

First talk

Anomaly Sexuality Industry a Way to Destroy Nations

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After it criminalized it, how is the contemporary world being taken towards normalization with the phenomenon of anomaly sexuality and sexual pornography, in a way that we see it transforming into an axis that American diplomacy relies on and fights for? Undoubtedly, this transformation did not come out of the thin air, and it naturally does not become worthless, just like any social phenomenon that Western civilization worked to produce, or reproduce, from what it existed on a limited basis in previous eras.

In view of this reality, we are concerned with studying this phenomenon on two levels:

First: studying the phenomenon itself with regard to the nature of the foundations on which it is based, and the nature of the outcomes that lead to it.

Second: studying the basic factors due to which the social phenomenon arises in Western civilization fields.

If we think about the feminist scene before World War I, as an example of that, and if we assume that that war would not invade the European entity, and therefore hunger will not prevail, and millions will not be killed, especially men, and life in the field of social security will not be exposed to homelessness and anxiety about fate, and so on, the rest of what this war produced. Then, will we see a widespread phenomenon of women leaving their homes and families to become workers in the war fields, and servants in the logistical situation of war, after losing the breadwinner - father, husband, or brother- as a result of what the war took from men?

If we allowed our imagination to go further, thinking of the situation of the women who was called upon to meet the purposes of the war in Europe, while receiving a more severe invitation when the numbers of European

men began to decline due to World War II, and then the logistical burden on women would increase to a very dangerous degree, leaving enormous effects on European societies in general, we will see that with these effects, the manifestations of family disintegration, prostitution, violence against women, the issue of equality, and the like have become widespread.

With these results, the world of ideas, philosophies and ideologies was not directly responsible for them, but rather they arose as a result of bad outcomes of reality, which created by the purposes of war politicians and makers, but we will notice that the fields of philosophical and intellectual theorizing quickly caught up with it, so we found Simone de Beauvoir (1908-1968) proposing what would later be known as ideas related to what is known as «feminism». From there, the phenomenon continued, interfering with other ideas that were repercussions of multiple phenomena, until we reached the «CEDAW», and the worlds that came after it from the contemporary Western push towards anomaly sexuality.

Here, I am not aiming to make a moral or normative judgment on all of these manifestations. Rather, we seek to understand the interaction between the emergence of social phenomena and their causes, and the goals behind promoting a particular phenomenon and suppressing everything else, in addition to the effects it has had on the worlds of ideology and philosophy and their role in all of this, in order to reveal the main player who acts secretly.

Many have sought to clarify matters as if they arise from intellectual and philosophical motives. But contemporary reality has shown us the major role that propaganda plays in creating the ideological groups, which can tend to produce a social phenomenon even if it is contrary to the doctrinal pattern that dominates the same target group, this prompts us not to take the matter at face value, but rather we must read the real scene in greater depth to reveal what is hidden behind what the media hype wanted to hide. Experience has shown us that this hidden scene hides behind it multiple scenes whose goal is to keep the main player concealed and hidden, aiming to passing on the same idea that is being exaggerated and passed on through the media. The origins of the mind manipulation game and the conditions for its success are to keep the manipulators in secret, and not reveal their identity.

In our opinion, the study of social phenomena should not stop at explaining it in detail, in terms of its origin and its intellectual and philosophical content, but rather it is necessary to go beyond that to know the social outcomes it will lead to. As long as European thought relied, to a large extent, in the serious

stages of building its civilization, on Hegel's dialectic (1770-1831), which speaks of phenomena evolving from the phenomena that preceded them, opened the doors that left a major effect on the phenomena that followed them, concluding that thought itself will be the product of social reality and a reflection of it, as is clearly seen in the views of Marx and Engels.

It can be said that the greatest impact in this field may be attributed to two men: The first is Friedrich Nietzsche (1844-1900), who announced the removal of God from the earthly world when he declared the death of God, as he claimed, (Nietzsche, *The Joyous Science*, al-Shathra 125). Thus, he stripped the phenomena of values and handed them over to mankind while calling him the Supreme Man: "God has died, and now we want the Supreme Man to live" (Zarathustra spoke: 530). It has become clear that the Supreme Man (no matter how credible he is) is the one who will control these phenomena and adapt them according to what he wants, and with him the constant values fell and everything became relative.

The second is Herbert Spencer (1820-1903), whose call to adopt Darwin's theory of evolution in describing social reality, known as Social Darwinism, was an opportunity to expand the space for social interpretation of all matters, as the sciences of theoretical or practical reason, religion, revelation, prophecy, history, thought, perception, the soul, sex, morals, values, beauty, and the like, have all been transformed into a mere reflection of social reality. Naturally, the world of metaphysics and the world of metaphysics emerged into the world of social production, and Allah, Almighty, was removed, so that man took his place in explaining all these and similar phenomena.

