

The image of women in the press of extremist organizations (Analytical study of the magazines of Al-Qaeda (Echo of Al-Malahem - Al-Shamekh) and the Islamic State (ISIS) (Dabiq - Roumieh) for the period from 2008-2017

Assistant Prof. Dr. Sihaam Hassan Ali Alshegeri, HaninMosaedAojaim

College of Mass Communication, University of Baghdad, Iraq

Emails: dr.Sihaamalsheger@comc.uobaghad.edu.iq, hanin.mosaed2019@comc.uobaghad.edu.iq

Abstract

The press has a large and important role in influencing people, through its tools represented by newspapers, magazines, websites and forums, to participate in the formulation and crystallization of an image of the social, economic and political conditions of societies. About specific topics and issues, and this media image that the media seeks is created within what they want and determined by those responsible for these media outlets.

Magazines are one of the most important media from which people take data and information and form a store of knowledge about topics, issues, personalities or institutions. Therefore, magazines dominate the thinking and awareness of individuals.

The first features occurred to be the image of women in the press of extremist organizations (Al-Qaeda and the Islamic State Organization (ISIS)) in the magazines affiliated with Al-Qaeda, where she was shy and unclear at the beginning, as he assigned her traditional roles in staying at home, raising children, a correct jihadist education, taking care of the husband and adhering to duties. After that, these phases

developed and became logistical and major with the development of the idea of global jihad and the expansion of Al-Qaeda in many countries of the world, including the Arab countries, especially Iraq, and the bombing of the World Trade Tower building in September 2001, and the subsequent events that made Al-Qaeda star It rose among the militants and included women as the main driver of propaganda and psychological operations and then combat, until the emergence of the Islamic State Organization (ISIS) in late 2013, as this organization assigned women many important roles and had a strong image in its media machine so that it became a fixed part and an

important pillar In the joints of his state and the media, especially magazines, both paper and electronic, and she began to write in corners, articles and other arts that are fixed in these magazines. Despite his declaration that women should stay at home and not participate in public life.

The importance of the study comes from the researcher's interest in the issue of forming the image of the other, i.e. diving into the image of women in the extremist organizations press, and knowing the image of the other is one of the foundations of the formation of power and authority. The researcher divided the research into three chapters, the first chapter dealt with (the methodological framework for research) and included: The problem of the study, the importance of the study, the objectives of the study, the study community, the methodology of the study, previous studies, the difficulties that the study faced, and the concepts and terminology contained in the study. The second chapter dealt with: the image of women in the ordinary and extremist media and included three sections, the first is the image and the image of women in the media, the second is the image of women in the extremist organizations press, the third is the journalism of extremist organizations, and the third chapter is an analytical study of the image of women in the magazines Sada Al-Malahim, Al-Shamekha, Dabiq and Roumieh from 2008-2017 Three sections included the

first research procedures, the second presentation and interpretation of the results of the content analysis, the second the results of the newspaper sample analysis, and the third the results of the scientific interview.

The researcher relied on the content analysis method, which is one of the most important media approaches to obtain data and information that takes the scientific problem by using content analysis for all journalistic arts that were published in the magazines Sada Al Malahim, Al Shamkha, Dabiq and Roumieh from 2008 to 2017 about the media image of women in these magazines. The researcher chose these magazines for being one of the important magazines rich in topics related to women and talked about them and their image in the media, which gives room for researchers to determine and quickly take information about women from them. The researcher also used the scientific interview tool and visited the Central Women's Prison in Baghdad - Department of Terrorism to meet a number of Of the respondents convicted of terrorist and extremist charges and joining extremist organizations to find out more about the problem of the study and to expand and sink into the depths of the respondents through their interviews and their answers and the non-influence of other parties on their answers, and at the end of the research the researcher concluded the research with the conclusion and conclusions she reached

through her analysis of the journalistic topics in those magazines.

Methodological framework

First: The problem of the study:

The study seeks to find out how to analyze the image of women in the press of extremist organizations through the journalistic arts published in paper and electronic magazines and their impact on the recruitment of women into the ranks of these extremist groups, and their influence on their ideas and beliefs as well as the ideas and beliefs of others. The problem of the study can be determined by the following main question:

- What is the image presented by the press to extremist organizations, al-Qaeda and the Islamic State (ISIS) about women?

Several questions emerged from this question:

- 1- How is the image of women in the press of extremist organizations analyzed through the journalistic arts published in the newspapers and electronic magazines of these groups?
- 2- What are the main goals that Al-Qaeda and the Islamic State (ISIS) seek to achieve through women's issues in their press?
- 3- What is the impact of journalistic arts in recruiting women to extremist groups and influencing their ideas and beliefs?
- 4- What are the contents of publishing articles on women in

the Al-Qaeda press and the Islamic State (ISIS)?

- 5- Why did extremist groups focus on projecting a media image of women that differs from the media image in the traditional media?
- 6- What are the images, goals and messages that Al-Qaeda and the Islamic State (ISIS) want to convey through women?
- 7- Have women succeeded in changing the traditional image of them in the press of extremist organizations and breaking the stereotyped images that they present in the traditional media?
- 8- What are the communication messages and media images used by Al-Qaeda and the Islamic State (ISIS) through press production in its paper and electronic magazines?

Second: The importance of the study and the need for it: -

- 1- Shedding light on issues related to women that were written by women's pens in particular in the two newspapers Al-Qaeda and the Islamic State (ISIS), which wrote about women in general.
- 2- Indicating the uses of journalistic arts used in the journalism of extremist groups (article - column - investigation - news - opinion - analysis - photos) in women's issues.
- 3- Focusing on the new and different media image that

- presented women in the extremist organizations' press as mujahideen, extremists, and immigrants, and as a major supporter of men, playing traditional and war roles.
- 4- Analyzing and explaining the motives and reasons that make women an organizer, supporter and writer in the extremist organizations press.
 - 5- The necessity of disclosing the media images used by Al-Qaeda and the Islamic State (ISIS), which were published in their women-oriented journalistic arts.
 - 6- Analyzing pictures and communication and propaganda messages in press cases sent to women.
 - 7- Recognizing the role of extremist organizations' press in shaping women's knowledge and their attitudes towards extremism issues.

Third: Objectives of the study:

- 1- Demonstrate an analysis of the image of women in the press of extremist organizations through the journalistic arts published in the newspapers and electronic magazines of these groups.
- 2- Defining the main goals that both Al-Qaeda and the Islamic State (ISIS) seek to achieve through women's issues in their press.
- 3- Monitoring the impact of journalistic topics on the recruitment of women into the

ranks of extremist groups and influencing their ideas and beliefs.

- 4- Disclosing content specialized in publishing articles about women in the Al-Qaeda press and the Islamic State (ISIS).
- 5- Focusing on extremist groups to show a media image of women that differs from the media image in other traditional media.
- 6- Identifying the images, goals and messages that Al-Qaeda and the Islamic State (ISIS) want to convey through women.
- 7- Expose how women succeeded in changing the traditional image of them in the press of extremist organizations and breaking the stereotyped images they present in the regular media.
- 8- Monitoring the communication messages and media image used by Al-Qaeda and the Islamic State (ISIS) through press products in its paper and electronic magazines.

