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A quarterly peer-reviewed journal concerned with criticizing Western visions of humanity a nd society

umam
For human and social studies

2nd year - Issue (8): summer 2025 AD - 1447 AH

The Illusion of Freedom

First talk:
- Designed Freedom: From Empowerment Slogan to Domination Tool

Focus:
- Freedom, Sovereignty: Conflict Roots between Individual, State in Political Philosophy
- Propaganda, Media, Their Role in Shaping the Perception of Freedom, Creating False Freedom
- Freedom Under Control
- The Impact of Artificial Intelligence on Freedom, Rationality, Rule of Law, Democracy: Should We Not Be Debating It?
- Technological Surveillance, Cyber Control

Rooting:
- Individual Freedoms in Religious Jurisprudential Perspective

Studies and Research:
- Role of Orientalism in Narrating Revolutions in the Arab World
- Role of Religious Discourse in Establishing the Lebanese Entity

Reading in Book:
- «Cyberpunk: Internet Freedom, Its Future»

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At Upcoming issue

Wars of Consciousness Control

Magazine Message:

Confronting the intellectual challenges imposed by the West and others on our Arab and Islamic societies, through:

- Refuting these issues in a scientific and systematic academic manner, highlighting their consequences and shortcomings, and criticizing their origins and contexts.
- Revealing the political, economic and colonial backgrounds behind the attempt to dominate culturally on our societies.
- Providing scientific statistics from the inside of Western societies, which monitor the destructive consequences of these cultures on societies.
- Providing authentic and alternative visions on these issues from a universal humanitarian perspective, that is consistent with the requirements of human nature and the universal, metaphysical vision of humanity.

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First talk

Designed Freedom: From Empowerment Slogan to Domination Tool

Editor in chief:
Dr. Mohammad Mahmoud Mortada

In a time when mottos are everywhere, it is hard to tell the difference between freedom as a true value based on human dignity, and freedom as a product presented by dominant ideologies. 'Freedom' has become a magical word, creating an image of a person free from restrictions, independent in their decisions, and in control of their choices. Rather, does this person really exist? Or is this image a fictional idea, created in the rooms of modern Western philosophy, presented as the only measure of dignity and freedom?

We are not trying to downplay the value of freedom, as we understand it to be one of the noblest goals of humanity. However, freedom cannot be understood outside its moral and existential context. The West, which introduced the concept of freedom to the world as a key part of its modern project, is the same West that has turned freedom into a tool of control, control over people, consciousness, and over the self. What is called the 'free human being' in liberal societies today is really just a monitored, programmed individual, shaped by algorithms and influenced by the media and advertising, with their existence confined to predefined behavioral patterns.

In the Qur'anic perspective, freedom does not begin with the individual; it begins with liberation from servitude to anything other than Allah, Almighty. It is a spiritual and ethical state that can only be attained through self-purification and awareness, before it becomes a legal right or a social privilege. It is freedom from the inside, before it is freedom from external constraints.

In this introduction, we begin our discussion with three main points. The first, we analyze the concept of freedom in Western philosophy. The second, we look at the hidden ways control is exercised in its name in the world today; and

finally, we explore the Islamic understanding of freedom as a moral liberation from all forms of servitude, except servitude to Allah, Almighty, alone.

First: Archeological the Concept

Freedom in the West developed historically through struggles against religion, monarchy, and church authority. Its modern concept emerged with the idea of freeing the individual from external pressure, especially the control of the Church. This led to viewing freedom as a release from all kinds of restrictions, including moral or purposeful ones.

In liberal philosophy, freedom became an individualistic idea, placing self-will as the foundation of all laws and the measure of truth. As a result, freedom came to be understood as simply having the ability to choose, no matter what the choice or its purpose.

This philosophical shift was further developed by Western thinkers, from John Locke to Jean-Jacques Rousseau to Immanuel Kant, who elevated the idea of the "rational individual" as the reference for truth and rights, breaking away from any external authority, whether religious or societal.

However, the "free" individual, who was praised in this view, was actually an empty being without purpose, disconnected from the community, and obsessed with individual power. Here lies the first illusion: freedom is a commitment to meaning, but meaning is absent in the liberal view, which strips people of any higher purpose and leaves them trapped in extreme individualism.

