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

Umam
For human and social studies

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Wars of Consciousness Control

- **First talk:**
  - Constructed Reality, Programming Minds
- **Focus:**
  - Language as Colonial Tool
  - Emotions Psychological Construction
  - Mind Consciousness Wars
- **Foundations:**
  - Qur'anic Perspective of Consciousness: Reason
- **Studies and Research:**
  - End of Hegemonic Illusion
- **Book review:**
  - Mind Domination

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www.barathacenter.com
www.oumam.barathacenter.com
Oumam.magazine@gmail.com

Baratha Center for Studies and Research
Beirut- Baghdad

General Supervisor:
Al-sheikh Jalal al-Din Ali Al-Sagheer

Editor in chief:
Dr. Mohammad Mortada

Managing Editor:
Al-sheikh Dr. Mohammad BG Kojok

Managing Director:
Ms. Aya Baydoun

Technical Director:
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Dr. Mahmoud Al-Hasan

Translator:
Mrs. Lina al-Saqer

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For human and social studies

Oumam magazine, for Human and Social studies, is a quarterly Peer-Reviewed scientific periodical, issued every three months by «Baratha Center for Studies and Research» in Beirut, Lebanon. It is concerned with criticizing Western visions of humanity and society in various fields and contemporary challenges in philosophy, history, sociology, anthropology, and other fields. This is on one hand, and on the other hand , rooting them from a rational standpoint, that is consistent with the requirements of human nature, and with the genuine metaphysical cosmic vision of humanity.

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At Upcoming issue

Crisis- Ridden Self, Dialectic of Modern Man

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
Constructed Reality, Programming Minds

Editor in chief:
Dr. Mohammad Mahmoud Mortada

The world is undergoing a massive shift regarding the conflict, where minds have become the primary target of occupation, and the most important battlefield is now the realm of perception.

Victory is no longer measured by the occupation of land, but by the occupation of consciousness.

We are facing a new kind of war, one fought with concepts, images, terminology, and narratives. These are wars for control over consciousness, where shaping opinions, constructing reality, and influencing beliefs become part of a struggle more dangerous than traditional warfare. It is waged from within, quietly and subtly, leaving no physical wounds but instead creating individuals who are drained of their will, content with their oppression, and defending their oppressors.

The nature of control has shifted: instead of repression, there is persuasion; instead of direct domination, there is the creation of desire. Hegemony is no longer imposed through force, but is embedded in the soul through media, education, art, technology, and even religion when stripped of its true meaning and reinterpreted. In this context, the battle is now between an enlightened consciousness and a programmed one, between those who see the world with their own eyes and those who are told how to see it.

At the heart of this struggle, cultural elites play a crucial role. Those who were once meant to lead consciousness, in many cases, become the ones reproducing tools of control, using "rational" language, "modernist" discourse, or "objective" analysis, which quietly mask an acceptance of defeat and a normalization of tyranny.

First: Control's Instruments Transformations

1. From Hard Violence to Symbolic Domination

When Michel Foucault spoke of the shift from overt repression to internalized disciplinary control, he was describing a dynamic that has only deepened over time. The twentieth century witnessed a radical transformation in the mechanisms of control: no longer relying solely on armed force, power began to operate through symbolic means, reshaping social behavior and cognitive patterns, what could be called the "invisible occupation" of the mind.

Whereas "colonialism" in the nineteenth century referred to direct military conquest, in the contemporary world it is exercised through culture, media, symbolic representations, databases, and digital platforms. These tools reshape how people perceive themselves and the world, without deploying actual armies. Today's wars are fought more over images than bodies, a testament to the ascendancy of symbolic over material power in producing collective perceptions of reality, and even "reality" itself as a representation rather than an unmediated truth.

2. Soft Surveillance

Disciplinary control today is enacted through algorithmic matrices that track individuals in real time and redirect their behavior without their consciousness. This form of "soft surveillance" surpasses George Orwell's "Big Brother" model, evolving into something more complex and covert, programmed self-regulation.

Through artificial intelligence, machine learning, and recommendation algorithms, human behavior is reshaped by what is shown, hidden, or suggested, without the individual sensing any external guidance. Algorithms have become instruments of consciousness engineering rather than mere tools of display or classification. Murray Shanahan, in "Artificial Intelligence and the Future of Humanity", warns that intelligent machines do not merely execute tasks; they teach humans how to think, when to doubt, and what to choose.[1]

Thus, the modern individual lives within a surveillance network precisely designed to appear as freedom. Yet in reality, choices about what to buy, read, feel anger toward, or laugh at are pre-structured within what is now called the "attention economy."

