

NEWSBYTES

Nov 18, 2020

No. 996

Since 2001

A ministry of Calvary Chapel of Appleton

“Let us be alert to the season in which we are living. It is the season of the Blessed Hope, calling for us to cut our ties with the world and build ourselves on this One who will soon appear. He is our hope—a Blessed Hope enabling us to rise above our times and fix our gaze upon Him.” Tozer

This Group Wants A Muslim Caliphate And They Are Making Inroads In Jerusalem



The 15,000 Muslims who crowded into the courtyards of the Temple Mount mosques on Oct. 30 became another news story about COVID-19. But the real story was much bigger: the enormous anti-France protest near the Al-Aqsa Mosque was organized by Hizb ut-Tahrir (the Islamic Liberation Party), about which the Israeli public has heard little if anything.

There is a direct line connecting the ideology of this movement--which has already been outlawed by a number of European and Arab states--and the ideology of the throat-slashing Islamic terrorists who recently resumed activity in France. At least in terms of its goals, if not its tactics, Hizb ut-Tahrir is the twin of Al-Qaeda and the Islamic State, whose people were behind the terrorist shooting in Vienna on Nov. 2.

In eastern Jerusalem, Hizb ut-Tahrir has tens of thousands of supporters. The movement holds weekly lessons on the Temple Mount, generally on Thursdays, and has branches in Abu Dis, al-Azariya, Ramallah, al-Bira, the Old City of Jerusalem, Beit Hanina, Beit Safafa and Sur Baher, as well as one in Hebron. According to security officials, the movement has been gaining popularity in recent years. Now it turns out that its global threat has been growing as well.

The Islamic Liberation Party is not new. Since it was founded in Jerusalem in 1952 by Sheikh Taqi al-Din al-Nabhani it has been preaching the establishment of an Islamic caliphate as existed under the Islamic prophet Muhammad, which it calls "the pure period," and the establishment of an Islamist state. The group says that the term tahrir ("liberation") refers to a total liberation from Western cultural influence. Territorial liberation is only the second step.

Members of the movement, which also operates in Britain, Australia, Indonesia, the United States and several Arab countries, aspire to replace every national government with a global Muslim rule. In their view, the governments in Egypt, Turkey and Jordan, as well as Fatah and even Hamas, are all national in nature, and therefore obstacles in the way of the dream of a worldwide caliphate.

David Koren, a researcher at the Jerusalem Institute for Strategy and Security and a former adviser to the mayor of Jerusalem on eastern Jerusalem issues, explained that "the influence of Hizb ut-Tahrir in Jerusalem and Judea and Samaria is much wider than it appears."

"The real question that the organization's activity has raised for years is whether and when it will trade its dawa-based activity--strengthening religion through persuasion and preaching--with violent jihad like the recent events in France," said Koren.

"In the Palestinian context, Hizb ut-Tahrir promotes two main issues: laying the groundwork to make al-Aqsa Mosque a future platform on which the world caliphate will eventually be declared, and challenging Jordan's position as guardian of Islamic holy sites in Jerusalem," he said.

In 2016, Israel's then-Public Security Minister Gilad Erdan presented the Cabinet with a proposal to outlaw Hizb ut-Tahrir. The material given to the ministers included examples from all over the world of how Hizb ut-Tahrir was transitioning to terrorism. It included many quotes from extremists, as well as inciting sermons preaching by the movement's people in Jerusalem.

But Israel's Shin Bet security agency opposed outlawing the group, arguing that in Israel, the group was not making the move toward violence and terrorism, and should be allowed to operate openly to avoid it going underground, which would make it harder for the security establishment to keep tabs on its activities. Prime Minister Benjamin Netanyahu, who originally supported Erdan's position, eventually sided with the Shin Bet.

A briefing at Mike's Place

That decision from 2016 has come at a price. Even if Hizb ut-Tahrir itself does not carry out terrorist attacks, its influence outside its own circle can and has led members of other organizations to plan or attempt terrorist acts. One example is the Islamic State cell that was exposed in the Shuafat refugee camp in October 2016. Another is a shooting attack against a bus in the Ramot neighborhood in March 2016. One of the two terrorists behind the shooting had a black Hizb ut-Tahrir flag in his car.

An earlier example was the 2013 targeted killing of three Salafi operatives from the Yatta village who were planning terrorist attacks against Israeli targets.

Even the terrorist bombing at Mike's Place bar on the Tel Aviv beachfront in April 2003, which was executed by two terrorists who held British citizenship and in which three people were murdered, was linked to Hizb ut-Tahrir. Hamas might have claimed responsibility, but it turned out that the bombing was perpetrated by two Muslim Brits of Pakistani descent who had met in London with a sheikh identified with Hizb ut-Tahrir.