This reduction of freedom to being only "freedom from" (freedom from external constraints) without "freedom for" (freedom for a greater purpose) has led to serious civilizational problems. The individual, freed from religion, family, and tradition, ends up trapped by the whims of the market, the demands of consumer culture, and the violence of economic competition. In this way, freedom becomes an invisible chain, and "choice" becomes a tool of deception, leading to various forms of psychological pressure and existential commodification.

The Western person may be "free" to choose their lifestyle, but he is still unable to get rid from the capitalist system. He thinks he is choosing, but actually moving within a closed circle of temptations, guided freedoms, and predetermined paths. This makes the Western idea of freedom misleading motto that hides the reality rather than revealing it.

Our critique is not a total rejection of the idea of freedom, but rather a questioning of the philosophical framework upon which the Western concept of freedom is built. The West has turned freedom into a tool of destruction rather than liberation, leading to a form of freedom that breaks everything down without offering any alternative values or ethics.

Secondly: Monitored Freedom

While liberalism has theoretically shaped freedom based on individualism and the sovereignty of will, real-life practice has revealed a shocking paradox. The person, who thought they were free, is now more submissive than ever, not to the whip of authority, but also to a soft surveillance exercised in the name of their own freedom.

We have entered an era, in which surveillance is happening everywhere; machines and technologies are reshaping the self, consciousness, and meaning, and subjecting individuals to invisible behavioral patterns under the motto of personal freedom.

Today, we face a new form of enslavement: digital, emotional, and psychological enslavement, produced by three interconnected forces:

1. Algorithms: Smartphone apps and social media platforms now design user behavior, control attention, and direct desires. Here, freedom means interacting within a narrow set of choices carefully crafted to serve capital. The individual does not realize they are in a cage because it is transparent, attractive, and filled with instant pleasures.
2. Advertising and Propaganda: Freedom today has become a huge ideological tool managed by media and marketing networks. Minds are fed ready-made concepts of freedom; often reduced to "freedom of dress, freedom of pleasure, freedom of the body," while larger issues like justice, dignity, sovereignty, and resistance are ignored.
3. Programmed Self-Surveillance: This is the most dangerous form of enslavement, where the individual reproduces their own chains and monitors themselves based on what they have been taught by mainstream culture. The person believes they are free, while living under a system of self-discipline designed to make them obedient without realizing it.

Thus, what the West presents as a "free space" for the individual is, in essence, a monitored, directed, and controlled space governed by market logic and technical authority. Freedom is exercised within an environment where choices are pre-shaped. The "free" citizen in a liberal society is nothing more than a consumer whose desires are subtly shaped, beliefs controlled without their consciousness, and who is led to make decisions they think are independent, though they are actually designed within systems of soft domination.

The tragedy of modern humankind lies in the lack of consciousness that they are not truly free, and in surrendering their mind, conscience, and taste to centers that manufacture opinions and stances. Here, freedom becomes a

double illusion: the illusion of freedom in thought, and the illusion of freedom in behavior. Between these two illusions, enslavement is reproduced in its most advanced and deceptive forms.

This is why "freedom" in the time of liberal technology is a deceptive concept, serving major interests hidden behind slogans of equality and openness, while in its essence, it is a project of subjugation, turning humans into numbers, behaviors, and products that can be marketed and replaced.

In this context, there is a pressing need for an alternative vision of freedom, one that is not deceived by the glitter of choice, but also seeks the true essence of liberation: the liberation of humans from hidden forms of slavery, from pre-made molds, and from instinctive submission. This vision can only emerge from a framework that transcends the market, technology, and advertising.

Thirdly: Servitude to Allah, Path to Freedom

In contrast to the Western view, which considers freedom as a complete release from all constraints, the Islamic perspective presents a distinct concept of freedom. It is based on freedom from all forms of servitude except the servitude to Allah, Almighty. According to the Quran, human beings are not free, nor are they necessarily bound by nature or fate. Rather, they are responsible beings, living between possibility and choice, between restraint and accountability. True freedom is achieved when one is liberated from the tyranny of desire, the dominance of society, and the impositions of authority, submitting only to the divine guidance of Allah, Almighty.

The core of freedom in the Quranic perspective lies in the freedom of the will from its whims and directing it toward the truth. The Quran does not glorify freedom as an absolute value, but always links it to guidance, reason, and piety, making worship of Allah, Almighty, to be the highest form of freedom. The statement by Imam Ali (peace be upon him): "Do not be a servant to others, when Allah has made you free,", in this context, can be understood as a call to free the self from blind submission, and enter into a conscious servitude to Allah, which frees the individual from the humiliation of obeying people, and instead leads to the dignity of obedience to Allah.