3. Occupying Consciousness Rather than Land

Media has become a weapon more lethal than drones because it undermines insight itself. The dissemination of images, repetition of slogans, selection of

1 - See: Murray Shanahan: The Technological Singularity, p. 117.

vocabulary, and manufacturing of celebrity are all techniques aimed at the very architecture of human perception. They transform alienation into false consciousness, and domination into consent. The most effective surveillance is that which makes people believe they are free while they are fully subjected to hidden guidance.[2]

Media is no longer a mirror of the world but its producer. Those who control media not only tell people what happens, but also instruct them how to feel about it. In this sense, it does not "report" reality but constructs an alternative one, implanted in public consciousness and offered as absolute truth. Modern wars thus no longer require persuading the enemy by force but convincing the victim that surrender is a virtue.

4. Education as an Ideological Apparatus

Louis Althusser identified education as one of the key "Ideological State Apparatuses," arguing that schools do more than transmit knowledge–they reproduce the symbolic structures that sustain the dominant order. Schools today are less spaces for free thought than arenas for shaping obedience and belonging to the hegemonic system.

This analysis extends far beyond the West. Many countries have imported modern curricula and pedagogical concepts without critical examination. Graduates emerge already imbued with liberal "common sense": freedom as individualism, progress as Westernization, and justice as mere legal neutrality, values presented not as contestable ideas but as universal truths.

Paulo Freire warned against this "banking" model of education, where knowledge is deposited into students who are expected to reproduce it uncritically.[3] This process generates generations that reproduce the world as it is, rather than transform it.

5. Digital Space Policies

Digitization has radically altered the nature of control. It is no longer bound to territory or borders but plays out as a struggle for sovereignty in digital space. Global platforms like Google, Facebook, and X now govern the circulation of knowledge and information. What is troubling is that this power is exercised through mechanisms largely insulated from public accountability and democratic transparency.

When search engines suppress certain results or privilege one narrative over another, they shape global consciousness without the need for police-like censorship. Control over the internet today is akin to control over airspace

2 - See: Noam Chomsky, Media Control, p. 19.

3 - Paulo Freire: Pedagogy of the Oppressed, p. 72

in military conflicts: whoever dominates it dominates everything beneath.

Shoshana Zuboff shows, in "The Age of Surveillance Capitalism", how technology companies go beyond data collection to actively reorient human behavior itself, ensuring consumer compliance and social stability within desired limits.[4]

6. Soft Control, Borderless Social Engineering

This new form of control relies on persuasion rather than coercion. When populations are convinced that the liberal model is the only viable horizon, that success means adopting Western values, and that liberation requires shedding religion and tradition, the battle is won without firing a shot. This is a war fought over "meaning" rather than geography–more dangerous than military occupation because it subjugates individuals from within rather than without.

One of the most insidious features of modern control is its ability to predefine the boundaries of debate while allowing limited argument within them, creating the illusion of freedom.

The shift from hard to soft control has moved conflict to a deeper, more perilous level: a struggle over consciousness itself. The contemporary individual may not feel conquered or controlled but often acts within a system designed to choose what they see, how they think, and how the world appears to them. This makes today's struggle one against hidden guidance and the symbolic occupation of the self, no less significant or harsh than any armed conflict.

This leads to a deeper question: how is this imposed reality produced, who owns it, and how do cultural, media, and educational tools collude to reproduce domination?

Second: Constructing Reality, Manufacturing Falsehood, How Minds Programmed?

1. From Reality to Representation: Turning Truth into Narrative

As previously discussed, one of the most insidious effects of modern battles over consciousness is that they do not merely direct thought, they reconstruct reality itself within the mind. What we perceive today is filtered through screens, platforms, search engines, and curated modes of presentation that deliver a "version" of the world. This is not about overt lies, but about shaping what people are allowed to see and believe to be true.

This requires a distinction between reality and "hyper reality", where fabricated "facts" become so persuasive that they effectively replace the real. Control over media, advertising, and social networks thus functions

4 - See: Shoshana Zuboff: The Age of Surveillance Capitalism, p. 315.

less by conveying information and more by teaching people how to interpret the world, how to feel about it, and what to believe. This is the essence of the war on consciousness.