The social phenomenon continued, and the Frenchman Durkheim (1858-1917) confronted it to emphasize the pattern of morals and normative values, such as evil, happiness, justice, and the like, in a way that takes them away from the reality of stability until they are variable according to the requirements of social reality. Then the Austrian Sigmund Freud (1856-1939) came after him to work on desecrating moral values, such as religion, morals, and general social phenomena, by attributing them to the sexual factor and his doctrine of the totem and its relationship with the forbidden.

This brief historical narration of some social thought brings us to the following question: If social reality is the one that will control the formation of the social phenomenon, then who is the one who directs this reality? We can also ask about the very formation of this reality: Is it the result of the interaction of society and its individuals? Or, could this reality be shaped by a professional industry that imposes what is not reality as real, and convinces others of it? Then, special and limited cases turn into phenomena. Regarding these questions, we will not find Nietzsche's statement about

the Supreme Man being far from the answer, but the identity of this Man will be variable, sometimes will be the dictator, sometimes the race, thirdly the party, fourthly the people, fifthly the color, and other similar classifications.

But the same question is renewed when we define one of these classifications: It is necessary to know the real controller on any classification we choose, and we must move from the general description to the specification, Then, the controllers will be the group that is least satisfied by this or that group. But who will bring this group to this specific site, and extract it from being among the common people? Democracy, for example, brings a special group as a result of elections, but is there anyone who controls democracy? Reality will answer us that the one who controls the elections is the one who controls public opinion. In this day, there is no doubt that the media and methods of controlling minds are what largely dominates shaping the trends of public opinion, and the media does not move alone, but is driven by politics, and there is no politics without money.

What is meant is to know that the existence of a phenomenon in a time of absence of constant values must be explained by the will of those in control, and it is necessary to note the influence of the owners of great capitals on their presence in power.

It is clear that Western democracies, in their depths, are not the product of a social contract, as the proponents of the social contract theory claim, but rather they are the product of agreements concluded between political forces and those who finance them. These agreements are what bring those who occupy the position of controlling the whole society. The same thing we notice in the emergence of dictatorships, regardless of their status. If they are not attracted to money, they will be attracted by the obsession with power and authority, or any of the factors subject to the ideals of relativity, which are variable and unstable.

Returning to the phenomenon of anomaly sexuality, we will find the Frenchwoman Simone de Bourvoir (1905-1986) and her assertions that biological congenital reality does not determine femininity and masculinity in humans, but rather society determines that, and although she was not the first in this field, as she was preceded by the Austrian Karl Raymond Popper (1902-1994), but de Bourvoir's words are nothing but a product of the process of creating a social phenomenon in the hands of the forces controlling social reality, we saw how European women resorted to leaving their homes for factories, laboratories, and farms, due to the purposes of war and its trade.

De Beauvoir was not alone in her era in anomaly sexuality, but despite all that, she heralded later phenomena that might catch up with what she had

experienced. She said: «A new form of sensuality is about to emerge, and perhaps it will produce new myths» (The Second Sex 1: 314). This description was not exaggerated. As long as phenomena are produced by the desires and pressures of social reality, and as long as moral and spiritual values have been condemned to death in European human civilization and the matter is left to the outcomes of reality, it is natural for desires to continue to produce new patterns of expression, or to revive what was old. In all cases, as long as sex has been made permissible, we must always receive the secretions of its permissibility.

This phenomenon will not be far from political direction and the purposes of the political game. As long as sex represents a common factor among humans, and it is one of the most powerful, influential and controlling desires among humans, any desire to control nations will find in sex a fertile factor for implementing this.

What Popper and Simone de Beauvoir presented regarding the attribution of masculinity and femininity to society will be directly in line with abnormal desires. Consequently, sexual patterns, determined by desire and lust, will be found. With them, it will be necessary to look at sex through the pattern that society has created. And because of that, the development of the concept of social sexual diversity from masculinity and femininity to every sexual type that a person desires to choose is attributed. In light of this, the concept of gender developed from describing sexual identity to expanding it to every type chosen by human social reality. Hence, the gender description of male and female has multiplied into dozens of types that gender culture tries to include.

The matter will not be limited to sodomy, lesbianism, and types of effeminacy only, but will extend to sadism, masochism, animal sex, and animal-likeness, such as the phenomenon of human dogs, human pigs, human cats, human horses, and the like. There is no doubt that when lust is absolute in this way, the gender can change from time to time. Whoever desires to play a female role at night, can change the role tomorrow and play another role, and so on.

The danger of gender is represented by what entails the process of gender confirmation, as this requires: Firstly, not condemning and criminalizing the phenomena of anomaly sexuality, then it requires normalization with it, then it requires equality between it and other social types. If the right to marriage, inheritance, divorce, and so on was for the male and the female, then same-sex marriage, that is, the male with the male, the female with the female, and even marriage between a human and an animal, would have all the rights, which result from this marriage, attached to it! We have recently

seen terrible examples in American and European courts that have reached a very high degree of deterioration.