Thus, freedom in Islam is not based on the principle of "do as you please," but rather on the principle of "be free in obedience to the truth." This marks the core distinction between moral freedom and nihilistic freedom. Freedom that does not lead to goodness or meaning is simply a deviation of will, or a mere play under the pretext of freedom.

This implies that true freedom begins from within: being the master of your soul, not a slave to your desires. It means freedom from the need for external validation or belonging to a group that provides a false sense of security.

On a social level, Islam does not separate individual freedom from collective responsibility. It views freedoms as something to be practiced within the framework of justice, the preservation of human dignity, and the safeguarding of the public good. Freedom of speech does not mean the destruction of established values, freedom of the body does not mean the disintegration of the family, and freedom of belief does not mean promoting atheism or corruption. True freedom is measured by its alignment with truth, mercy, and justice, which are the criteria set by divine revelation.

Since freedom is a foundational relationship between the individual and the truth, Islam does not allow the individual to redefine good and evil according to personal desires. Instead, it guides them to the standards that make their freedom a means of elevation, not downfall. A free society, from the Islamic perspective, is one where freedoms are built on moral duty, practiced within an ethical framework, and aimed at a collective human purpose, rather than individualistic pursuits.

Thus, what the West refers to as "religious restrictions" is, in fact, a set of guidelines for liberation from worldly servitude, and what it calls "individual freedom" is often a soft submission to the authority of money, media, and pleasure. Between these two illusions, the Islamic perspective offers a third path: the path of servitude to Allah, which does not restrict but liberates the individual. It refines their will, does not isolate them from society, but humanizes them within it.

Therefore, freedom in Islam is a path to ultimate salvation, one that is only fulfilled through conscious choice, sincere obedience, and detachment from all forms of authority except that of the truth. He who has not tasted this form of freedom may appear outwardly free, but in reality, remains a slave without realizing it.

Finally:

In a time, where values are reduced to mere marketing products, freedom, as it is promoted today, seems closer to an illusion than to reality. The modern individual, proud of the "choices" they possess, fails to realize that these choices have already been pre-designed, and their "will" has been shaped by a careful cultural and technological preparation. As a result, they adopt ideas that do not truly belong to them and make decisions that did not emerge from their innermost being but were planted in them under the guise of "freedom."

The Western experience has revealed its contradictions. Liberalism, which has long celebrated freedoms, is, at its core, a project aimed at reshaping humanity outside any meaningful ethical or existential framework. This has led to a kind of existential void and submission to hidden powers that control

thought and behavior, all while presenting itself as "personal freedom." Today, the Western individual lives within a prison without walls, trapped from within, not by external forces. They trade their true freedom for carefully designed doses of entertainment, choices, and temporary pleasures.

In contrast, Islam offers an authentic freedom vision, one that begins not with the body but with the soul. According to divine revelation, freedom must choose the restraint that elevates you, not the one that enslaves you without your awareness. The essential difference lies here: in Islam, freedom is a project of self-purification, not escapism. It is a path toward dignity, not a descent into nihilism.

In this issue of "Oumam" magazine calls for liberating the freedom from its illusions and from those who have used it as a tool to dismantle societies and subjugate peoples. We urgently need to deconstruct the philosophical foundations that reduced freedom to an isolated individual, disconnected from purpose, community, and values. In this context, there is no deeper or truer system than the guidance provided by the Quran, which links freedom to truth and makes worship of Allah, Almighty, alone the only true path to liberation from all other forms of servitude. In this issue, we explore the concept of freedom as never before: deconstructing, questioning, and grounding it. To be truly free does not mean to do whatever one desires, but to understand who one really is and to never bow to anything other than Allah, Almighty, regardless of how other forms of servitude disguise themselves as freedom.

However, this issue includes five research papers in "the focus": Dr. Nassima Saadi, from Morocco, discusses freedom in the West from a political philosophy perspective. Dr. Ali Fares examines how freedom is presented in Western advertising and media. Ms. Zakia Qernful addresses Western freedom from a social psychology perspective. The last two-research papers tackle freedom from a technological perspective: Ms. Lina Al-Saqr translates a research paper titled: "The Impact of Artificial Intelligence on Freedom, Rationality, Rule of Law, and Democracy." Dr. Asma Nweir writes about the implications of freedom in the age of technological dominance and cyber control.