2. Soft Deception: Manufacturing Doubt, Erosion of Truth

In the past, manipulation of truth involved direct lies or concealment. Today, however, modern techniques of control employ a more sophisticated strategy: creating an environment of chronic doubt. Contemporary tyrants no longer lie to convince, but to render everything questionable, until nothing remains credible and the authority becomes the sole source of truth.[5]

Modern media accomplishes this through information overload, a relentless stream of conflicting events, analyses, and images. This leads not to conventional misinformation, but to a state of cognitive fatigue where distinguishing fact from fiction becomes nearly impossible. It is not deception in the traditional sense, it is the exhaustion of truth and the drowning of the intellect.

3. Politicization of Language, Shaping of Perception

Language plays a central role in the construction of perception and serves as a key instrument in consciousness control. Words are not neutral; they frame understanding and shape attitudes. This is the domain of framing strategies in discourse analysis. For instance:

- Calling resistance to occupation "terrorism"
- Calling surrender "realism"
- Considering cultural colonialism "globalization"

These manipulations distort meaning, making the audience accept falsehoods as progress while rejecting truths because they are wrapped in alienating language.

In this context, terminology becomes a powerful weapon: occupation is labeled a "preemptive war," colonialism becomes a "humanitarian mission," exploitation is reframed as "development," and oppression is sold as "rights protection." Language itself becomes a site of ideological warfare.

4. Strategies of Narrative Domination

Narrative is among the most potent tools for shaping collective consciousness. Through films, series, novels, and news broadcasts, memory is reconstructed, values are instilled, and the lines between friend and foe are drawn. Narratives do not merely report events; they teach us how to understand them.

Major powers recognized the importance of narrative early on, establishing

5 - See: Timothy Snyder: On Tyranny: Twenty Lessons from the Twentieth Century, P. 65

massive institutions to produce and export it. Hollywood, for example, has played a pivotal role in marketing the American model, romanticizing militarism, demonizing the other, and enforcing cultural hegemony. Orientalism, in this context, was not just a body of knowledge, it was a grand narrative that shaped how the West views the East.[6]

Every news item is a story. Every political analysis is a narrative. Every media presentation is an ideologically framed text. The real battle is over who tells the story, how it's told, and whose interests it serves.

5. Commodification of Consciousness: Between Advertising, Simulation

One of the defining features of this war is what can be called the commodification of consciousness, the transformation of ideas and attitudes into marketable products. Public personas become brands. Knowledge becomes lightweight "content" meant for rapid consumption.

Digital influencers, advertisements, and viral trends all contribute to reducing serious issues into fleeting social media phenomena, trendy today, forgotten tomorrow. In this way, consciousness loses its depth, its temporal grounding, and its critical edge, becoming little more than momentary reactions measured by likes and views.

6. Distortion of Symbols, Dismantling of Meaning

This war on consciousness often targets collective symbols, foundational values, and historical figures of resistance, either by distorting them or by hollowing them out. Religious figures are portrayed as regressive. Resistance leaders are reframed as extremists. Heroism is reduced to fame, and dignity is replaced by material success.

This symbolic dismantling occurs subtly, often through the reconfiguration of public perception. The symbol remains visible but stripped of meaning and inspirational power, without formal censorship. It is a soft assassination of meaning and memory.

One may lose a battle, but true defeat occurs when one adopts the enemy's narrative about that battle. That is how wars are ultimately lost, not on the battlefield, but in the mind.

7. From Media Critique to Methodological Deconstruction

Resisting this war demands more than exposing falsehoods or bias. It requires dismantling the very framework through which reality is constructed. It is not enough to challenge specific narratives; we must interrogate the logic of narrative making itself: Who owns the platform? Who selects the

6 - See: Edward Said: Orientalism, p. 34.

topics? Who decides what is important and what is marginal?

Genuine consciousness begins by deconstructing the architecture of epistemic and media power, not by debating within its terms, but by questioning its foundations.

Seen in this light, the situation becomes starkly clear: we are not merely dealing with a distorted reality, but a fabricated one, where wars are fought within minds, and the world is reconstructed to serve the powerful. This reality often is co-produced, whether knowingly or silently, by segments of the intellectual elite complicit in building or maintaining the illusion.

Third: Functional Intellectual, Manufacturing of Consent

1. Transformations in the Intellectual's Role

In traditional models, the intellectual was expected to serve as the voice of collective conscience, a guardian of consciousness, and a critic of dominant systems. From Socrates to Gramsci, and from al-Kawakibi to Edward Said, the intellectual was often seen as a symbol of questioning, and sometimes confrontation. However, in the neoliberal and post-neoliberal eras, a significant functional shift occurred: many intellectuals became part of the machinery that controls consciousness, rather than tools for unveiling it.

