhaul the Soviet era, the ideology of the Marxism was of western origin and even the Russian intelligentsia used to look for the western guidance but it was practiced by Russian elites on conservative lines. As a result, the rise of Communism in Russia saved Russia from the epidemic of western degenerated modernity—precisely; communism emerged as a resistant force against the westernization in Russia. In this regard, if we want to understand the archeomodern history of the contemporary Russia then we must situate Russia between the imperial and soviet history. Here the soviet history was more archaic than the Russian imperial history because the people in the soviet era were having more ancient world worldview and were more Slavophiles that later contributed in overcoming the hermeneutic shades of communism.⁹³

93 D. Owen, *Maturity and Modernity: Nietzsche, Weber, Foucault and the Ambivalence of Reason* (London: Routledge, 1997). According to Nietzsche, throughout human history the intellect has produced nothing but errors, though some of them turned out to be useful and species preserving; those inherited them fought their fight for themselves and their progeny with greater luck. Thus, in case of Russia, the conservatism remained their ancient heritage and cultural symbol that resisted every act of westernization even today. In the Nietzschean context human will should be free because it is the truth that very lately emerges as the weakest form of knowledge. Alistair Moles, *Nietzsche's Philosophy of*

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On the other hand, in his famous work '*Nomos of the Earth*', Carl Schmitt describes the internal socio-political confusion of the American society, which is oscillating between the economic presence and political absence, and between isolationism and global interventionism. It was through the concept of *nomos*, philosopher Schmitt gave birth to the field of 'political theology' with a diverse concept of sovereignty such as 'state of exception' and 'friend-enemy' distinction.⁹⁴ Moreover, today the world is

Nature and Cosmology (New York: Peter Lang, 1990). For Nietzsche, there are some erroneous articles of faith that survives as inheritance and thus become part of human organism as truth...it was very lately the deniers and doubters emerged, who questioned every fragment of the faith and truth and in this way the organism was geared with opposites having all higher functions and the perception of the sense. Dmitry Shlapentokh, "Alexander Dugin's views of Russian history: collapse and revival." *Journal of Contemporary Central and Eastern Europe* (2018): 331-343. Today, the archeomodern culture of the Russian people is quite unique because the Russian society is infested by doubters and firm believers. The doubter embrace the modernity by denying the ancient conservatism—lately truth—while the firm believers perceive modernity as the ill-symbol and sinful tradition of European heretics—the eschatological religious truth.

94 Carl Schmitt, *Dictatorship*. (Malden: Goethe-Institut, 2014). In his famous work 'the statesman' Carl Schmitt writes; '*law can never issue an injunction binding on all which really embodies what is best for each; it cannot prescribe with perfect accuracy what is good and perfect for each member of the community at any one time*'. If we trace the Jurisprudence traditions of Russian law 'Russkaya Pravda' which is often known as the Russian truth or Russian Justice, the very tale of Russian conservatism is embodied in this ancient text—thus the jurisdiction of this law is binding on every Russian citizen.

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experiencing a hyper-confusion at social, political and economic level and it was the result of American led ‘neo-liberalism’ that challenged the core traditions of the historical civilizations. In this regard, the resistance emerged as a result of the ‘Return of Chaos’ by challenging the neo-liberal disorder and in this regard, the Schmitt’s Nomos refers to the ‘apparatus’ and ‘appropriation’ of the world’s material resources. Likewise, Carl Schmitt’s Nomos gave birth to the concept of ‘geopolitics’ while the work was later expanded by the famous French philosopher Gilles Deleuze, who used Carl Schmitt’s concepts to develop his ‘geo-philosophy’.⁹⁵ Thus, according to Dugin, the core traditions of the unique civilizations on earth are under severe threat from the neo-liberal disorder and chaos. In contrast, the concept of ‘New Russian idea’ is solely aimed reviving the Russian civilization from the chaotic barbarism of archeomodernity—the utter confusion in the contemporary Russian society.