The cost of not outlawing Hizb ut-Tahrir includes accepting the content preached by the movement's spokespeople in Jerusalem and on the Temple Mount itself. In many aspects, it resembles the content preached by Islamic extremists elsewhere in the world, including France.

The most prominent spokesman for the group in eastern Jerusalem in recent years has been Sheikh Issam Amira. Amira thinks that "the Islamic caliphate should be recreated so it can lead the armies in the war on heretics," and that "to achieve that, the activists must work together with all Muslims and establish an Islamic state." According to Amira, "This demands the destruction of institutions in the Islamic world, without mercy or pity toward any of those entities."

In the past, Amira has also spoken about "enemies who believe in more than one god," and offered them three options: to convert to Islam, pay a jizya poll tax, or "for us to seek Allah's help in fighting them."

Another sheikh, Nidal Siyam, who at the Oct. 30 protest spoke against France, called on "people of the nation who are loyal and work in its armies to move ahead to turn the tables on the oppressor leaders." Incidentally, back in 2017, Siyam prayed at Al-Aqsa for "the slaughter of Europeans and Americans and our [Arab] criminal and traitorous rulers."

"O Allah, do not leave any of them on earth ... O Allah, replace with an emir of the believers," he prayed.

The current emir of Hizb ut-Tahrir is Ata Abu Rashta, 77, a native of the Hebron area and a civil engineer by profession. Until 2003, he lived in Jordan and then moved to an unknown location after he was arrested a few times and Jordan limited his activity.

Against Crusader values

Another Hizb ut-Tahrir preacher, Ali Abu Ahmad, said recently that the response to French President Emmanuel Macron, who "supported the publication of offensive cartoons of the Prophet Muhammad," would be to re-establish the Islamic caliphate and "the destruction of Paris to rubble by Muslim armies, led by the caliphate."

These remarks and similar ones, most of which were made on Muhammad's birthday, align with an official statement by Hizb ut-Tahrir in Israel after the Muhammad cartoons were republished in France that called French and Western civilization "false, atheist, and perverted ... hated by the true religion [Islam]" and called for jihad as a "true response to heretics."

Shaul Bartal of the Begin-Sadat Center for Strategic Studies at Bar-Ilan University, an expert on jihadist groups, has spent much time researching Hizb ut-Tahrir and its activity in Israel. France, he explained, "is now defined by Hizb ut-Tahrir and similar groups as an enemy of Islam."

The way the organization sees it, France represents Crusader values which at their core oppose the Prophet Muhammad. Islam has an obligation to oppose Crusader values and defend Islamic holy sites, including Al-Aqsa."

Politics and Hope

By Hal Lindsey

Today, many Republicans feel they have been cheated out of the presidency. They're also frustrated that it looks like they could not quite gain the House of Representatives, and that the Senate remains in doubt. Republicans did well at the state level. That's crucial in an election year that ends in zero. It means they will use the new census information to draw the new districts in states where they control the legislature. But even with the glimmers of good news, this week, most Republicans feel lower than dirt.

Many Democrats feel upset that the election did not turn out to be a large repudiation of President Trump. Democrats can't believe they lost so many down ballot races. They feel disappointed that they lost seats in the House, and that they will probably lose the Senate.

Despite ongoing litigation, Democrats feel certain they have won the biggest prize — the presidency. But most are not sure what that means in practical terms. Large numbers of Democrats voted for Joe Biden mostly because he was not Donald Trump. They have hopes for where the country will go from here, but no certainty.

It has been a strange election in an even stranger year. No one's fully satisfied. The nation seems split right down the middle, and the gap between the sides continues to grow.

The general sense of unease illustrates again the futility of life without Christ. No matter where you stand on the political spectrum, you need more than government and politics. Government can help with life, but it will also let you down. Politicians will let you down. But God will never let you down.

Political solutions don't last. A new leader always comes along with new ideas and new ways. Sometimes they work and sometimes they tear everything apart. But God's word never changes, and it always works.

In John 14:1, Jesus said, "Let not your heart be troubled; you believe in God, believe also in Me."

Despite a decades long war against the very idea of God, 80% of Americans still believe in Him. Jesus said not to stop with a general belief in the existence of God, but to also believe in Him (Jesus). In verse 2, He spoke of heaven. "In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you."

Search the eyewitness accounts of Jesus' life. He was and remains an utterly trustworthy Person. He said if this heaven stuff weren't so, He would have let us know. Jesus didn't want anyone holding on to a false hope. He was and remains all about Truth. When He said, "if it were not so, I would have told you," He made the issue a matter of His own credibility. Trust Him. Heaven is real.

In verse 3, He said, "And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also." Forty days after raising Jesus from the dead, God the Father took Him into heaven. He went there to be our advocate (1 John 2:1), and He went there to prepare a place for us.