Gramsci spoke of "organic intellectuals," those who are organically linked to a specific social class and advocate for its interests. What we increasingly witness today, however, is the rise of a functional intellectual, not organically tied to any class, but rather working in service of the dominant hegemonic system, whether in academia, media, or research institutions.

Such intellectuals do not necessarily speak what they believe to be true, but rather what is expected of them, what ensures visibility, funding, and acceptance. In this way, intellectual positions become capital invested within the cultural field, not to resist power, but to reinforce it.

2. Think Tanks, Producing Ideas Rather Than Testing Them

One of the most significant institutions shaping globalized consciousness today is the think tank, which plays a critical role in crafting public policy, directing media discourse, and providing conceptual frameworks for political and media elites. Despite their claims to scientific neutrality, these institutions mostly operate according to clear agendas that serve the geopolitical interests of dominant powers.

They do not produce knowledge for its own sake; rather, they engage in what can be called the management of meaning, reframing major issues within conceptual molds that allow the system to reproduce itself without resistance.

More concerning is that many Arab elites have begun to reproduce these frameworks uncritically, translating them into Arabic discourse that promotes openness, freedom, peace, and dialogue, while simultaneously undermining resistant consciousness, independent identity, and historical memory.

3. From Philosophizing to Entertainment

With the rise of satellite and digital media, the relationship between intellectuals and the public has changed. The intellectual is no longer someone who writes for a niche, engaged audience, but rather becomes a "celebrity" who appears on screens and platforms, measured not by the quality of ideas but by the number of views. Thus emerged the model of the television intellectual, expected to comment on everything, from economics to art, in a simplified, fast-paced language that pleases everyone and offends no one.

When the screen becomes the main platform for thought, ideas are reduced to images, concepts to slogans, and debate to spectacle.[7]

This kind of intellectual distracts minds, trivializes thought, and aligns with the system, his core function being to engineer consent.

4. Rationality as Domination Tool

Another form of intellectual dominance is embodied in the technocrat, an intellectual who presents themselves as a neutral expert, evaluating policies through "scientific" indicators and metrics. In reality, however, they perform a subtle ideological role: repackaging unjust policies in the language of numbers and logic.

Here lies the danger of so-called "scientific neutrality": it strips issues of their moral and ethical dimensions, recasting them as technical rather than political matters. Thus, repression becomes a "security measure," exploitation an "economic policy," and normalization a "strategic choice."

5. Producing Hegemony through Silence

Not all complicity comes through action, silence itself, can be part of the project of controlling consciousness. Elites who possess the tools of analysis, insight, and influence, yet choose silence in the face of massacres, domination, and submission, fulfill their role in maintaining the existing order by refusing to expose it.

This silent complicity is captured by Theodor Adorno, who described the intellectual as someone who knows the world is heading toward catastrophe,

7 - See: Neil Postman: Amusing Ourselves to Death, p. 16

yet prefers to analyze its causes from afar rather than resist it.

Such elites are not neutral; they reproduce the status quo either by ignoring it or reducing it to an "incidental occurrence" in analytical records.

6. Justifying Surrender

Among the most dangerous roles of elites in wars over consciousness is their ability to program societies to accept surrender as wisdom, retreat as realism, and submission as consciousness. In this model, the enemy is not portrayed as brutal, but simply as "realistically stronger," and therefore "unbeatable", hence, "it is rational to adapt." This discourse robs people of the will to resist even before the battle begins.

And instead of using the language of direct humiliation, it is reproduced through glamorous terms: political realism, pragmatism, damage control, and loss management.

Colonialism is not defeated first on the battlefield, it is defeated when its internal logic is rejected, and its presence is no longer justified.

7. Resistant Intellectual, Need for Alternative Model

In light of all this, there is an urgent need to recover the model of the resistant intellectual, not as a loud or rhetorical figure, but as someone committed to their moral role in questioning power, exposing domination, deconstructing falsehoods, and remaining loyal to truth, even at personal cost.

Resistance begins with words, discourse analysis, and clarity of vision. It starts with producing a counter-narrative that does not borrow the concepts of the enemy or reproduce its language. This is the structural function of cultural discourse in times of distortion.

Today's wars over consciousness are waged openly, with the participation of elites who possess platforms and epistemic authority, but who have chosen to reproduce defeat rather than confront it. In many cases, the elite have become the bridge through which domination enters the minds of the people, gracefully.