Fourth: Study Population:

A- Spatial domain:

It includes the paper and electronic magazines issued by Al-Qaeda and the Islamic State (ISIS), which are the magazines issued by Al-Qaeda (Sada Al Malahim and Al Shamkha) and the paper and electronic magazines issued by the Islamic State (ISIS) (Dabiq and Ramiya).

B- Time domain:

Which is limited to the period of publication of academic journals, which is from 2008 to 2017, a comprehensive inventory of all publications of these journals, which amounted to (47) issues.

C- The objective field: represented by the research title (The Image of Women in the Press of Extremist Organizations), which represents the objective limits of this research.

Fifth: Study Methodology:

This study is one of the descriptive studies that describe the phenomenon in order to reach the causative factors and their causes (Al-Mashhadani, Media Research Methods, 2017, p. 162), if the facts are described by following the survey method (Badr). , 1982, p. 358)

The researcher used the survey method with its descriptive and analytical branches to reach the research objectives, and by using the comprehensive inventory method for the research community, which is an appropriate method for analyzing and covering the published material for the study community, and to obtain it. To find out more and deeper the picture presented about the woman in the study sample, and in order not to miss a number of possible results that could show results about the problem of our study.

A- Study tool:

The researcher used two tools to collect information and data in scientific research: the content analysis and the scientific interview tool.

B- The guiding theory of the study:

Framing Theory:

The theory of media frameworks analysis is one of the modern tributaries in communication research, if it allows the researcher to measure the implicit content of the media messages presented by the media, and this theory provides a systematic explanation of the work of the media in its formation. Attitudes and ideas about salient topics and issues and their relationship to the emotional and cognitive response of the public to these issues. Where this theory assumes that the media go beyond the process of presenting and framing specific issues and events by selecting materials for publication and those unpublishable materials from news stories and restructuring the story in specific frameworks within the conclusions and perceptions of the public about an issue or event that largely consists of prominent data in The surrounding environment fueled by the media with events and topics about the event or issue and their interest in providing certain frameworks in dealing with the crisis, which is of great importance in the way the topics are dealt with and how the public perceives them. (Al-Shujairi 2013 p. 10).

Clausen and Clawson&Nelson defined the framework as (the process by which media sources identify and organize a political issue or public debate around it. Accordingly, media frameworks affect public opinion by focusing on specific values, facts, or other ideas that give

them a high degree of clarity related to the issue. More What alternative frameworks achieve) (metric, p. 477)

This theory is used to analyze and measure the content of the media message on a specific issue or event, because the theory of framing has a media significance, and it participates in knowing the media's role in forming public opinion trends about various issues and topics (Abu Hussein, 2017, pp. 12-13)

There were many opinions and viewpoints in defining (media framework analysis), as this term is due to the sociologist (Goffman), who was able to update the symbolic interaction and the term social construction by studying the ability of people to accumulate a store of qualifications that determines their perceptions, and urges them to develop the use of their experiences. Personal, by choosing specific and appropriate media frameworks that define the content and add meaning and meaning to it. (Wahbi, 2013, p. 372)

Intman identified four tasks for analyzing the media framework:

- 1- Suggest Remedies
- 2- Setting moral judgments
- 3- Diagnose the causes of the problem
- 4- Defining the problem accurately (Makawi and Al-Sayed, 1998, p. 349)

Sixth: previous studies

Studies that dealt with the image of women in the press of extremist organizations:

1- Study (Al-Sarraj, 2018):

The problem of the study aims to know the uses of women by ISIS organizations in extremist operations and the roles that were given to them in carrying out suicide operations, and what are the motives of women to participate in ISIS extremist operations and what are the motives and factors in using women as a means in the operations of the Islamic State organization (ISIS).

The study aims to:

- 1- Identifying the use of women by ISIS in carrying out its extremist operations.
- 2- Highlighting the functions and tasks of women in terrorist operations.
- 3- Explaining the reasons for women's participation in the Islamic State.
- 4- Determine the motives and factors in the use of women in terrorist operations.

There is congruence and agreement between the two studies.

A- Both are descriptive studies, and they used the survey method.

B- Knowing the trends portrayed and presented by the Islamic State Organization (ISIS) about women.

T- Analyzing the motives and reasons for women's participation in extremist organizations.

The study found:

A - Psychological and emotional reasons push women to participate in ISIS.

B- The logistical roles assigned to women in the Islamic State Organization (ISIS) come at the fore, out of five roles that came in the study.

C- Among the factors and motives for women's participation in the uses of ISIS in terrorist operations, with the absence of male volunteers, there are five motives: boasting, desire, revenge, persuasion, and media marketing.

2- Study (Maidan, 2018):

The researcher identified the problem of the study in the following main question: What are the motives that drive women to be recruited online in terms of international law?

The importance of the study stems from:

A- The issue of electronic recruitment in general occupies great importance in most of the human sciences, especially legal studies, after which it is one of the modern topics worthy of study.

B- Because of the importance of women and their being an effective part of society and the danger of the issue of women's recruitment, this study wanted to shed light on the recruitment of women into extremist and terrorist organizations.

The study found:

A- The absence of an accurate legal term for women fighters and its non-existence in the systems of international humanitarian law, which only defines a fighter without specifying his gender.

B- The emergence of electronic recruitment as an innovative and more widely used method for attracting new recruits to terrorist and armed groups, especially women.

C- The electronic recruitment of women in terrorist extremist organizations is an organized crime based on the misuse of technological techniques and modern technologies, affected by globalization and the decline of religious and social disposition among some women.

D- The absence of any legal texts in international law in its humanitarian and human rights branches that take the task of preventing and prohibiting the recruitment of women and punishing and criminalizing them. Rather, the texts were satisfied with the protection of women, both private and public, after their arrest.

This study agrees with our research that it used the content analysis method, and disagreed with it that it dealt with the legal aspect of recruiting women online through social platforms only, while our study dealt with analyzing the image of women in extremist organizations from all social, religious and political aspects.

3- Study (Al-Samati, 2018)

The problem of this study focused on the following question (What is the jihadists' vision of women? How do they understand developments and transformations through their roles in extremist organizations by analyzing the model of al-Qaeda and ISIS? What are the reasons that push women to join extremist organizations)

The importance of this study is focused on:

Introduce the reasons and motives that make women attracted to and become involved in extremist organizations and shed light on examples in this regard, with secrecy and concealment of such problems in Arab societies due to their privacy and the secrecy of the security services.

Among the results of this study were:

A- Differentiating and distinguishing between the generation belonging to Al-Qaeda and the Islamic State Organization (ISIS), which was famous for its recruitment of women thanks to its highly developed qualifications and capabilities in propaganda, recruitment, polarization, the use of the Internet, languages and technology, and its concentration in social media. Therefore, it is superior to Al-Qaeda in terms of that.

B- The emergence of many reasons why women want to join extremist organizations, for example, “X” and not “R” are affected by the propaganda content of the Islamic State (ISIS), if they are exposed to the same media material.

C- Among the reasons that showed the attraction of women to join these organizations are revenge, fascination with the discourse of extremism, identity, kinship, poverty, marriage, and revenge.

D- Breaking the widespread stereotype about extremist and jihadi women, in light of the presence of cases and a

percentage of educated, educated and middle-class women, which eliminates the factor of poverty, unemployment and lack of education for women to join these organizations.