In verse 4, Jesus said something mysterious — "And where I go you know, and the way you know." In the next verse, the apostle Thomas said, "Lord, we do not know where You are going, and how can we

know the way?" The answer Jesus gave in verse 6 was astounding. He said, "I am the way, the truth, and the life. No one comes to the Father except through Me."

Politics will let you down. But in the midst of happiness or trauma — your side winning or your side losing — Jesus remains... "the way, the truth, and the life." Trust Him.

"Own Nothing And Be Happy": The Great Reset's Vision Of The Future

The World Economic Forum's (WEF) annual meeting at the end of January in Davos, Switzerland, brings together international business and political leaders, economists and other high-profile individuals to discuss global issues.

Driven by the vision of its influential CEO Klaus Schwab, the WEF is the main driving force for the [dystopian 'great reset'](#), a tectonic shift that intends to change how we live, work and interact with each other.

The great reset entails a transformation of society resulting in permanent restrictions on fundamental liberties and mass surveillance as entire sectors are sacrificed to boost the monopoly and hegemony of pharmaceuticals corporations, high-tech/big data giants, Amazon, Google, major global chains, the digital payments sector, biotech concerns, etc.

Using COVID-19 lockdowns and restrictions to push through this transformation, **the great reset is being rolled out under the guise of a 'Fourth Industrial Revolution'** in which older enterprises are to be driven to bankruptcy or absorbed into monopolies, effectively shutting down huge sections of the pre-COVID economy. Economies are being 'restructured' and many jobs will be carried out by AI-driven machines. In a [short video](#) showcased on social media, the WEF predicts that by 2030, ***"You'll own nothing and you'll be happy."***

A happy smiling face is depicted while a drone delivers a product to a household, no doubt ordered online and packaged by a robot in a giant Amazon warehouse: *'no humans were involved in manufacturing, packaging or delivering this product'*; rest assured, it is virus- and bacteria-free – because even in 2030, they will need to keep the fear narrative alive and well to maintain full-spectrum dominance over the population.

The jobless (and there will be many) could be placed on some kind of universal basic income and have their debts (indebtedness and bankruptcy on a massive scale is the deliberate result of lockdowns and restrictions) written off in return for handing their assets to the state or more precisely the financial institutions helping to drive this great reset.

The [WEF says](#) the public will 'rent' everything they require: stripping the right of ownership under the guise of 'sustainable consumption' and 'saving the planet'. Of course, the tiny elite who rolled out this great reset will own everything.

Hundreds of millions around the world deemed 'surplus to requirements' are to be robbed (are currently being robbed) of their livelihoods. Our every movement and purchase are to be monitored and our main dealings will be online.

The plan for individual citizens could reflect the strategy to be applied to nation states. For instance, [World Bank Group President David Malpass](#) has stated that poorer countries will be 'helped' to get back on their feet after the various lockdowns that have been implemented. This 'help' will be on condition that neoliberal reforms and the undermining of public services are implemented and become further embedded.

On 20 April, the Wall Street Journal ran the headline '[IMF, World Bank Face Deluge of Aid Requests From Developing World](#)'. Scores of countries are asking for bailouts and loans from financial institutions with \$1.2 trillion to lend. An ideal recipe for fuelling dependency. In return for debt relief or 'support', global conglomerates along with the likes of Bill Gates will be able to further dictate national policies and hollow out the remnants of nation state sovereignty.

IDENTITY AND MEANING

What will happen to our social and personal identity? Is that to be eradicated in the quest to commodify and standardise human behaviour and everything we do?

The billionaire class who are pushing this agenda think they can own nature and all humans and can control both, whether through geoengineering the atmosphere, for example, genetically modifying soil microbes or doing a better job than nature by producing bio-synthesised fake food in a lab.

They think they can bring history to a close and reinvent the wheel by reshaping what it means to be human. And they think they can achieve this by 2030. It is a cold dystopian vision that wants to eradicate thousands of years of culture, tradition and practices virtually overnight.

And many of those cultures, traditions and practices relate to food and how we produce it and our deep-rooted connections to nature. Consider that many of the ancient rituals and celebrations of our forebears were built around stories and myths that helped them come to terms with some of the most basic issues of existence, from death to rebirth and fertility. These culturally embedded beliefs and practices served to sanctify their practical relationship with nature and its role in sustaining human life.

As agriculture became key to human survival, the planting and harvesting of crops and other seasonal activities associated with food production were central to these customs. Freyfaxi marks the beginning of the harvest in Norse paganism, for example, while Lammas or Lughnasadh is the celebration of the first harvest/grain harvest in Paganism.