Thus, reclaiming consciousness begins with deconstructing the role of the elite themselves.

Fourth: Qur'anic Consciousness, Act of Resistance

1. From consciousness to Insight

Although the word consciousness does not explicitly appear in the Qur'an, its meanings and dimensions are deeply embedded in numerous Qur'anic terms that describe human engagement with truth: reasoning, reflecting, contemplating, knowing, understanding, seeing, and remembering.

These are not mere intellectual acts, they represent existential stances toward truth and falsehood, revelation and desire, Allah and the world.

The Qur'an places consciousness at the heart of the struggle between guidance and misguidance. Qur'anic consciousness is not simply the recognition of reality as it is, but the discernment of what ought to be. It is not just sight, it is penetrating insight.

As the Qur'an states: {There has come to you enlightenment from your Lord. So whoever will see does so for the benefit of his soul, and whoever is blind does harm against it.} [Al-An'am, verse: 104].

Here, enlightenment is portrayed as a divine light that guides, reveals, and rescues from blindness.

2. Falsehood Not Defeated by Reason Alone, but by Certain Knowledge

The Qur'an makes it clear that truth cannot be accessed through unaided rational reflection alone; it requires revelation. The great announcement [al-naba' al-'azim] is not merely information, it is the key to discerning meaning and avoiding intellectual confusion. As Allah, Almighty, says: {About what are they asking one another? About the great announcement, over which they are in disagreement.} [Al-Naba, verses: 1-2-3].

In a world of 'difference,' salvation is found neither in relativism nor in neutrality, but in returning to the certain knowledge, that is, to revelation as a definitive source of truth and meaning.

In this light, ignorance in the Qur'an is not merely the absence of information, but the absence, or rejection, of revelation, or the surrender to desires and speculation.

This meaning is clarified in the words of Allah, Almighty: {And if you obey most of those upon the earth, they will mislead you from the way of Allah. They follow not except assumption, and they are not but falsifying.} [Al-An'am, verse: 116].

The verse is a clear condemnation of the dominance of false narratives when they prevail, and a warning against yielding to what appears to be public opinion, as it may be founded upon conjecture and speculation, rather than insight and truth.

3. Qur'anic consciousness Resists Temptation, Not Surrender to It

One of the most significant Qur'anic concepts related to the struggles of consciousness is the concept of sedition [fitnah]. Among its primary manifestations are the obfuscation of truth, the seduction of the heart, and the distortion of reality. Accordingly, the Qur'an presents fitnah as a weapon employed by the arrogant and the people of falsehood. Allah, Almighty, says: {They were about to tempt you

away from that which We revealed to you} [Al-Isra, verse: 73].

At its core, fitnah (sedition) is a distortion of insight, a manipulation of standards, and an inversion of realities. It requires not passive contemplation of appearances, but an alert consciousness and a resistant stance.

Therefore, the believer's task is not to adapt to this fitnah, but to expose it, transcend it, and disentangle it from the truth. Qur'anic consciousness is an active force, it generates a path and aligns itself with the truth, even when the majority appears to oppose it.

4. Qur'anic Criteria for Discernment: Not Be Deceived by Appearances

The Qur'an teaches us not to be deceived by appearances, by dominant narratives, or even by the false signs of power, success, or modernity. Allah, Almighty, says: {So let not their wealth or their children impress you} [Al-Tawbah, verse: 55], and: {Even if they see every sign, they will not believe in it} [Al-Anʿām, verse: 73].

This means that the standard of Qur'anic consciousness lies in a luminous receptivity grounded in sincerity and Allah-consciousness [taqwa]. Truth is not to be recognized by the force of media, nor by the number of followers, but by its intrinsic nature, and by its alignment with revelation, justice, and innate human disposition.

Accordingly, the believer is required to preserve a kind of epistemic estrangement in times of sedition, rather than assimilating into the logic of the world and reproducing its narratives.

5. Undermining False Collective Logic

The Qur'an strongly challenges blind conformity and uncritical acceptance of inherited or popular ideas. It critiques what we might call today "herd thinking," where ideas are followed merely because they are widespread.

The verse says: {we found our fathers upon a religion, and we are in their footsteps rightly guided.} [Al-Zukhruf, verse: 22].

This kind of reasoning, justifying belief by tradition or social consensus, is exactly what today's dominant institutions, media, and educational systems reinforce. The Western model is often presented as synonymous with reason, progress, and modernity, and dissent is only tolerated at the margins. The Qur'an, however, empowers the individual to take responsibility: to reflect, to reason, to discern, not to surrender to groupthink.