H- Women are more willing than men to participate in military and combat operations and religious extremism, by emphasizing their emotional side in recruitment, as organizations can employ the aspect of human, symbolic, sectarian and religious sentiments for women.

There was a similarity between this study and ours in terms of:

A- The two studies agreed on the reasons that motivate women to participate in extremist organizations.

B- The security, social and legal blackout on this problem due to societal customs and traditions and the nature of security institutions that do not provide information about extremist women.

Seventh: The difficulties that the study faced:

During her research journey, the researcher experienced some problems and conditions in front of her work, including:

1. Lack of reliable sources and references. If the subject of sources is one of the most important difficulties that the researcher faced, the few sources that talk about women in extremist organizations were very few, and neutral ones were scarce. Most of the sources were related to Arab regimes and governments hostile to Al-Qaeda and the Islamic State (ISIS), and for extremist

women, or that the sources are linked to the extremists themselves, and take a counter-propaganda style, so the researcher resorted to raw, i.e. primary sources such as what was said and written by extremist or jihadi women, or those found in the documents of the extremist organizations themselves, which the researcher obtained from the security authorities. The woman who led the liberation operations in Mosul and Anbar, from the Military Intelligence Directorate in the Ministry of Defense - the exhibition of documents and holdings belonging to the Islamic State (ISIS), or what the women belonging to these organizations said during the researcher's interview with them in the central prison (see the annexes).

2. The difficulty of obtaining Arabic versions of the study sample for the newspapers of the Islamic State, especially (Dabiq and Rumiya magazine), because they were published in foreign languages and were blocked from websites. For several months, the researcher collected the English versions of Dabiq magazine and translated them into Arabic and the Turkish versions of Rumiya and translated them into Arabic.

3. Obtaining documents and media and propaganda materials for Al-Qaeda and the Islamic State (ISIS) was difficult because their pages, websites and forums were closed from the Internet, and they needed a special browser to access them.

4. The reservation of some institutions and personalities specialized in the

subject of research and refraining from conducting scientific interviews, because the issue of women and her image among extremist organizations is sensitive and it is forbidden to talk about her in society, due to the customs and traditions that distance women and keep them away from joining extremism.

5. The difficulty of security measures and obtaining relevant approvals regarding visiting the Central Women's Prison, and the security risk represented by the difficulty of meeting dangerous women leaders from extremist organizations, and the health sector, which was represented by the Covid 19 virus and its spread in all government and private departments and institutions, especially closed places (prison), which accompanied the researcher's trip during She transferred her from the Ministry of Justice to the Reform Directorate and then to the Central Women's Prison in the Ministry of Interior, which houses important leaders from al-Qaeda and the Islamic State (ISIS), whom the researcher interviewed.

6. The great psychological impact that the researcher has experienced since meeting samples of women sentenced to join extremist groups, where the terrifying stories and the events of the control of Al-Qaeda and the Islamic State (ISIS) over Iraq, and her memory retained many mental images and painful stories about the subject of research during her visit to the women's prison.

Eighth: Concepts and terms included in the study:

1. Form: it appears in the words of the Arabs on its apparent meaning and on the meaning of the reality of a thing and its form, and on the meaning of its attribute, it is said that the image of the act is such and such, meaning its form, and on the meaning of its attribute, it is said that the form of the act is such and such, that is, its form, and it is said that I imagined the thing: i.e. its image was imagined, so it was visualized for me, and images : Statues (Kabbali, 2009), and these meanings agree in their connotations on the form, character, form and concept, and give definitions of the word (image), starting from referring to the process of production or copying of the shape of a person or a particular subject to referring to everything that appears in a hidden way, The term's scope is used to move between internal and external representations of things, events, objects and people, and between production or a process of reflection of the aspects of similarity to the visual thinking of understanding the world through the language of form and image (Abdul Hamid, 2005, pages 16-17), and the image indicates to grammarians Like Abdul Qadir Al-Jurjani, who was the first to give the image an idiomatic connotation on the differences and distinctions that distinguish the structure of a human being and differentiate it from another human being (Al-Dakhil, 2006, p. 17).

2. Woman: she is the adult female human being, just as the man is the adult male, and the word is used to indicate the difference between the biological (biological) difference between the sexes or to differentiate between the social role between men and women in various cultures (Al-Khasawneh, 2014, p. 14). Women as part of the general structure of society are given great attention, but the image of women in extremist organizations has not received much attention, although the curricula have a great impact on the recipients' thoughts, attitudes and behaviors, and the image of women is all that is written about the performance, aspects and social status of women in Arabic language books and materials. Social.

3. The press: "All activities related to the practice of collecting and tracking information, ideas and opinions, and it is the woman that reflects everything that is going on in society and the facts and events that appeared in it or what remained in the lists of the scenes." (Ismail, 1998, pg. 5)

4. Extremist organizations: (every group whose members are biased towards each other to work towards achieving a common goal, whatever their name), and the organization is defined as (a group of individuals who rally around certain goals, and seek to achieve them through a system of rights, obligations, or duties that bind them, and this applies Introducing any organization, regardless of its name, whether it is an association,

organization, group, or gang) (Al-Shahwani, 2018, pp. 27-28)

Chapter Two: The Image of Women in the Press of Extremist Organizations

The image of women in the Afghan jihad press was present in a way that oscillated between shyness and concealment in its infancy, but it matured and became clear, and this is what became clear in (Tala'a al-Khorasan), a periodical magazine concerned with the affairs of jihad and mujahideen in Afghanistan and the Islamic world. In the twenty-first issue of the magazine, it was devoted A section in the name of (Al-Mourabitat Corner) in which women write about various issues, where Umm Al-Baraa Al-Shamiya wrote in this issue a topic entitled (Our Sons and the Danger of Cartoons) in which she used the method of presenting opinion as a fact. With the ritual of jihad that men of scholars have failed to perform, they have sold their religion for a small amount of the world, so God is with you, our beloved sister, and we are with you in our hearts, our pens, and our supplications. We help you and support you until the end of the journey. , which makes children sympathize with behaviors and behaviors that are alien to the Islamic community, such as depicting the church as their safe haven, and these film episodes wonder why there is a war going on between us and them and the call to live between The Christians are in peace and security, so you, the mujahid,

must organize the time of your children in what is beneficial and beneficial to them, and draw inspiration from the stories of the Noble Qur'an and the honorable Sunnah of the Prophet and tell them to our children, in addition to the presence of a picture on a black background with a reflection of a veiled woman showing half of her image with the writing (Who are the silks in the dark prisons?) and another topic at the end of the corner entitled (The Secret of the Good Life) written by Umm Abed the Egyptian. (Tala'a al-Khorasan magazine, 1433)

The image of the woman was manifested in the Al-Samoud magazine, which is the mouthpiece of the Media Center of the Islamic Emirate of Afghanistan, and it is a monthly Islamic magazine, with part of a lengthy article entitled (The Mujahideen's Talks) (This woman wants to kill her). Among them is the British woman (SamantaLethewitt), who is being chased by the CIA for the main financing of Al-Qaeda operations in East Africa, and their claim that the young lady or (the White Widow) is training and recruiting teams of female suicide bombers, and the writer adds that this is an exciting media image of Women frighten and worry the recipient, and they are a prelude to acts of aggression against women on the pretext that they are terrorists who inflict the (white widow) and thus become an open arena for war against Muslim women under the pretext of terrorism. The article

explains that this woman was planning, according to the lawsuits filed against her, and according to the Kenyan security forces, to kill hundreds of British tourists by Chemical bombs in Mombasa, but the woman's family says that the papers submitted by the Kenyan court are incorrect and they deny this, and the article ends with an information This woman, the daughter of a British soldier, converted to Islam as a teenager, and that her husband (German Lindsay) was the perpetrator of the attack in Britain in the summer of 2005 as part of a series of bombings targeting the British capital, and this woman disappeared after those bombings for fear of arrest (Hamid M., 2012 , pages 9-10).