In "rooting" section, Sheikh Hussein Shams el-Deen discusses the religious and jurisprudential perspective on individual freedom.

Finally, Dr. Ibrahim al-Fayda, from Morocco, translates Loria Ventura's paper on "Role of Orientalism in Narrating Revolutions in the Arab World", in the section of "Studies and Research". In the same section, Dr. Hussein al-Nimr wrote an article entitled: " Role of Religious Discourse in Establishing Lebanese Entity: The Christian-Maronite Discourse as a Model."

Mr. Nabil Saleh reviews the book "Cyberbank: Internet Freedom, Its Future" by Julian Assange, and others.
We hope this issue will engage our valued readers and that they will overlook any shortcomings. We pray that Allah, Almighty, grants this nation success in what He loves, and is pleased with, and guides it to the straight path.

Praise be to Allah, first and last.
Editor-in-Chief
Dr. Mohammad Mahmoud Murtada

Freedom, Sovereignty: Conflict Roots between Individual, State in Political Philosophy

■ Ms. Nassima Saadi[1]

Abstract

This research paper aims at highlighting the tension caused by the postmodern era by tracing the shift of humans from being subjects under religious authority in the Middle Ages, to free individuals seeking to establish independent existence through reason. This independence led to the emergence of various forms of intellectual and social servitude that accompanied the development of societies, indicating that despite its rational aspirations, modernity has resulted in new crises. In this context, we chose to address the crisis of justice and freedom, by discussing Robert Nozick's project on the "Minimal State" that protects individual rights without moral transgressions or violations of rights, and Amartya Sen's project, which sees freedom as essential for development and achieving justice, with the capabilities approach as a means to empower individuals.

We also clarify the position of Alija Izetbegović, viewing it as an attempt to overcome the crisis of justice and ethics through a framework that integrates religion and ethics, rejecting a legal system based solely on interests. The paper concludes that true justice can only be built on religious and ethical foundations that preserve human dignity and free individuals from all forms of enslavement.

Keywords: Modernity, Justice, Ethics, Individual, Freedom

1 - Researcher, PhD Student, Ibn Tofail University, Morocco.

Propaganda, Media, Their Role in Shaping the Perception of Freedom, Creating False Freedom

■ Dr. Ali Al-Rida Fares[1]

Abstract

In this scientific article, the fundamental problematic question is raised: Is the freedom promoted by the materialistic, capitalist liberal system, based on individualism, profit-making, and unlimited consumption, true freedom or illusory freedom? Is there a more just alternative model?

Based on this question, the concept of the illusory and deceptive freedom, advocated and promoted by savage capitalist materialist liberalism, was defined. This freedom is based on the principles of individualism, self-love, as well as the desire for material possession and unlimited consumption. Furthermore, the tools of media control, artificial intelligence, and technological dominance, predominantly held and controlled by the United States, were described. Through these tools, the U.S. promotes and imposes its model, sometimes through enticement and at other times through intimidation. Subsequently, the concept of true freedom was defined, one that is founded on a balance between the material and the spiritual, and grounded in ethical and human values. This model is endorsed by the Abrahamic religions, particularly Islam, where the guiding principle for all individual or collective conduct is the boundaries set by Allah, Almighty.

Keywords:

Fake Freedom, Moral Freedom, Illusory Desires, Propaganda and Media, Artificial Intelligence, Consumer Marketing, Liberal Materialist Capitalist System.

1 -University Professor, Researcher, Academic Studies Advisor at the Center for Educational Research and Studies, PhD in Social Sciences from the Lebanese University, Lebanon.

Freedom Under Control

In Mechanisms of Psychological Illusion of Freedom

■ Ms. Zakia Qornful[1]

Abstract

This article addresses freedom from the perspective of social psychology, by analyzing the mechanisms of psychological illusion of freedom and how group dynamics, authority, culture, and technology reshape individual choices. Through both classical and contemporary examples and experiments, it shows that the freedom practiced in the contemporary neoliberal context is, for the most part, an illusory freedom, used as a tool to reproduce compliance, obedience, and the erosion of critical consciousness. The article also discusses the psychological and social implications of this phenomenon, examining how authority legitimizes itself and weakens individuals' capacity for resistance. In contrast, the article proposes several strategies for resisting this illusion and promoting authentic freedom, based on critical education, reclaiming language, fostering individual-group alliances, questioning technology, as well as the role of religious institutions and global solidarity.