6. Revelation as Alternative Source of Knowledge

In a world dominated by algorithm-driven content, commercial interests,

and political manipulation, the Qur'an offers a radically different source of knowledge: divine revelation. Revelation is not shaped by market forces or ideological agendas, it is a liberating force that dismantles false metrics and dominant myths.

Returning to revelation means reclaiming a legacy of resistance, an intellectual and spiritual project that challenges imposed meanings and false authorities. Revelation revives, enlightens, and empowers. Indeed, the battle over consciousness is the foundational battle. Whoever loses their consciousness, loses their freedom, their faith, and their humanity.

In such a time, victory in the external world is only possible if we first win the battle within: in our hearts and minds, not by erasing the Other, but by reviving a conscious self that sees clearly, questions deeply, and resists courageously.

This is the central message of this issue of "Oumam" magazine: to return to the question of consciousness, to interrogate reality, expose its mechanisms, and rebuild our vision from its original source: revelation, prophecy, and insight. This issue includes eight research papers:

In the "Focus" section, Dr. Ahmad Ibish opens with " Language as Colonial Tool: How Language Shapes, Subjugates Consciousness of Nations". The second research is for Mrs. Zakiya Qrnful, it is "Reshaping World, Media as Tool of Western Cultural Hegemony."

Prof. Ahmad Nasrallah also explores "Emotions Psychological Construction: Media Rule in Shaping Love, Fear, Hostility" the fourth research was written by Mrs. Sakina Hassan, under the title: " Manufacturing Truth: between Think Tanks, Media Elites." While, Mr. Baqir Karki analyzes the research "Mind Consciousness Wars: Western Think Tanks, Strategic Tools of Hegemony"

In the "Foundations" section, Assist. Dr. Sajjad al-Anbaki addresses " Qur'anic Perspective of Consciousness: Reason, Revelation, Faithful State."

In "Studies and Research", Dr. Mohammad al-Mustari discusses "End of Hegemonic Illusion: Rethinking of American Power, Its Structural Limits."

Finally, Mrs. Lina al-Saqer reviews the book "Mind Domination."

We present this issue in extraordinary times, praying that Allah restores clarity to the nation, guides it to insight, and leads it along His straight path.

Praise be to Allah, first and last.

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Language as Colonial Tool: How Language Shapes, Subjugates Consciousness of Nations

Dr. Ahmad Ibish[1]

Abstract

Language was not merely a neutral medium of communication within the colonial project. Rather, it functioned as a powerful instrument for subjugating populations and dismantling their cultural identities.

By imposing the colonizer's language as the official medium in administration, education, and the judiciary, a deliberate epistemic rupture was created between colonized societies and their cultural heritage. Mastery of the colonizer's language became a prerequisite for access to prestigious social and economic positions. This linguistic policy was not only aimed at facilitating colonial governance, but also at cultivating local elite fluent in the colonizer's tongue, elite socially and culturally distanced from the so-called "natives." The result was a deepening of class divisions and a weakening of social cohesion within colonized societies.

In contrast, many national liberation movements turned to the revival of indigenous languages as a form of resistance. This was evident, for example, in Algeria, where Arabic education was intensified during the war of independence, or in India, where the Hindi movement emerged as a response to English dominance. In this way, language itself became a central battleground in the struggle for liberation, a site of contestation between cultural survival and colonial domination. As the Algerian thinker Malek Bennabi said: "Colonialism does not merely seize land, it seizes consciousness through language[2].

Keywords: Language, Colonialism, Liberation, Cultural Identity, Hegemony.

1 - Syrian academic researcher, PhD in History and a Master in Philology, Department of Textual Criticism. This research was written using the references of the Akdeniz University Library in Antalya, Turkey. I thank all the staff at the aforementioned library for their cooperation and kind treatment.

2 - Malek Bennabi: Conditions of the Renaissance, pp. 73-75.

Reshaping World: Media as Tool of Western Cultural Hegemony

■ Ms. Zakiya Qoronful[1]

Abstract

This research aims at examining how the media has become a tool for reproducing the meaning upon which human life is based, and how the world is shaped according to the dominant Western vision. This is not only at the level of news or entertainment approaches, but also through the production of an integrated civilizational model that serves hegemony and colonialism, based on individualism, consumerism, and neoliberal philosophy. The research begins by analyzing the media as a soft power that consolidates cultural hegemony and opens the way for other forms of political and economic control. The research examines the roles of cinema and television as classic tools that contributed to the dissemination of colonial imagination and the dissemination of Western lifestyles. The research then focuses on digital media as a new phase in the shaping of collective consciousness, where algorithms control the formulation of public opinion and direct behavior. It discusses the psychological and social consequences and repercussions of this hegemony, from the perpetuation of consumerism to the erosion of collective identity and the rise of the "one-dimensional man."

