

Is this a historic moment? A shift in world paradigms?

Daniel Shorkend
Weizman Institute, Haifa, Israel

ABSTRACT

In this essay I argue that recent events in the Middle East and the toppling of the Iranian Regime may point to deeper existential and metaphysical implications. The significance of the present moment lies therefore not in guaranteed transformation but in the possibility that large numbers of people interpret events as restoring moral clarity. This is based on the idea that there is a basic moral absolute that transcends particular identities, individual and social.

KEYWORDS: Middle East; moral absolutes; new paradigm; Iranian regime

1) Introduction

If the current crisis in the Middle East between Israel and its enemies such as the Iranian Regime, Hamas, Hezbollah, the Houthis, and terrorism (radical Islam) as a whole can be observed as creating global vibrations, especially with the U.S.A. under Trump as Israel's key ally, then could it be that the fatal blow to the Iranian Regime will chart a new destiny for humankind, one less violent and confused?

There are of course many naysayers who not only hate Israel but hate America and whose confused identities in the name of morality renders the aggressor as the victim. The fight of Israel is a moral and just war, not one of expansionist power-mongering and so on, but a war against terror, gratuitous violence and often even a death cult. Hence, the essay makes the claim that the death of Khomeini and the Iranian despots may indeed be a global shift of consciousness – not the end of the story, there will continue to be battles, but a general prod in the direction of light.

In order to make such an argument, I shall first posit the necessity of universal moral standards. Importantly this is not based on religious creed or belief nor yet humanistic rational thinking in terms of ideology for all evil also speaks in the name of moral good, even sometimes God. Having asserted a moral standard, one can construct a simple argument that the Iranian leader and regime falls short of that benchmark, that radical Islam is a blight on humanity, and now with the death of these tyrants, the very symbol of demonic extremism in the mold of Hitler potentially (with nuclear weapons WW III has to be averted before it reaches the point of no return) is a massive shift in the balance between good and evil, curiously coinciding with the story of Purim, the very downfall of ancient Iran, namely Persia. This indeed may be described as a shift in human consciousness, though this is but part of a larger process in historic times that is still unravelling.

2) A UNIVERSAL MORAL SUBSTRATE

A culture that asserts its beliefs and systems upon another, imposing its will on another in the assumption that it is superior and that the adherents of other cultures, systems of belief, historical nationhood, or whatever identity it may be is problematic and simply evil when that one group violently seeks to kill the other group. Unless there is a basic premise that there is a moral absolute that transcends any specific culture, the conquest of one over another in destruction, violence, ideological and cultural warfare cannot be tolerated and must be considered unjust and in the worst case, an expression of terror. In these cases, action is required by those with conscience to war against the evil foe, vanquish it and restore order. In such a case it is not oppression or gratuitous violence, rather it is a refusal to placate a foe who wished not to uphold this basic, moral, absolute standard, yet in such noble action, the sad reality is that there are casualties of war who are often innocent, but the price of inaction is far higher.

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The basic ethical substrate – and without the expectation that people be perfect all round which is an impossibility – there are simple basic moral standards, and well, the 10 commandments come closest to that standard of universal moral standards. Cries of cultural relativism and ambiguous identities and ideological control through such laws, are an evasion of these standards, whether morphed into fascism, woke culture or liberalism. Laws that render others as slaves must be abolished as much as radical “protest” in the form of violence against civilians cannot be tolerated in the name of any perceived oppression especially when such an oppression is a fabrication by a people bent on hatred, violence and stone age thinking.

The onus at the end of the day must lie with the individual. What are his or her choices? With whom does he or she side? Of course its not about siding with this identity or that, but answering the very question: is this against a basic moral principle or not, irrespective of identity/group etc., though it is true to say that certain cultures, beliefs and so on do not uphold such a code, and to call it out is not an act of racism, or oppression and so on, but reality, and dare I say, truth.