Humans celebrated nature and the life it gave birth to. Ancient beliefs and rituals were imbued with hope and renewal and people had a necessary and immediate relationship with the sun, seeds, animals, wind, fire, soil and rain and the changing seasons that nourished and brought life. Our cultural and social relationships with agrarian production and associated deities had a sound practical base.

[Prof Robert W Nicholls](#) explains that the cults of Woden and Thor were superimposed on far older and better-rooted beliefs related to the sun and the earth, the crops and the

animals and the rotation of the seasons between the light and warmth of summer and the cold and dark of winter.

We need look no further [than India](#) to appreciate the important relationship between culture, agriculture and ecology, not least the vital importance of the monsoon and seasonal planting and harvesting. Rural-based beliefs and rituals steeped in nature persist, even among urban Indians. These are bound to traditional knowledge systems where livelihoods, the seasons, food, cooking, processing, seed exchange, healthcare and the passing on of knowledge are all inter-related and form the essence of cultural diversity within India itself.

Although the industrial age resulted in a diminution of the connection between food and the natural environment as people moved to cities, traditional 'food cultures' – the practices, attitudes and beliefs surrounding the production, distribution and consumption of food – still thrive and highlight our ongoing connection to agriculture and nature.

'HAND OF GOD' IMPERIALISM

If we go back to the 1950s, it is interesting to note Union Carbide's corporate narrative based on a series of images that depicted the company as a 'hand of god' coming out of the sky to 'solve' some of the issues facing humanity. One of the most famous images is of the hand pouring the firm's agrochemicals on Indian soils as if traditional farming practices were somehow 'backward'.

Despite well-publicised claims to the contrary, this chemical-driven approach did not lead to higher food production according to the paper [New Histories of the Green Revolution](#) written by Prof Glenn Stone. However, it has had long-term devastating ecological, social and economic consequences (see Vandana Shiva's book *The Violence of the Green Revolution* and Bhaskar Save's now famous and highly insightful [open letter to Indian officials](#)).

In the book [Food and Cultural Studies](#)' (Bob Ashley et al), we see how, some years ago, a Coca Cola TV ad campaign sold its product to an audience which associated modernity with a sugary drink and depicted ancient Aboriginal beliefs as harmful, ignorant and outdated. Coke and not rain became the giver of life to the parched. This type of ideology forms part of a wider strategy to discredit traditional cultures and portray them as being deficient and in need of assistance from 'god-like' corporations.

What we are seeing in 2020, is an acceleration of such processes. In terms of food and agriculture, traditional farming in places like India will be under increasing pressure from the big-tech giants and agribusiness to open up to lab-grown food, GMOs, genetically engineered soil microbes, data harvesting tools and drones and other 'disruptive' technologies.

The great reset includes farmerless farms being manned by driverless machines, monitored by drones and doused with chemicals to produce commodity crops from patented GM seeds for industrial 'biomatter' to be processed and constituted into something resembling food. What will happen to the farmers?

Post-COVID, the World Bank talks about helping countries get back on track in return for structural reforms. Are tens of millions of smallholder farmers to be enticed from their land in return for individual debt relief and universal basic income? The displacement of these farmers and the subsequent destruction of rural communities and their cultures was something the Gates Foundation once called for and cynically termed "land mobility".

Cut through the euphemisms and it is clear that Bill Gates – and the other incredibly rich individuals behind the great reset – is an old-fashioned colonialist who supports the time-honoured dispossessive strategies of imperialism, whether this involves mining,

appropriating and commodifying farmer knowledge, accelerating the transfer of research and seeds to corporations or facilitating intellectual property piracy and seed monopolies created through IP laws and seed regulations.

In places like India – still an agrarian-based society – will the land of these already (prior to COVID) heavily indebted farmers then be handed over to the tech giants, the financial institutions and global agribusiness to churn out their high-tech, data-driven GM industrial sludge? Is this part of the 'own nothing, be happy' bland brave new world being promoted by the WEF?

With the link completely severed between food production, nature and culturally embedded beliefs that give meaning and expression to life, we will be left with the individual human who exists on lab-based food, who is reliant on income from the state and who is stripped of satisfying productive endeavour and genuine self-fulfilment.

Technocratic meddling has already destroyed or undermined cultural diversity, meaningful social connections and agrarian ecosystems that draw on centuries of traditional knowledge and are increasingly recognised as valid approaches to secure food security (for example, see [*Food Security and Traditional Knowledge in India*](#) in the Journal of South Asian Studies).

The massive technocratic transformation currently envisaged regards humans as commodities to be controlled and monitored just like the lifeless technological drones and AI being promoted.

But do not worry – you will be property-less and happy in your open prison of mass unemployment, state dependency, track and chip health passports, cashlessness, mass vaccination and dehumanisation.

Zero hedge