In contrast, the research proposes strategies for resistance and media liberation through the recovery of local narratives and the building of alternative cultural alliances, emphasizing that media cannot be neutral, but rather a reflection of the intellectual structure it carries

Keywords:

dia, Cultural Hegemony, Globalization, Individualism, Neoliberalism, Soft Power, Symbolic Control, Colonial Imagination, Algorithms, Shaping Collective Consciousness, One-Dimensional Man, Collective Identity.

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

Emotions Psychological Construction: Media Rule in Shaping Love, Fear, Hostility

■ Prof. Ahmad Radwan Nasrallah[1]

Abstract

This research examines the concept of "Emotions Psychological Construction" and the role of the media in shaping feelings of love, fear, anxiety, and hostility among the masses. It aims to analyze the theoretical and psychological structures associated with emotions, clarifying the foundations and rules upon which strategies for shaping emotions are built within a general framework, particularly since the emotions psychological construction is not limited to arousing temporary emotions, but rather contributes to reshaping the psychological structure of individuals and entire social systems. It also explores how media shapes collective emotions and steers public opinion and behavior in specific directions. It examines the impact of this process on both individuals and society, using real-life examples from the Arab world, especially from regions experiencing conflict and political tension, such as Lebanon and occupied Palestine. The research concludes how emotional media discourse is used to influence political paths and public response during crises. It concludes also by stressing the importance of developing critical awareness toward emotional messaging in the media, as its long-term psychological and social effects often outlast the media moment itself. This calls for critical consciousness of media content and the study of emotional discourse as an authoritarian tool no less dangerous than political and economic tools.

Keywords:

Psychological Construction, Collective Emotions, Emotional Media, Emotional Framing, Hate Speech, Public Opinion.

1 -University professor, writer and researcher in the field of educational, psychological and social sciences (Lebanon).

Manufacturing Truth: between Media Elites, Think Tanks

■ Mrs. Soukaina Hasan[1]

Abstract

Nowadays, truth is no longer an objective entity; rather, it is the product of a process carried out by a network of institutions, most notably research centers and media elites. This research paper aimed at distinguish between controlled knowledge and free knowledge, and to analyze the "complementary" relationship between these institutions, to formulate the "official truth" and establish it as an indisputable reality through the use of the language of science and numbers, and with the help of persuasion strategies and tools.

Hence, it has become difficult to talk about the neutrality and objectivity of the media, which determines what should be published and what should be ignored, and even how it should be published, according to mechanisms of deletion, amplification, marginalization, and selection, in the context of achieving the greatest possible conquest of minds and ideas.

Government interests required controlling media elites and creating complete harmony between their goals and the outcomes provided by the media, even if this meant resorting to distorting facts. During the aggression on Gaza, the false "official truth" clearly emerged through close cooperation between governments, Western and Arab media elites, and research centers affiliated with the interests of dominant states.

In conclusion, the research sought to present a practical model, and there are many examples in this context, not only at the political level, but also at the economic, cultural, and social levels.

Keywords:

Media Elites, Think Tanks, Official Truth, Tools of Persuasion, Controlled Knowledge, Free Knowledge, Shaping Consciousness.

1 -Researcher and teacher at Al-Mustafa (PBUH) International University - Sayyida Zahra (PBUH) Seminary - Lebanon.

Mind Consciousness Wars: Western Think Tanks, Strategic Tools of Hegemony

■ Mr. Mohammad Baqir Karki[1]

Abstract

This research analytically examines the role of Western think tanks in the structure of contemporary hegemony, highlighting how they have transitioned from academic research institutions to strategic tools for producing directed knowledge and formulating narratives that influence international politics. It demonstrates that these centers operate within a complex network where politics, economics, media, and finance intersect, giving them an effective ability to redefine problems and formulate solutions that serve the interests of dominant powers. It also focuses on how they employ concepts such as "failed state" and "moderate Islam" in sensitive regional contexts, such as Iraq, Lebanon, Syria, and Iran, making them partners in producing legitimacy for interventionist policies.