As for the Pakistani Taliban movement, it took a bold step by issuing a special magazine for women only, calling on them to wage jihad and fight in a new way to attract and recruit women into extremist movements, which was called (Khula Year) meaning (Khawla Road) in 2017. Its cover is issued by a woman wearing a burqa, and the Observatory of Takfiri Fatwas and Fatwas looks at The hardliner of the Egyptian Dar al-Iftaa (its goal is to monitor, refute and respond to extremist thought) that after analyzing the content of the English-language magazine, it was found that it was weak in artistic direction and did not rise to the issues of the Islamic State, although the magazine tries to follow and imitate it, and that the name of the magazine directed at women clarifies The message that the extremist Taliban movement is

trying to send to women with the aim of including them in the ranks of the movement according to what the name bears of historical data, as it is attributed to one of the well-known figures in Islamic history, Khawlabint Al-Azwar, who is an example of the heroism and courage she showed in the battle of Ajnajin. The Egyptian pointed out that the organization of the Pakistani Taliban movement brought through this magazine historical events to push women to jihad and extremism, where the title of the magazine came (Khawla Road... A magazine from the Emigrant Women in the Cause of God in Khorasan), and the magazine began with an editorial that dealt with a topic on the Indo-Pakistan war, where the magazine promised that “the doctrine of the Pakistani army will not withstand against the infidel Indian army, and that it must embrace the Islamic doctrine of jihad in order to defeat the enemies and defeat them.” Then the magazine published the English translation of the organization’s leader’s statement entitled “Believer Women” that he talks with Muslim women and reminds them of the status of Pharaoh’s wife, whom God set an example in faith and patience. The issue included a long article by a Pakistani doctor named (KhawlaBint Abdul Aziz) entitled “My Journey from Ignorance to Ignorance.” Awareness) explains at length her decision to leave Western education and adopt the extremist ideology of the Taliban movement, which she says is the correct

creed. She called on the woman to join the organization to get rid of the darkness of ignorance towards the bright light of Islam. The magazine conducted a dialogue with the wife of the leader of the Taliban movement (whose name was not mentioned) who spoke in it, about her association with Fadlallah al-Khorasani when she was 14, encouraging marriage at an early age, and the magazine contained a column entitled (Get up, O daughters of Eve, it is time for martyrdom), which is advice and writing Watt for women who want to fight and jihad and focuses on organizing secret gatherings in homes, urging jihadi sisters to join the Taliban movement, distributing written productions calling for fighting, creating physical training classes, and teaching how to use simple weapons and grenades, and the magazine included a section for children under the title (Come to jihad with the young Mujahid Omar) (Al-Ain News, 2017)

As for women's ideological contribution to Al-Qaeda, it also included preparing letters and writing pamphlets and pamphlets, particularly that the organization established several media centers, hundreds of Telegram channels and research centers such as Al-Himma Library, which distributed many books produced by women, the Research and Studies Office, and channels that publish topics Women, including (The Aisha's Granddaughters Company) and (Aisha's Granddaughters Foundation). For example, for women's

intellectual participation, a section in Aisha's granddaughters magazine was dedicated under the title (Papers from the Mujahidah Notebook) that talks about stories of women who were subjected to captivity and the aim of which is to simulate feelings and emotions. A message (O women, your turn... the men slept) was published on the Voice of Jihad website by (Mona Saleh Al-Sharqawi) in which it announced the culture of violence and hatred, calling on women not to be lenient in supporting religion, and not to rely on men whom God identified with a set of attributes, so He made (The man is in charge of it, in order to be like a lion who protects his lair) but he neglected and abandoned his possessions, and you see on the other hand (Who has honored you and raised your destiny, do not belittle anything from good deeds, so you slow down and wait for the role of men in supporting your religion and slack in serving it, especially Among that are the duties of notables, there is no difference between a man and a woman in that, so do not be negligent and think with me about the bitter reality of our nation and how most of its men have failed about it at a time when the people of Islam are subjugated by the bad torment. on their interests, and educating and warning young people against believing and deceiving the scholars who are chasing after their individual interests, and that is understood by accusing men and

stripping them of the traits that made them obtain privileges for long periods. Through this intellectual aspect, the woman succeeded in creating an enthusiastic and influential discourse, and her superiority in tickling the feelings of those who accept these messages, where the dreams of victory say (Oh, supporters of the Caliphate! What do I say next? To where the niqab is not forbidden, and the beard is not a reason for arrest, to where there is no injustice, nor tyrants, nor oppression nor infidelity, no, by God, nothing in the whole world can match the sweetness of faith, which a Muslim tastes in every inch of the caliphate, everything here is available by the grace of God And these contents are classified within the framework of creating a sub-culture (from women to women) that emphasizes the presence of leadership among women (girl-power), leadership that makes them present their options and employ available tools such as songs, videos and advertisements, for the benefit of (jihadist) propaganda.

Chapter Three: The Practical Side

The first topic: research procedures

First, the study population:

It is (all members of the phenomenon intended to be studied) (Al-Hizan, 2004, page 71). The researcher chose Sada Al-Malahim, Al-Shamekha, Dabiq and Roumieh magazines together for her research for several reasons, including that these magazines were issued regularly from 2008 to 2017, and these magazines are representative of the

image of all women In the Arab world, because it was distributed to many Arab and European countries and issued in many foreign languages, in addition to its advanced artistic production, and its issuance in paper and electronic numbers, and the richness of its content, which sometimes reaches 75 pages, and includes supplements specific to women. The researcher chose the period from 2008 to 2017 for a period of ten years, a comprehensive inventory of all the issues of these magazines, because neglecting some numbers leads to neglecting the topics, issues and media images that dealt with women. The number of magazines reached (47) issues, and the researcher obtained (450) topics. .

Second: search tools:

The method of content analysis is considered one of the scientific methods that are widely used in the media, as Abdel Aziz Barakat defined it as (classifying the written, audio or visual tool under certain categories according to specific criteria) (Barakat, 2011, page 143) and Abdel Hamid also defined it as (a method of The research that aims at quantitative, objective and methodological description of the apparent content of communication) (Abdul Hamid, 1992, page 129), and the researcher used it as one of the tools for collecting and analyzing information. Analysis After the researcher reads the sample, a preliminary reading and recording of the apparent categories, and categorizing them within major

categories, until they reach the final form.

Third: Units of Analysis:

A. The unit of the word, the unit of the subject (the idea).

B. personality unit

T. single unit

Sec. Unit area and time

The researcher chose the topic unit (the idea), which is the largest and most important unit of content analysis and is broad, because it consists of many sentences including the idea that is being analyzed, and sometimes it is short sentences containing several ideas on the topic of analysis.