Talking about this equality brings you directly into «CEDAW» agreement, which the United States and its allies are waging a large-scale war to spread across countries, and what emerges from it is simply all of the gender rights we have mentioned within the boundaries of the gender culture advocated by the currents of modernity and post-modernism.

The researcher must not stop there, but rather follow the matter with regard to the results and outcomes of this and the effects that the process of legalizing (making it legal) and normalizing anomaly sexuality will have on social reality, or rather, what is the real agenda that hides behind the frenetic impulsion of American and European politics to spread the culture of homosexuality in societies that reject it?

We do not think that it will be difficult to discover that all of that is happening far from any human tendency to do justice to those who have been ostracized, isolated, and condemned by these societies. It is enough to look at what is happening in Gaza to see the horror of the crimes committed by the same person who laments human rights and equality among people, to know that such a tendency does not exist at all on their agenda.

It is also not difficult to discover the enormous economic effects that the anomaly sexuality industry will achieve, whether in the fields of prostitution, sex tools in all its forms, the pharmaceutical and hormonal industries, or in hospitals for sexual transformation. Thus, the chain extends to create every day a rich source of money stolen from those subject to it. It is not difficult to know the resulting destabilization and sabotage of the system of values, moral concepts, and standards that represent a basic pillar of social cohesion and social control in nations that reject anomaly sexuality and its cultures.

Between the political and economic dimensions of creating the phenomenon, we note an extremely dangerous matter, which is the alliance between power and money, supporting hundreds of researchers to produce fabricated research under the title: "scientific research", in a manner of clear and even scandalous scientific bias, to give a scientific advantage to sexual deviations. Through this, we understand that magnifying the extent of deviation and justifying it, turning it into a phenomenon, and even globalizing it, is in fact nothing but a deception.

The chain goes on. Every day we can expect to see the huge effects in this field, not to mention the manifestations that will arise in the future resulting from the process of this phenomenon's expansion. But we believe that the politics here must be given the utmost importance, as it is what lies behind

this rush and enthusiasm in American policies.

Whoever imagines that this matter is far from the process of soft war, which aims to rob the capabilities of nations and exhaust them, without sending armies and spending money in the previous colonial manner, is greatly delusional.

We will not prolong the discussion further, but suffice it to say that contemporary arrogant policy suffers today from the continued attachment of man to moral values, principles, and values, which force him to work with the concepts of sacrifice, self-denial, and other things that make him stand against any process of desecration or assault on his nation. There is no solution to this if a person remains social and does not experience self-alienation. The ideal solution in the West was to direct a person to live a state of individualism and self-estrangement that develops in him thinking about himself before he thinks about anything else, and gradually stripping this self of any interest in others, leading to making it completely selfish, and stripping it of the ideals and values that draw it to others, such as the family, relatives, and neighbors, in addition to religion, the nation, the homeland, and the like. Then the West will find itself facing a huge return: because the nation whose members tend to these behaviors will be easier to manage and direct; because its immunity has collapsed, its fortresses have been demolished, its chivalry has been shattered, its chivalry has vanished, and its honors have been made permissible, so there is no jealousy, no protection, and no values. Then, the nation will be subject to considerations that were previously taken over by the arrogant ruler, as he has money, power, and possesses the weapons of death, all of which cannot be confronted by the individualistic or selfish psychology, which will find surrender to get rid of self-distress a justified and acceptable process. In other words, the ability to humiliate and surrender arises in him.

If we look closely at the phenomenon of anomaly sexuality in its tendency for people to live far from values, and if we look at the rest of the phenomena that these countries are working to spread in our societies, such as atheism, adherence to a non-religious state, and daring in morals and moral values, not to mention the spread of prostitution, drugs and the like, and what these manifestations produce in directing man to a nihilistic or absurd state, we know exactly why all these attempts came in a systematic and synchronized manner according to a timetable supported by generous money, wide media, and with the support of the pressure organizations that these countries establish under the cover of civil society organizations (NGO).

Anomalies and other manifestations that these countries sponsor in the name of human rights, freedom of opinion, and anti-discrimination between

people, are in reality a war of nations that want to monopolize and arrogantly over nations that want to rise, in order to plunder their resources and deprive them of their gains.

That is why «Oumam Magazine» came to focus on everything that would liberate our nation from the policies that are hostile to its renaissance and progress and enhance its dignity and power. However, anomaly sexuality is only one phenomenon, and one of the components of Western hegemonic projects, and it was chosen to be the subject of the first issue of our magazine «Oumam», because of its extreme sensitivity on the one hand, and his approach to an issue that represents the essence and depth of the human being- his nature- and because of the intense controversy surrounding it that has recently been witnessed in global arenas.

«Oumam» magazine, as expressed in its identity and slogan, is primarily concerned with criticizing Western visions related to humanity and society in its various fields, and at the same time seeking to provide rooting insights into the topics that we will approach.

As we pray to Allah to grant us success in this mission, we hope that the reader will not be stingy with his comments and suggestions. The task is arduous and difficult, and requires everyone to come together in order to achieve the desired renaissance.