Keywords:

Freedom, Illusion of Freedom, Social Psychology, Compliance, Obedience, Algorithms, Critical Consciousness, Colonialism.

1 -Syrian writer, Master's degree in Educational Administration and Development, Saint Joseph University, Lebanon.

The Impact of Artificial Intelligence on Freedom, Rationality, Rule of Law, Democracy: Should We Not Be Debating It?

■ Dr. Ciprian N. Radavoi[1]

■ Translated by: Ms. Lina al-Saqer[2]

Abstract

The neoliberal model, which exalts technological progress, minimizes the detrimental effects of artificial intelligence on the fundamental values of Western democracies. This research paper examines both the current and future impacts of artificial intelligence on the values of freedom, rationality, and the rule of law, contributing to the efforts of academics, policymakers, and concerned citizens who, in recent years, have endeavored, albeit unsuccessfully, to raise awareness regarding the necessity of engaging in a substantive debate about our technological future. Therefore, this article integrates both theoretical analysis and practical guidance.

Keywords:

Neoliberalism, Technology, Artificial Intelligence, Western Democracies, Freedom, Rationality, Rule of Law.

1 - Lecturer in Law, Asia Pacific College of Business & Law, Charles Darwin University, Australia.

2 - Syrian, researcher and translator.

Technological Surveillance, Cyber Control
Privacy Implications in Artificial Intelligence Age

■ Dr. Asmaa Abdel Hafeez Khamis Nweir[2]

Abstract

The phenomenon now referred to as Big Data promises great hopes and promising opportunities, as it is seen as a potential source for solving various societal problems, such as terrorism. However, it could also end up becoming an unsettling feature, enabling privacy violations, shrinking civil liberties, and increasing the control of both the state and corporations.

Consequently, privacy has become one of the most vulnerable concepts in the age of artificial intelligence, where 'surveillance' is no longer just a tool used in exceptional cases, such as crises or emergencies, but has become a central element in our daily lives.

The concept has expanded to include "technological surveillance" and "cyber control," which are subtle forms of surveillance that rely on reshaping behavior and choices through algorithms.

This study attempts to answer many of the questions raised, such as: How do technological surveillance and cyber control systems affect the concepts of privacy and freedom in the artificial intelligence age? Can we develop alternative models that promote technological justice?

It also relies on a critical analytical approach, and preliminary results show that privacy is no longer a right that can be violated, but rather a structure that is formulated from within, through technologies that exercise "soft power" that influences individuals' consciousness and behavior.

Keywords:

Digital Privacy, Technological Surveillance, Cyber Control, Algorithmic Sovereignty, Technological Justice.

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1 - PhD researcher in the Philosophy of Science at the Faculty of Arts, Assiut University, Egypt, specializing in the philosophy of artificial intelligence and robotics technology.

Individual Freedoms in Religious Jurisprudential Perspective

Sheikh Hussein Ibrahim Shams el-Deen[1]

Abstract

The concept of individual freedom is central in Islamic thought, encompassing spiritual, ethical, and social aspects. This study offers an analysis of freedom within the Islamic context, drawing upon religious texts, philosophical heritage, and jurisprudential traditions, with the aim of revealing Islam's perspective on freedom as a balanced human value. The study begins by establishing the linguistic and legal foundations of the concept of freedom. Linguistically, it is defined as liberation from impurities, while in the legal sense; it is understood as the emancipation of the individual from false forms of servitude, whether material, such as despotism and enslavement, or spiritual such as desires and passions. Religious texts, such as the Qur'an and Hadith, emphasize that true freedom is realized through exclusive servitude to Allah, Almighty, making it a moral responsibility rather than merely a right that can be forfeited. The study also discusses the philosophical foundations of freedom in Islamic thought, such as the monotheistic vision and philosophical psychology. Muslim philosophers believe that freedom stems from the mind's control over desires and instincts. It also reviews the jurisprudential applications of freedom, such as the right to property and the limits of obedience, emphasizing their controls that maintain a balance between the individual and society.