Fourth: Categories of Analysis and Their Definition:

The categories of content analysis are (a group of classifications carried out by the researcher according to the quality of the content and its content, and the aim of the research is to describe the content and categorize it with the highest possible degree of objectivity and comprehensiveness, allowing the possibility of analysis and extracting results in an easy and affordable manner) (Hussain, 2006, page 265).

The researcher designed the analysis form and presented it to a group of experts and arbitrators specialized in journalism and public relations for the purpose of evaluating it and ensuring its suitability and taking advice and opinions and benefiting from them.

Categories of what was said:

1- The image of women in jihad: - It is the media image of women with the

topics of jihad that were mentioned in the topics of the study sample magazines, and it includes all the jihadist topics in which women were involved, such as fighting and traveling to lands controlled by terrorist organizations during their control over those areas, and talking about the role of jihadist women In supporting the husband and son and encouraging the fight against the infidels and immigration.

2- Women's duties within extremist organizations: These are the roles and tasks that fall on women within extremist organizations, including religious duties that the members of these organizations must abide by towards women, such as preaching and spreading polygamy within extremist organizations and marrying a widowed woman after her husband was a martyr in the battlefields. Others are specific to women, such as urging her to preserve her home, her husband and children and not to spread gossip at home, and also some orders such as not leaving the house and not attending congregational prayers in mosques and staying at home, and other orders such as not marrying members of Jabhat al-Nusra, and to abide by Women are subject to asceticism and austerity, to bear hardships with their husbands, to follow the example of the noble companions, to confront those who spread rumors among the militants of extremist organizations, and to forbid women to work in the ranks of the army, the police and security places, and to emphasize

the correct duties of Islam imposed within these extremist organizations and the creation of a conscious Islamic generation.

3- The image of the captive woman: - It is the media image that dealt with the captive women in the al-Qaeda and the Islamic State (ISIS) organizations and recalling the suffering of the female prisoners in prisons and their appeal to the media to convey their suffering to the media, especially the press of extremist organizations, as well as denouncing and protesting the arrest of the famous preacher Umm al-Rabbab in the press. These organizations, and the publication of many poems that talk about female prisoners.

4- The image of women from religious minorities: - It is the media image that dealt with the situation of women from religious minorities, such as the Yezidi and Christian women in the extremist organizations Al-Qaeda and the Islamic State (ISIS), and the permissibility of capturing Yezidi women in these organizations, as well as the threat to enslave the wives of the crusaders and the legislation of enslavement and the threat to women's families. Infidels and selling Yazidi women in slave markets created by extremist organizations, as well as threatening and threatening to enslave women from other religious sects.

5- The image of immigrant women to the lands of extremist organizations: It is the media image of foreign immigrant women who traveled from European

countries or any other place to the lands controlled by extremist organizations, and as a result they pledged allegiance to the Emir of the Islamic State Organization (ISIS) Abu Bakr al-Baghdadi in the lands of Caliphate, supporting their husbands, emigrating with them, leaving their religion, embracing the Islamic religion, traveling extensively from Europe and Asian and Arab countries to Syria and Iraq, and publishing the stories of immigrant women in the extremist organizations' press as a kind of adventurous method and realizing the dream of emigration.

6- The image of the mother woman: - It is the media image that focused on making the woman in the extremist organizations the image of the compassionate and committed mother who supports these extremist organizations and pushes her children to join them, and focus on spreading the mujahideen's messages to their mothers while they are in the arenas of jihad, and describing the mujahideen mothers with strength and determination. Patience, and highlighting the Western model of foreign elements from extremist organizations by publishing their stories as if they were heroisms to their mother, as well as highlighting nicknames and nicknames and emphasizing their use and placing the word "mother" in front of women's names.

7- The image of the provisions that equal women and men in extremist organizations:- It is the media image that dealt with the provisions, teachings and

orders that women must follow and implement within extremist organizations and in which they are equal with men, including not spreading rumors and lies that pertain to the mujahideen and preventing intimidation and terrorizing Muslims from Fighting, betrayal, retreat, spreading and spreading defeat among the elements of extremist organizations, as well as responding to the hypocrites, malicious ones, and those who oppose these organizations. Spying on the extremist organization is punishable by death, whether for a man or a woman.

8- The image of the poet woman: It is the media image, topics and press arts that dealt and published the poetic poems of women poets in the Islamic State Organization (ISIS) and Al-Qaeda, including the poems of dreams of victory, the poet of the Islamic State Organization (ISIS).

9- The image of entering into the Islamic religion for foreign elements from women of extremist organizations: - These are media topics, stories and arts that dealt with the conversion to Islam by members of the Islamic State (ISIS) organization, women from other religions, as well as the invitation to Christians from the West to convert to Islam and the call to leave religions Others, taking Islam as a religion for women, forcing women from among the Yazidi components to convert to Islam and promoting religious propaganda through women.

10- The image of the author and writer in extremist organizations: - These are the literary and intellectual products that women in extremist organizations have authored and published in the press of the organizations themselves, such as the book (I am an ISIS woman before ISIS existed) by Iman Al-Bagha, and (Thoughts on the path of victory and martyrdom) by its author Umm Amara Al-Wazira, and the booklet (Islamic Women between the Hell of Secularism and the Bliss of the Islamic State) by its author Nusaiba Nada Al-Khilafa

Categories of how it was said:

1- Journalistic arts: These are the journalistic arts that were used by the study sample in taking women's topics and include the following categories:

A - The press article: it deals with the issues and topics of the image of women in magazines in a press article.

B- Press report: It deals with issues and topics of women's image in magazines with a press report.

C- News: It deals with issues and topics of women's image in magazines with a press release.

2- Press sources: They are the sources on which the study sample relied in writing the topics that make up the image of women and include:

A- Writer of the magazine or newspaper: This means that the source is a member of the editorial board of the magazine or newspaper.

B- The Internet: It means that the source is one of the websites.

3- The way of displaying the topics that make up the image of women: the categories that formed the image of women by displaying their topics in extremist groups' magazines and included:

A- Text with a picture: These are the topics that dealt with the image of women in the form of text with a picture.

B- Text only: These are the topics that dealt with the image of women in text only.

C- Picture only: These are the topics that dealt with the image of women in the form of a picture only.

D- Color image: These are the topics that dealt with the image of women in the form of a color image.

E- Cover page: These are the topics that dealt with the image of the woman in the form of a cover page.

F- Illustrations: These are the topics that dealt with the image of women in the form of illustrations.