95 Hermann Cohen, "The Social ideals in Plato and the prophets." *Judische Schriften*, (1924): 306-330. Basically, in order to develop his ‘geo-philosophy’ Gilles Deleuze used the metaphysical concepts such as Plato’s ideas, Kant’s faculties, and Descartes use of cogito.

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For Dugin, the history of Russian civilization is unique and distinctive because it has never been part of the so-called universal history of the Europeans. During the imperial rule especially after the ascension of the Romanovs, religion has been the nominator the Russian society while during the Stalinist rule, religion became denominator with resistance from the eschatological essence. Famous American anthropologist Clifford Geertz introduced the famous concept of ‘thick description’ by using the famous method of semiotics and thus, today in order to understand the contemporary cultural condition of the Russian society, we are required to use the Geertz’s concept of thick description.⁹⁶ In this regard, the questions arise: Can an ethnic Russian remain Russian outside its history? How an ordinary Russian will define himself as ‘part’ by detaching himself from the ‘whole’? Is attachment to

96 Clifford Geertz, *Interpretation of cultures* (New York: Basic Books, Inc, 1973). Famous anthropologist, Clifford Geertz famous work was the ‘interpretation of cultures’, which is a famous semiotic work, which overhauls the essence of different existing cultural patterns. Through his famous work he gave the concept of ‘thick description’ that refers to the process of giving the cultural context and meaning to different symbols, words and actions. Thus, through the perspective of Geertz’s ‘thick description’ a person can make meaning or behavior by remaining outside the existing culture.

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Russian culture necessary to define the ‘unique identity? These are the question which compels the Dugin to describe the contemporary Russian society in the context of archeomodernity—half conservative and half western.

On the other hand, Clifford Geertz’s ‘Interpretation of Cultures’ provides a foundational outline to study the condition of contemporary cultures and civilization. Moreover, the discourse of analysis of different cultures through the concept of ‘thick description’ provides the contextual understanding of complexity within cultures. Dugin’s study of history of civilization gave birth to new diverse subjects such as Ethno-sociology, Geosophy and Noology. In this regard, the field of Noology is very important to understand the Dugin’s Fourth Political Theory and his theory of multi-polar world. Noology can be understood in diverse domain. For instance, first it refers to the science of studying the multiplicity of human thought.⁹⁷ Second, it provides the

97 Michael T. Jones, "Heidegger the Fox: Hannah Arendt's Hidden Dialogue." *New German Critique* , no.73 (1998): 164-192. If we Heidegger’s affiliation with political despotism then it does not really reflects his philosophical thought—the same historical case can be raised against Hegel and Nietzsche

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philosophical foundations to Dugin's theory of Multi-polarity.

Third, the field of Noology deals with the multilevel concepts ranges from literature, philosophy, Art and History, which includes the following.

- ❖ Philosophy
- ❖ History of Religions
- ❖ Structuralism
- ❖ Geopolitics
- ❖ Ethno-sociology
- ❖ World History (World-es-chat)
- ❖ Ethnic Anthropology
- ❖ The theory of Imagination
- ❖ The phenomenology (especially the philosophical version of Martin Heidegger)
- ❖ The structure of ancient Logos (Light, Dark and the return of the Logos)
- ❖ The field Symbolism

through the lens of Platonic philosophical tradition. See Hannah Arendt's brief discussion in "*Martin Heidegger at Eighty*"

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The whole premise of Noology revolves around the existential philosophy of Martin Heidegger, traditionalism or theory tradition pioneered by Rene Guenon and Julius Evola, and structuralism of Levi Strauss.⁹⁸ The study of Ancient Logos has been central to the historical approach of professor Dugin, the Logos are as follow:

