

## International Conferences or Schemes to Dismantle Family Relations?

### Within the Campaign "Family: Challenges and the Islamic Treatments"

(Translated)

The Western intellectual invasion has infiltrated us by all methods of delusion, fraud and deception in mixing the concepts with the contents of terminologies to cause the Islamic Ummah gradually sip the poison of secularism and liberalism. But the waves of Westernization and increasing cultural hegemony escalated in the last two decades of the twentieth century when the Western invasion of Muslim family sanctuaries and the violation of the system of values defined by Islam and drafted by the Ahkam Sharia began.

So there were the international covenants and treaties under the auspices of the United Nations, which created a global mobilization on the issue of women, which was given a striking attention more than the rest of the issues because of its direct impact on the breach of the Muslim family, the first brick in the establishment and building of the Ummah in a world floundering with the evils of liberalism and the materialism of capitalism.

This interest was effectively translated in 1979 with the adoption of the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) by the United Nations General Assembly, which was considered the first international document binding on all the signatory States from which all covenants bifurcate and which forms the foundation for all the conventions on women.

If we take one example of the documents drafted by the West under the guise of the United Nations and its affiliated organizations, complementing and affirming the decisions of CEDAW, which entices the creation of anarchy in the family world, such as the "Program of Action of the International Conference on Population and Development", held in Cairo 5 to 15 September 1994, we will observe the implications of CEDAW and the international terms which have led to serious transformations in family relations resulting in a frightening rise in divorce rates, family disintegration and other problems that have targeted the Ummah's last bastion, the family.

The most important ideas and terminologies included in this document, which has been translated in a way to be acceptable to the Islamic peoples who are characterized by their Islamic culture and respect for family values and good morals that are derived from the legal texts and which also revolve around them the international conventions and agreements of women and children and their gravity on the family; these ideas and terms are: gender, women's empowerment, reproductive health and violence against women.

1. The term gender equality has been translated into "equality between the two sexes" while the basic term of genderism means "equality between types", that is, to eliminate all differences between men and women and between the straight and deviant, as different types and forms of family structure. In accordance with paragraph 24 of chapter XII, this international document urged all governments, intergovernmental organizations, non-governmental organizations concerned, funding agencies and research organizations "to give priority to the vital research on changing family structures" in the sense that to organize all sorts of different deviant relationships arising between one man and another, or between one woman and another so as to introduce them within the framework of "family", which the law must recognize, protect, arrange and formulate their necessary rights!!

2. The term "women empowerment" has been translated into "women enabling" in all international conventions, which suggests that women are in a conflict zone in which they need to be strengthened to overcome their adversary in that conflict, namely the man, so that their relationship becomes an opportunistic offensive relationship. Also based on the materialistic nature of Western civilization, this document transformed the relationship into a material trade relationship that made women dispense with men, and even with the whole

family. The document also called in paragraph 26 of chapter IV for "The full integration of women into community life" which requires full participation of men in caring for children and housework, like women, which led to conflicts of roles in rights and duties between men and women in the same family, that is, between the family's breadwinner, "the man", and its patron, "the woman".

3. The term "reproductive health" appeared frequently throughout the agreement. This term, which in its appearance suggests caring for women's health during pregnancy and childbirth, while this document only requests that sex be safe, that is, it does not lead to diseases. So, adolescents and young people should be taught to use contraception, especially in sexual relations that have been unrestricted and liberated from the Islamic Sharia regulations. In Chapter 6 of the Programme of Action adopted at the International Conference on Population and Development (ICPD) in Cairo, 1994, according to this document such relations became a right of the body, like food and drink, and is permissible for all individuals and not just couples, and of all ages, including adolescent girls and boys, who always take the largest share in the terms of the conventions of these organizations that criminalize early marriage to replace it with alternatives among which early adultery!!

4. Then comes the term "violence against women", which transferred the Muslim family from paradise (tranquility, affection and mercy) that Allah wanted for it into Hell (quarrel, hatred and betrayal); thus, according to these charters, man's stewardship (Qiwamah) in his home and his spending and leadership of the family are deemed to be violent, and the obligation of the wife to obey her husband as well as polygamy for men only are also considered violent. And the father's guardianship (Wilayah) to his daughter in marriage, women's 'iddah, the inheritance system and other differences between men and women, which are recognized by Islamic law to achieve integration and differentiation within the family, all of which are considered violence against women.

Thus, these ideas and terminologies that we mentioned earlier from the "Population Conference" document, which is just one of many documents, explicitly called for the restriction of the Halal (permissible) and the release of the Haram (prohibited), for it was completely devoid of any religious reference. This is what the CEDAW Convention has brought and its march was completed by all the charters after it. Article 2 of the CEDAW stipulates that "States parties shall abolish existing laws, regulations, customs and practices which constitute discrimination against women" including those based on religion so that all the Ahkam Shariah (legal provisions) concerning women are null and void and cannot be referred to or relied upon.

We remind our Muslim Ummah that what we suffer today of family disintegration has taken place under slogans that are repeated today in our Islamic world, which revolve around women's freedom, women's work, and family planning in conferences that do not want goodness for women or their families, but they are closer to what the missionary Zwemer and other enemies of this Ummah have advised, that "getting a Muslim woman out from her home is the first battles to be won in our struggle with the Muslims". Accordingly, there were these international conferences, rather conspiracies, that worked to dismantle family relations and to distance the family from the Divine value system, which preserves the rights of men and women and children, to make this family end up into the chaos experienced by the family in the West.

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