Fifth: Tests of validity and reliability

1. Honesty: (is that the test or scale measures what it is intended to measure, meaning that if it has been prepared to measure a specific phenomenon or a specific field, then ((honesty)) is that the test or scale measures this phenomenon) (Barakat, 2011, page 195), where the researcher presented the content analysis form in its initial form to a number of experts and arbitrators specialized in the field of journalism and public relations until it reached its final form, and the percentage of arbitrators' agreement can be calculated as follows:

Total number of paragraphs = number of paragraphs x number of arbitrators

$$100 \times \frac{87 \times 7 = 609}{\text{valid paragraphs number}} = \text{agreement ratio}$$

$$88,1777 = 100 \times \frac{537}{609}$$

Table (1) shows the percentage of arbitrators' agreement on the categories of analysis

Number of categories modified	Number of invalid categories	Number of valid categories	Jurisdiction	Arbitrators	T
19	0	57	the press Tikrit University	Prof. Saad Salman Al-Mashhadani	1
0	0	87	Public relations Baghdad University	Prof. Ali Al-Shamry	2
0	4	81	the press Baghdad University	Prof. Dr. ShuknaKokiz Al-Sarraj	3
0	0	87	the press Baghdad University	Prof. Nuzhat Mahmoud Al-Dulaimi	4
0	0	87	Public relations Baghdad University	Prof. JassimTarish	5
2	0	81	the press Baghdad University	Prof. SaadKazem	6
1	9	57	the press Baghdad University	Prof. LaithBadr Youssef	7
22	13	537		Total	8

2. Stability: It is (the possibility of reaching the same results when re-applying the scale used on the same material in the same situations and circumstances) (Al-Mashhadani, 2017, pages 267-268). This process aims to ensure a high degree of consistency according to the following two dimensions (Al-Mashhadani, 2017, pp. 266-269)

A- Consistency between researchers conducting the analysis: It means that two analysts working independently, one from the other, reach the same results.

B- Time consistency: It is the researcher reaching the same results, or close results by applying the same categories of analysis to analyze again after a month has passed from conducting it from the first time, and the researcher showed results that are close to the results of the first analysis and this is done by using a mathematical equation known as the Holste equation It means that the researcher reached the same or close results after applying the same categories and units of analysis to the same content after a period of conducting the first analysis.

$$(T \times 2) / (2n + 1n) = \text{Stability parameter}$$

M: The number of cases agreed upon.

N1: The number of categories that the researcher encoded in the first analysis.

N2: The number of categories that the researcher coded in the second analysis.

Consistency factor = $(80 \times 2) / (87 + 87) = 160 / 174 = 0.919$

This result obtained by the researcher is the result of high stability.

The second topic

Presentation and interpretation of the results of the content analysis of Sada Al Malahim, Al Shamkha, Dabiq and Roumieh magazines

Presentation and interpretation of the results of the content analysis of the

magazines Echo Al Malahim, Al Shamkha, Dabiq and Romiya

First: Categories of content analysis (what was said):

1. Main categories:

Table No. (2) Shows the distribution of the main categories and their percentage

rank	The ratio%	Repetition	Main Categories	No
first	29,363	355	The image of women in jihad	1
the second	18,775	227	Duties of women within extremist organizations	2
the third	13,813	167	The image of the captive woman from the extremist organizations Al-Qaeda and (ISIS)	3
fourth	10,504	127	Media image of women belonging to religious minorities	4
Fifth	7,940	96	The image of immigrant women to the lands of extremist organizations	5

Table No. (3) Shows the distribution of the sub-categories of the category of the image of women in jihad and their percentage

rank	%	Repetition	Category	No
first	21,126	75	Employing sacred values to ensure women's participation in jihad	1
the second	16,901	60	Employing moral motives for women's jihad	2
the third	11,549	41	The use of women in recruitment	3
fourth	9,295	33	Women's use of incitement	4
Fifth	8,450	30	Employing jihad through supplication	5
Sixth	8,169	29	Praise for the wives of the Mujahideen	6
Seven	5,915	21	Spreading the jihadist biography in public places	7
eight	5,070	18	Requesting Jihad by Muharram	8
the ninth	4,507	16	Supporting the husband and encouraging him to wage jihad	9
tenth	3,943	14	Working to promote jihad and attract female fighters to it	10
eleventh	3,098	11	Demanding patience for jihad	11
Twelfth	1,971	7	Introducing the benefits of immigration	12
	100	355	Total	

The results of the content analysis showed the occupation of the category (the employment of sacred values to ensure the participation of women in jihad) at the forefront and with a great superiority over the other categories, which is (75) of the total repetitions. The strategy of the Islamic State (ISIS) organization in employing women for the purposes of jihad and urging it is clear from Through many examples of women, including (S.) born in 1996, who is serving a death sentence in the Central Women’s Prison in the capital, Baghdad, on charges of terrorism and because she was a tool in the hands of this organization through its employment in jihad activities, where she worked in full training camps for women in receiving and spreading the principles of jihad Learning about explosive belts and training in carrying weapons, so that the organization used them to liquidate a spy by killing her with gunshots because she leaked information about the organization.

The results of the content analysis for the category (calling to polygamy) showed a frequency of (55) and a percentage of (24,299) through several articles and other press arts in the sample newspapers, including the article (two - three - four) by Umm Sumaya al-Muhajira in the twelfth issue of Dabiq magazine, which It clarifies Dabiq magazine's support for polygamy within the Islamic State (ISIS) and that it does not conflict with women's rights, as is common in infidel countries, and the man has the right to marry two, three and four, provided that he does justice between them, and the category was also repeated through other articles in the magazine, including the near extinction of a model Western women in the fifteenth issue of the magazine, which claims freedom and equals itself with men because human instinct does not confuse the nature of women and men, and the article continues that Western women are far from the instinct and modesty of ordinary women, including their equality with men and their request not to polygamy because it contradicts with Her freedom, dignity and status in Western society. As for Rumiya magazine, in the first issue of it, in the article (Women’s Jihad with Money), fighting is forbidden for women and they must strive in other ways, such as donating money, because in this case she fights with her money, including accepting and It allows polygamy for the mujahideen to marry more than one woman in support of the Islamic State

Table No. (4) Shows the sub-categories of women’s duties within extremist organizations

rank	%	Repetition	Category
first	24,229	55	The call for polygamy
the second	17,621	40	Encouraging marriage from the widow and avoiding the mistakes of the waiting period
the third	14,537	33	Maintaining the home, husband and children, and avoiding spreading gossip between spouses
fourth	12,775	29	Inviting women to stay at home and pray in it, and prohibiting prayer in mosques
Fifth	9,251	21	Demanding non-marriage and separation from men who did not join the Islamic State (ISIS) such as <u>Jabhat al-Nusra</u>
Sixth	7,929	18	The image of exclusion and marginalization of women
Seven	4,845	11	Marketing the religious image of women
eight	3,964	9	Calling on women to stand up to rumor mongers
the ninth	2,202	5	Working to disparage women’s work in security places such as the police and the army
tenth	1,762	4	Confirmation of the correct duties of Islam
eleventh	0,881	2	Formation of a conscious Islamic generation
	99,99	227	Total

(ISIS), and this was confirmed by (S .Q) was born in 1998 and married to one of the leaders of the Islamic State (ISIS) nicknamed (Abu Badr) and was sentenced for (15) years of terrorism on charges of covering up her husband, the senior leader who was wandering wearing an explosive belt and a Kandahari uniform, where she mentioned that her husband, in his capacity as an emir of the organization If he has multiple wives, with more than one woman, and you do not know their number, then this is called (marriage jihad).