The research reviews models of prominent institutions such as RAND, Brookings, and WINEP, revealing the nature of their structural bias, their role in rotating elites, and their influence on media discourse.

It draws on internal Western critical readings (Chomsky, Foucault) to highlight the dimensions of these centers' cognitive complicity with power.

The research concludes the necessity of building local cognitive alternatives capable of resisting soft cognitive colonialism and formulating narratives that reflect societies' priorities and autonomy.

Keywords:

Think Tanks, Soft Hegemony, Cognitive Warfare, Strategic Narratives, Conditional Financing, Decision-Making, Cognitive Resistance.

1 -Researcher in philosophy and political communication (Lebanon).

Qur'anic Perspective of Consciousness: Reason, Revelation, Faithful State

■ Assist. Dr. Sajjad Hadi al-Anbaki[1]

Abstract

This research aims at explore the conceptual framework of consciousness formation from the perspective of the Qur'an. It examines the interrelated foundations of reason, revelation, and the faith-based state, proposing a deeper understanding of consciousness, one that transcends superficial interpretations and instead envisions it as a profound cognitive state that liberates the individual from blind imitation and dependency. The research investigates the dynamic relationship between reason, as a tool for reflection and analysis, and revelation, as a source of guidance and knowledge. It asks whether these two foundations diverge or intersect, and to what extent they are in harmony and epistemological complementarity, with revelation ensuring the integrity and direction of reason. Furthermore, the research highlights the pivotal role of the faithful state as a civilizational system grounded in justice and human rights. It explores how just governance within such a state serves as a fundamental safeguard for consciousness, protecting it from manipulation and distortion often perpetuated by modern systems of Western control.

Finally, the study offers a critical comparison between the Qur'anic vision of the formation and preservation of consciousness and contemporary methodologies, which frequently rely on propaganda and media-driven techniques that construct a false or manipulated consciousness.

Keywords: Qur'anic Perspective, Shaping Consciousness, Reason, Revelation, Faithful State.

1 - Lecturer at Kufa University - College of Jurisprudence.

End of Hegemonic Illusion

Rethinking of American Power, Its Structural Limits

■ Dr. Mohammad al-Mustari[1]

Abstract

This article offers a critical reading of the discourse of American hegemony as it has become entrenched in international consciousness, highlighting the erosion of this discourse in light of profound geopolitical transformations that have revealed the limits of American power and its structural contradictions. The analysis proceeds from the premise that this hegemony was not built on moral or civilizational superiority, but rather on strategic cunning and the exploitation of moments of international exhaustion, as in World War II. The article relies on the tools of symbolic critical analysis, drawing on the works of Foucault, Edward Said, Baudrillard, and Gramsci, to understand the role of the media, elites, and the global cognitive system in producing and promoting the illusion of hegemony. It also reviews major structural failures in Vietnam and Afghanistan, and the crises of sanctions and alliances.

The article concludes with a call for the liberation of strategic awareness and the establishment of an alternative cognitive and sovereign project that transcends dependency and establishes more equal and balanced international relations.

Keywords:

American Hegemony, Strategic Deception, Media, Knowledge and Power, Subordinate Elites, Critique of Power.

1 - Doctoral researcher in Sociology, Faculty of Humanities and Social Sciences, Ibn Tofail University - Kenitra, Morocco

Mind Domination: Media, Psychological War

■ Mrs. Lina al-Saqer[1]

Abstract

The book deals with the impact of psychological and media war on societies, highlighting how media and disinformation can be strategically employed to influence collective thought and behavior within political and military contexts. It explores the concept of "Mind Domination" as a central tool for shaping individual perception, where manipulated information is used to persuade people into adopting specific ideologies and viewpoints through various media platforms. The book sheds light on the role of psychological warfare in contemporary conflicts and how media channels can shift public opinion through information distortion. It delves into the use of coercive persuasion by ruling regimes, which rely on media apparatuses to guide and control public behavior, outlining practical methods by which facts can be intentionally distorted.

Moreover, the book addresses the growing role of the internet and social media in disseminating these narratives, and their powerful influence on shaping individual beliefs. It also explores brainwashing techniques, the function of military propaganda, and the strategic use of militarized language to legitimize warfare and advance political agendas.

In its conclusion, the book emphasizes the critical importance of media literacy, to unmask manipulation and safeguard collective consciousness from engineered shifts in public perception.

Keywords: Psychological War, Media and Disinformation, Mind Domination, Coercive Persuasion, Brainwashing, Media Wars, Information Manipulation, Social Media.

1 - Syrian translator.