Keywords: Individual Freedom, Islamic Thought, Servitude to Allah, Islamic Philosophy, Islamic Jurisprudence, Moral Responsibility, Religious Texts.

1 - Researcher in Social and Islamic Thought.

Role of Orientalism in Narrating Revolutions in the Arab World[1]

■ Dr. Loria Ventura[2]

■ Translated by Dr. Ibrahim al-Fayda[3]

Abstract

This text presents a translation of a study titled "The Role of Orientalism in Narrating Revolutions in the Arab World" by researcher Loria Ventura. The author deconstructs the dominant Western narrative surrounding what has been referred to as the "Arab Spring," demonstrating how this narrative reproduces traditional Orientalist patterns that view the Arab world through a rigid, backward, and authoritarian lens, imposing ready-made concepts such as democracy and modernity upon it.

The author argues that portraying the revolutions as a unified democratic wave disregards the economic, social, and cultural differences between the countries and reduces complex phenomena to a binary of "despotism/freedom" or "tradition/modernity." She also highlights how Western discourse enlists symbols such as women or technology (smartphones, social media) to support this modernist framework.

The study is based on the concept of Orientalism as developed by Edward Said and calls for a reconsideration of these narratives in favor of more realistic readings that are aware of the contexts of power and knowledge. It also shows how concepts such as "Eastern despotism" and "modernity" are used to justify Western political and military interventions.

Keywords: Orientalism, Arab Spring, Modernity, Eastern Despotism, Western Media, Democracy, Cultural Universalization.

1 - Loria Ventura (2016): The "Arab Spring" and Orientalist Stereotypes: The Role of Orientalism in the Narration of the Revolts in the Arab World, Interventions, Sapienza University of Rome, Italy.

2 - Sapienza University of Rome.

3 - Lecturer at the Multidisciplinary College of Nador, Morocco, PhD in Literature and English Studies.

Role of Religious Discourse in Establishing the Lebanese Entity

Christian-Maronite Discourse as a Model

■ Dr. Hussein al-Nimr[1]

Abstract

The phenomenon of using religion and religious discourse to achieve political goals emerged at the beginning of the 20th century as one of the effective means of social mobilization for human groups. The reader might assume that this is an Islamic characteristic, due to the rising role of political Islam groups in the public sphere, especially since the mid-1940s and continuing to the present day.

Lebanon's society was not exempt from using religious discourse to achieve social interests. In fact, it can be considered the main testing ground for political, social, and security theories, due to its diverse components. The Maronites, as one of the key social groups, were among the first to adopt religious discourse as a tool for achieving political goals. The position of the Maronite Patriarchate played a central role in the establishment of the current Lebanese state, where spiritual, doctrinal, and historical heritage was used in both the state-building process and the struggle for independence. As a result, social and religious discourses became intertwined, and the leader of the Maronite Church emerged as not only a spiritual leader but also the social and political leader of the community, alongside his primary pastoral duties.

Keywords:

Lebanon, Maronite Church, Religious Discourse, Christianity, Religion and State.

1 - Lecturer at the Lebanese University, Institute of Social Sciences, specializing in Social Philosophy.

Cyberpunk: Internet Freedom, Its Future

■ Reviewed by: Mr. Nabil Ali Saleh[1]

Abstract

This book, which we are reviewing in this article, focuses on the importance of encryption in responding to the shift of the internet from a free and open tool for the flow of systems: software, information, and information exchange in various forms and locations, to a means for governments to dominate and large corporations to control. This transformation impedes the freedom of expression and places people's digital communications under surveillance, control, and manipulation, which could create significant barriers to the freedom and democracy of societies.

The author, Julian Assange, the founder of the famous WikiLeaks website and the broadcaster of controversial leaks and secrets that shook the world, along with three human rights activists (from Germany, the US, and France) in the field of communications and digital knowledge, warns of this dangerous shift. He proposes a solution through a compilation of discussions about the internet, the importance of freedom of expression, the nature of government, and other controversial topics. Assange suggests practical, scientific solutions, advocating for digital encryption as one of the most important tools to combat government overreach, which has become like an electronic pirate attacking the free flow of information. His goal is to create an ideal world free from state control and the influence of large corporations, by establishing new platforms that cannot be accessed by surveillance and creating a free space for exchanging ideas and information, free from any authoritative control.

Keywords: Internet, Government Censorship, Freedom, Encryption.

1 - Writer and Researcher, Syria.