Table No. (5) Shows the sub-categories of the category of the image of the captive woman

rank	%	Repetition	Categories	No
first	23,952	40	A picture of the suffering women face in prisons	1
the second	19,760	33	Highlighting a bright image of the calling woman in the organization	2
the third	17,964	30	Positive employment of captive women	3
fourth	16,167	27	A military campaign was launched in northern Aleppo to avenge the captured sisters	4
Fifth	11,377	19	Publishing poems for female prisoners such as (Tear the silence of the tombs and mourm(5
Sixth	6,586	11	Focusing on the subject of the captive woman with the poem (My Sisters We Will Not Forget(6
Seven	4,191	7	He mentioned the qualities and characteristics of the captive and promised her a striving woman	7
	99,99	167	Total	8

The category (recalling the suffering of female prisoners in prisons) came in first place with a frequency of (40) and a percentage of (23,952). Al-Qaeda initially focused on this category through several articles, corners and chapters in its magazines, including (When Pain No Longer Painful) in the first issue From Al Shamkha magazine, written by Saleh

Youssef, in which he talks about the situation of women fighters in the prisons of disbelief, according to his saying, and he mentioned several examples of these prisoners, including Abeer Al-Iraqiya, who is detained in the prisons of the Crusaders, and Sajida, AfiaSiddiqui, Sabreen, Duha, Wafaa Constantine, Camelia, (The Families of Our Women A fire that burns us with heartbreak and remorse for our negligence and disappointment if we do not support our religion and defend our honor) and also in (Our captives are our deep wounds. When will it heal?) Written by Umm Ragheb Al-Qudsiyah in the first issue of Al Shamkha magazine, which wrote in an offensive style about the crowns of purity... Behind the walls of oppression and how The nation of Islam is a society of dignity, pride, and the best nation brought out to people, and the enemies' knowledge of the status of women in this society, as they confronted him through her captivity and the humiliation of the men of the nation with their honor, and mentioned the honorable Prophetic hadith (except that they advise women well, for they are your helpers), and how the honorable hadith recommended this He called them (your aides), meaning prisoners, so how are they when they are prisoners of disbelief behind bars? And she concluded (for how long, O glorious one, shall we wait for help from our enemies? In it, the writer talks about what she suffered in captivity for several times and how she

asked to be investigated again, because she is a Muslim mujahid (I ask you, God, do I go back to my family with my feet, do I go back for that immoral immoral to sit with me in one room to hear me the worst words, under the pretext of the investigation, God forbid) and concludes the article (O you men of the believers, I have only conveyed it to you a small thing, my shyness as a woman prevents me from writing what happens in the interrogation rooms of my sisters who went out - may God have mercy on him).

Table No. (6) Shows the sub-categories of the category of women's image of religious and Christian minorities in al-Qaeda and (ISIS)

rank	%	Repetition	Category	No
first	29,921	38	Permissibility of capturing Yazidi women	1
the second	21,259	27	Threatening to enslave the wives of the Crusaders	2
the third	19,685	25	Slavery Legislation	3
fourth	15,748	20	Families of infidel women	4
Fifth	7,874	10	Taking the Yazidi woman as a slave girl and selling her for money in the markets	5
Sixth	5,511	7	Threatening to enslave Muslim women from other religious sects	6
	90,99	127	Total	7

The category (permissibility of captivity of Yazidi women) came first, with a frequency of (38) and a percentage of (29,921), where the magazines of the Islamic State Organization (ISIS) confirmed this category through several articles and other press arts, where they emphasized the principle of captivity of women from the Yazidi minority, and came in the magazine Dabiq in the fourth issue, with an article (The Revival of Slavery before the Hour of Judgment), where the magazine considered that the Yezidis belief in the

current era is the worship of Satan, and accordingly the Islamic State (ISIS) dealt with this sect as the jurisprudential references treat the polytheists, unlike Jews and Christians, so there is no There is room to pay the blood money to them, and it is permissible to captivate their women, unlike the women of the apostates, who legislated most of the jurists that it is not permissible to carry them away. before and disappointed, but this time we Siggso km then, and will not Ngzona Start will open Romakm, and break Salbankm, and relative wives, God willing , this promise Almighty does not break promise, that we did not realize is , Siderkh our children or grandchildren and Aabieo n your sons in the market Allen Khas Obeid).

Table No. (7) Shows the sub-categories of the image of women immigrating to the lands of extremist organizations

rank	%	Repetition	Category	No
first	31,25	30	Giving the pledge of allegiance to Abu Bakr al-Baghdadi in the lands of the Caliphate	1
the second	22,916	22	Women's support for men through immigration	2
the third	19,791	19	Converting to Islam and emigrating to Nineveh and Raqqa	3
fourth	17,708	17	The image of the immigrant woman to the Khilafah State	4
Fifth	8,333	8	Narrating the journeys of female migrants to the lands of the Caliphate in an adventurous style and the realization of the dream of migration	5
	99,99	96	Total	6

The category (giving allegiance to Abu Bakr al-Baghdadi) came first, with a repetition of (30) and a ratio of (31,25), where the immigrant women from many foreign countries to the territory of the Islamic State Organization (ISIS) gave

their pledge of allegiance to the Caliph Abu Bakr al-Baghdadi with loyalty and obedience and their commitment to the principles of the Islamic state and the examples are many In this regard, including the pledge of allegiance to Umm Basir al-Muhajira in the seventh issue of Dabiq magazine, to Abu Bakr al-Baghdadi (I am happy to give the pledge of allegiance, thank God I am in the land of the caliphate) and the pledge of allegiance to Umm Khalid of Finland (the pledge was given to the Caliph of Muslims and I advise everyone to come to the territory of the Islamic State).

Likewise, Umm Salim al-Muhajir in the thirteenth issue of Rumiya magazine, (I assure you of my loyalty to the Islamic State of Iraq and the Levant, I have given the pledge of allegiance to its emir, Abu Bakr al-Hasani al-Baghdadi). Born in 1995, convicted (15) on charges of belonging to the Islamic State (ISIS), and married to a leader nicknamed (SaifAllah), who was killed in 2014, and who gave the pledge of allegiance to Abu Bakr al-Baghdadi, who was commanding Islamic teachings.

Second: The results of the categories of how it was said (form category):

1. Press Arts:

Table No. (8) Shows the distribution of categories for the category of journalistic arts

rank	%	Repetition	Category	No
first	43,668	100	press article	1
the second	37,117	85	press report	2
the third	19,213	44	the news	3
	99,99	229	Total	4

It is clear that the art of the journalistic article ranked first in clarifying the image of women in the press of extremist organizations through a repetition of (100) and a percentage of (43,668).

2. Press sources:

Table No. (9) Shows the distribution of categories for press sources

rank	%	Repetition	Category	No
first	74,218	95	Magazine and newspaper writer	1
the second	25,781	33	World wide web	2
	99,99	128	Total	3

Where the category (magazine and newspaper writer) ranked first, with a frequency of (95) and a percentage of (74,218).

3. The way of presenting the subjects that make up the image of women:

Table No. 10 shows the distribution of the categories and the presentation of the subjects that make up the image of women

rank	%	Repetition	Category	No
first	27,218	92	text with picture	1
the second	24,556	83	textonly	2
the third	22,189	75	just one photo	3
fourth	20,710	70	color picture	4
Fifth	2,958	10	cover page	5
Sixth	2,366	8	illustrations	6
	99,99	338	Total	7

Where the category of text with a picture took the first place with a frequency of (92) and a percentage of (27,218).

Conclusion

From the foregoing, through the chapters of the research, it was found that

extremist organizations used a bad image of women in their magazines, Echo Al-Malahim, Al-Shamekha, Dabiq and Roumieh, from the period 2008-2017. These magazines played a major role in brainwashing, emotional and religious uses, and many images that attracted women to these organizations and made them a tool To go to war, to change minds, and to change the stereotyped image of women as a nice person who cannot fight and enter the battlefield of jihad. Also, the prevailing image of women has changed through the scientific interview of a number of women that she is a believer, supporter, jihadist, victim and forced within the extremist organizations.