1. **The Logos of Apollo:** It refers to the Light logos, verticality, pure patriarchy, and androcracty. The Logos of Apollo defines the aspects of God of Light, who was important figure in the ancient Greek mythology.
2. **The Logos of Dionysus:** The logos of Dionysus refer to the God of dark, semi-light, duality and dialectic. In the ancient Greek traditions, Dionysus

98 Alexander Dugin, *Fourth Political Theory*. (London: Arktos Media Ltd, 2012). It was Alexander Dugin's Fourth Political Theory that made Dugin writings prone to criticism. Various liberal theorists and scholars called his writings as Fascist texts and bible for the far-right ideologues. But the real fact is that *Fourth Political Theory* is an intellectual space that has built its foundation upon the rejection of three major ideologies of the modernity. Dugin clearly contemplated the failure of three ideologies that emerged and waned during the course of 20th century due to confrontation. Therefore, basing the premise of his *Fourth Political Theory* on the writings of Martin Heidegger, Julius Evola, Rene Guenon and Levi Strauss, Professor Dugin speculated about the possibility of the Fourth way. Basically, Alexander Dugin rejected the 'Subject' of all three ideologies of European modernity such as Liberalism is individual, Communism is Class, Nazism is race, and Fascism is state—with this *Subject* elaboration Professor Dugin rejected each alternative and based his Fourth Political Theory on the subject of people (*Narod, in Russian*). As an illustration, Professor Dugin explained the *Subject* of his theory through the aspects of ethno-sociology and Heidegger's Phenomenology.

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was the God of wine, and night. The Logos of Dionysus resembles the circle and curve—this has been an important aspect in the study of civilization.

3. **The Logos of Cybele:** The Logos of Cybele resembles the Great mother and in the ancient Hellenic tradition Goddess Cybele was the mistress of the Wild Nature. Moreover, the Logos of Cybele also resembles the alignment of Hell and Earth. Likewise, the Logos of Cybele also resembles the Materialism, growth and progress—in the ancient Hellenic tradition (especially in Greco-Roman), Goddess Cybele resembles fertility.

In contrast, Dugin's writings in the context of theory and history are *Reactionary* because for Dugin the western Modernity has served no one instead gave birth to intellectual chaos both in the form of modernist era and post-modernist era. Now, perhaps, it is the only reactionary intellectual curiosity that can diffuse the intellectual chaos and social instability. Although, professor Dugin himself is a Child of Soviet society but when the Soviet Union collapsed in the 1990s, he came to Russian intellectual forefront and advocated *National Bolshevism* with the concept of New Russian idea. Basically, it was the concept of New Russian Idea that gave him the popularity and thus, he began advocating for the reinvigoration of the Russian society and history. His critics called

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his way of politics as reactionary and called his radical ideas as dangerous for the peace and stability of the world.⁹⁹

Although, over the course of last three decades, the world has gone through a tremendous transformations, which has redirected the discourse of Civilization and History. In this respect the great trial of Civilizations will continue till the end of history—precisely, the discourse of History and Civilizations will remain entwined throughout the course of human sociological and cultural development.

99 Alexander Dugin, *Ethnosociology*. ([S.I]: Arktos Media Ltd, 2019). The concept of *New Russian Idea* was surrounded by professor Dugin's famous theory of Ethno-sociology (*Ethnosociologiya*) and Heideggerian phenomenology. For Dugin, ethno-sociology is the most basic component of sociology because 'ethnic society or ethnic groups' with their distinctiveness have always been central to sociological knowledge. Likewise, in Dugin's view the field of general sociology as the sub-division of 'ethno-sociology' because the field of *General Sociology* only deals with the derivatives of ethnic society, whereas ethnic sociology deals with both derivatives and the basis of the sociological field. Alexander Dugin, *Fourth Political Theory*. (London: Arktos Media Ltd, 2012). In this regard, Dugin's Fourth political theory distinguishes itself from the ordinary social contract theories and installs a pre-political state of nature of individuals—this is how, *Fourth Political Theory* distinguished itself from the rest of the theories.

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