I am not denying ambiguity, complexity, interpretation, creativity and so on by demanding such a moral standard and in many cases it is not a black and white scenario, but in some cases, in global politics can be reduced to which side an individual sides with, and in such times his or her moral fiber is tested especially when it is not a case of conquest and expansion and occupation or ideological control, but a simple case where one “identity” for no reason whatsoever terrorize another – completely unprovoked – in act of rage and violence – this breaks the code and it is this that must be fought against and ousted at whatever cost. This is a moral duty. The world is polarized. For Israel and its allies or against. This is a moral duty, a war of good versus evil no matter individual provenance (while one can analyze how individual are molded, conditioned, often passive, entertained and numbed and therefore not capable of clarity through ignorance, inbred hatred, psychological and emotional conditioning, biological instinctual drives and so, one must as an axiom assume an individual is capable of basic moral discernment regardless of context). However, I am not sure if we can make such a bold claim, yet in a free society it must be assumed that the individual, uncoerced (although there is always some ideology and prevailing culture), in a society that is peaceful relatively speaking, will make the correct moral assessment and judgment.

3) THE SYMBOL OF RADICAL ISLAM IS DEAD

And now we put this in context and assess what may have happened and is happening around Purim time in 2026 (so-called): Israel and the United States in a coordinated attack struck at the heart of the Iranian Regime, eliminating its leadership, degrading its military and possibly ushering the overthrow of the Iranian government toward a new Iran (Persia), no longer committed to terror, which is the true will of its people. Moderate Muslim States, even Islamified Europe will accept what the United States and Israel have done. This will also expedite the surrender of Hamas; and the end of other Iranian proxies the world over. It will also silence evil within the ranks of the West and an assertion of moral clarity and ultimately heralding a more peaceful, that is, less violent world, one hopes. Ironically, the only way to do this was through force, just as Nazism had to be defeated on the battlefield.

The campaign was a tremendous success and is ongoing at the time of writing this. The so-called Supreme Leader is the symbol radical Islam and is no more. The regime had wreaked havoc within its own borders, in relation to Arab neighbors, for the United States and certainly with Israel particularly through its ruthless, crazed proxies. It is now reaching its end. We strike the very source and heart of the terror infrastructure. What will now ensue, I do not know, but this is surely the beginning of something better, if only incrementally so.

4) IS IT TRUE? IF IT IS, ARE WE SEEING A SHIFT IN HUMAN CONSCIOUSNESS?

Yes, it is true. It is a fact that Israel and the United States have struck the Iranian regime a death blow. Will this tilt the scales of balance of good and evil? In favor now of the good, a tipping point like the proverbial snowball that will gain mass and momentum and increase in acceleration as the light overcomes darkness more and more. Hamas will no longer have any lifeline and that situation may be dealt a swift end too as they disarm or die. Hezbollah are just about defeated, if not already. Those that debase Israel with their antisemitic chants and violent rhetoric will be humiliated. It is unfortunate that the catalyst for all this was October 7th, though of course the history is far longer albeit the side of terror denies history, rewrites the narrative or is simply ignorant of the actual history.

5) THE PROCESS UNFOLDS

So, what now? A world order with moral principles intact first and only then embellished with a peculiar identity (American, French, Christian, Jewish, Hindu, gay, black, Indian etc. etc. and the list is vast) may mean a world less violent and more free, where all citizens are protected but where crime is not tolerated, and singling out an

individual or group of people is only correct if the truth is that that individual or group perpetrated such an such. Most of the time there are fabrications, lies and deceit and hence so many around the world are not even able to call October the 7th a terrorist act that must be condemned. They are blinded by their ideological hatred of the Jewish people and thence of Israel. Yet could it be that now with extremist Islam – which is a blight on humanity – been taken on and so far defeated that the tide may just turn. Time will tell. Certainly, there are pivotal moments in history. And this may be one.

6) CONCLUSION

I have argued in this essay that current political events may shift human consciousness, that a totally new paradigm may assert itself: fidelity to a basic moral standard that transcends identities and cultures. I interpret the fall of the Iranian regime and the death of its leadership, symbols of radical Islam which is an extremely dangerous ideological and political and violent force, may indeed portend to new days, in rather prophetic tone. I cannot say this with certainty, it simply has potential, and we shall see how the coming days pan out. The coincidence with the story of Purim at this time could be read as overt divine providence or as just interesting and uncanny parallel and convergence. Either way, it may be that things are about to change for the good, for at the moment there is retribution on the injustices of rogues around the world.