Recommendations

1- The necessity of conducting future studies on the various types of image formed of women within extremist organizations, because of the great importance of these studies in understanding the motives and reasons for women to join these extremist organizations, especially other extremist groups that were not addressed in the study.

2- Expanding the establishment of security and awareness-raising conferences and seminars directed at women, supporting the participation of women joining extremist groups in society, rehabilitating them as good members and reintegrating them into society.

3- Emphasis on and censorship of social networking sites, forums, and websites

that support jihadists and extremists and that exploit women, especially young people, to recruit them electronically and ideologically to carry out extremist terrorist operations or isolate themselves from their surroundings. This requires innovative curricula supported by media education, which is concerned with the correct use of the media and alerting to the danger extremism against women.

4- Paying attention to the camps for the displaced such as Al-Hol camp and Al-Jada'a camp, and all the camps and prisons that contain the leaders and elements of the extremist organizations from women, and giving them awareness, security, counseling and psychological lectures to get rid of the extremist ideas that some of them hold.

5- Women are half of society and an important part in it, and they must be taken care of through programs that develop and support talents and small projects, and keep them away from the causes of poverty, loneliness, social isolation, resentment, and emptiness that leads them to unconsciously join extremist groups.

6- Working to remove the impression formed on the woman as a weak being, deficient in mind, which is easy to exploit and employ because of her passion, and to strengthen the principles of equality and instill strength and love of citizenship in the hearts of young girls to adolescent girls and then older women.

Reference

1. Ibrahim Ismail. (1998). The art of journalistic editing between editing and application. Cairo: Dar Al-Fajr for publishing and distribution.
2. Ahmed Badr. (1982). The principles and methods of scientific research. Kuwait: Publications Agency.
3. Barakat Abdel Aziz. (2012). Media research methods. Cairo: Modern Book House.
4. Joseph Anton Mitri. (No date). The role of government and private television channels in shaping young people's knowledge and attitudes toward Egyptian national security issues. The Egyptian Journal of Public Opinion Research, 477. Retrieved from www.joa.journals.ekb.eg
5. Hamid Majeed Al-Shatri. (2013). Television advertising and its role in shaping the mental image. Amman: Osama House for Publishing and Distribution.
6. Hassan Emad Makkawi, and Laila Hussein El-Sayed. (1998). Communication and its contemporary theories. Cairo: The Egyptian Lebanese House.
7. Hamid Qabbali. (6 12, 2009). The poetic image between the creativity of the ancients and the innovation of the modernists. Retrieved from Star Times: www.startimes.com
8. Sahar Mohamed Wehbe. (2013). Political terminology in the Egyptian press after the revolution of January 25, 2011. Journal of the Faculty of Arts - Sohag University, 35, 372.
9. Saad Salman Al-Mashhadani. (2017). Media research methods. Arab Emirates - Beirut: University Book House.
10. Salwa Al Sammati. (2018). Jihadi Women in Terrorist Organizations - A Diagnostic Study of Reference, Roles and Models. The Arab Office for Knowledge.
11. Samir Muhammad Hussein. (2006). Studies in scientific research methods - media research. Cairo: The world of books.
12. Siham Al-Shugairi. (2013). Frameworks for the Iraqi press to deal with the crisis of the bombing of the shrines of the two military imams, peace be upon them, in Samarra, an analytical study of Al-Sabah, Al-Zaman and Al-Adala newspapers for the period from 23/2 to 30/3/2006. Media researcher (16).
13. Shaker Abdel Hamid. (2005). The era of the picture, the pros and cons. Kuwait: The National Council for Culture, Arts and Letters.
14. Shaker Abdel Hamid. (2005). The era of the picture, the pros and cons. Kuwait: The National

- Council for Culture, Arts and Letters.
15. ShukriaKokiz Al-Sarraj (2018). The uses of women in the terrorist operations of ISIS in Iraq. *Journal of Arts*, 2-16.
 16. Abdel Aziz Barakat. (2011). *Media research methods*. Cairo: Modern Book House.
 17. Ghassan Abdel Rahman Abu Hussein. (January, 2017). The media discourse of the (Islamic State) electronic magazine Dabiq as a model - content analysis. Amman: Middle East University - College of Mass Communication.
 18. Mohammed binAbdulaziz Al-Hizan. (2004). *Media research is based on its methods and fields*. Riyadh: King Fahd National Library during publication.
 19. Muhammad Majid Al-Dakhil. (2006). The concept of the artistic image and its patterns in the light of the Arab heritage. Amman: Dar Al Kindi for publishing and distribution.

Margins

1. The Pakistani Taliban Movement : It is a movement that differs from the Afghan Taliban movement, and it is a major part of the conflict with the central government of Pakistan, and among its actions are confrontation with the Pakistani forces, imposing Sharia law in

Pakistan and fighting NATO forces in Afghanistan, and its founder is BaitullahMehsud, in 2007 and its leader is Mufti Noor Mehsud, headquartered in Afghanistan. The number of its members is estimated between 30 to 35 thousand militants, most of whom are graduates and affiliates of religious schools that imitate the Deobandi school and study the jurisprudence of Imam Abu Hanifa, the organization despite retaining the name of the Pakistani Taliban movement in the media , until he changed his name to)The MujahideenShura Council (in , 2009 following the union of three of the leaders of his main organizations bearing the name of the Pakistani Taliban movement, they are MawludiNazir, BaitullahMehsud and Hafez GulBahader, the Pakistani Taliban, which is a coalition of armed groups from different regions Pakistani as well as armed groups from the Punjab province), who are known as the Punjabi Taliban (who came together on the idea of armed action to thwart the American project in the region, and to replace regimes by force . Look www.wikipedia.org). The date of the visit on-1-5 , (2021Misbah Allah Abdul-Baqi, the organization of the state

- in Khorasan, its inception in Afghanistan and the money at the following
link: studies.aljazeera.net
2. Fadlullah Khorasani: He was born in 1974 in Pakistan, and he is the leader of the Pakistani Taliban movement since 2013, succeeding Hakimullah Mehsud. He is a very fanatical cleric, as he implemented Islamic law in the Swat Valley region during the period from 2007-2009 when he headed the Movement for the Application of Muhammadiyah Sharia. And he held the positions of leader of the Movement for the Enforcement of the Muhammadiyah Sharia from 2002-2018, and the Emir of the Pakistani Taliban from 2013-2018, and the Pakistani intelligence accuses him of trying to assassinate Pakistani activist Malala Yousafzai, who advocates for girls' rights in education in 2012, was killed on June 14, 2018 by a drone attack in Murrah district, see Mullah Fadlallah, Wikipedia, at the following link: www.ar.wikipedia.org) Date of visit 1-5-2021).
 3. Al-Himma Library: It is an electronic library established by the Islamic State Organization (ISIS) and includes many and large sections on the topics of the provisions of fasting, the provisions of the allegiance of the caliphate, captivity, slaves, legal ruqyah, loyalty to Islam, not to the homeland, and many of the provisions called the complete El Himma library brochures, in addition to many links that include applications The library, library visuals, murals, advocacy paintings, and El Himma Library books, on the following
link www.archive.org The date of the visit on 5-1-2021).