American Counterterrorism
Targeting & Resilience Institute

Perspective

The Threat and Impact of Edicts, Fatwas, and Manifestos on Violent Extremism

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ACTRI is a cross-disciplinary 501c(3) nonprofit research organization focused on the broad spectrum of transnational extreme-right, extreme-left, and militant-jihadi political violence. We study the relationships between them and their effect on how ideologies emerge, spread, dominate, and influence countermeasures.
Introduction

Violent extremist groups, their sympathizers, and adherents seek reaction and notoriety as they push their radical agendas through violence and continued indoctrination. Edicts, fatwas (Islamic religious edicts), manifestos and other orders are often deployed to promote suicide terrorism, the killing of innocents, and distort religious doctrines. Historically, they have led to widespread violence, as in the case of Khomeini’s fatwa issued against Salman Rushdie and Osama Bin Laden’s fatwas that expanded the militant jihadi terrorist threat globally. The rise of the contemporary militant, Islamist-driven jihadi movement since the 1980s and, by extension, increase in terrorism violence by the same, has often been attributed to the increase in number of fatwas that underscore jihad as obligatory pursuit to its follower base.

The so-called Islamic State (ISIS/Daesh) relied on major Salafi-jihadist scholars and manifestos to incite terrorism and project a public declaration of its policy and strategic aims, namely, “The Management of Savagery,” under the pseudonym of Abu Bakr al-Najji, “Introduction to the Jurisprudence of Jihad” by Abu Abdallah al-Muhajjer, and “The Essentials of Making Ready [jihad]” by Sayyid Imam al-Sharif. The manifestos served as a blueprint on how to build an Islamic State as well as offered “theological and practical meanings of jihad in Islam.” Released three days after the fall of Mosul in 2014, the group’s state-building model rooted in “Islamic rule” was further enthrapped in the “Charter of the City” (Wathiqat al-Madina). Similarly, “Women in the Islamic State: Manifesto and Case Study” released by the ISIS all-female Al-Khansaa Brigade served to exalt marriage and motherhood (as early as nine-years old), refute western civilization, and recruit particularly women from the Gulf region, while its “fatwa department” released a “sexual guide” on the permissibility of women (al sabi) capture and enslavement during the war (ahl al harb, the “people of war”) in Islam.

Ideological evolution and narratives of right-wing violent extremists have cropped up throughout history, and carry the hallmark of manifestos, with social media and the internet allowing for their internationalization and faster dissemination. Right-wing violent extremists thrive off reaction and publicity as they hope to tie their actions to an extremist conservative political agenda. Many have chosen to publish auto-biographical accounts of their radicalization and violent extremism journey, commonly known as manifestos, to provide a literary backing to an attack. Violent extremists have relied on manifestos to not only document and record their actions, but to also engrain their mark on society even after the attack has been committed. With the emergence of the internet, lone offenders often publish manifestos online prior to an attack to explicate their targeted violence. They write from perspectives of fear and hatred that create self-justification to fight a war against perceived societal threats. The publishing of these manifestos often
occurs with a specific audience in mind, with the goal of persuading others with similar extremist viewpoints to also take violent action. These audiences typically consume manifestos behind computer screens, but the necessity of understanding manifestos comes from those who react to calls of action.

In this article, the authors present an analysis of right-wing extremist manifestos and jihadist fatwas that is intended to summarize current literature and add additional analysis based on personal readings of primary manifesto sources. This article is also meant to highlight the different ways in which manifestos are used and if they translate into material outcomes. The final goal is to identify gaps in manifesto and fatwa research and to provide commentary on what understanding manifestos offers researchers and law enforcement in helping to identify those at risk of taking extremist beliefs beyond the computer screen.

Methodology

Many of the manifestos studied in this article were difficult to obtain a primary source copy of online, as postings on social media platforms are often removed following the attack, limiting the authors’ ability to analyze them firsthand. Some private websites, such as Dylann Roof’s, however, were available for viewing and provided formative insight into the violent extremists’ thoughts, methodology, and strategy. The authors primarily relied on manifestos that were connected to high profile domestic and international terrorist attacks, as these occurrences generated the most attention and traffic online. Along with locating the manifesto writings, additional research was conducted to better understand the implications of the content and how it has molded the realm of extremism moving forward. Understanding the criticisms, successes, failures, and commentary from other P/CVE practitioners allowed the authors to determine which areas are the most pressing and under researched as it relates to the creation, dissemination, and implication of a manifesto.

To better understand the social media aspect of the manifestos, the authors compared different websites and social media platforms (e.g. 4chan and eurochan to 8chan). To measure impact, the authors examined the goals of violent extremists as postulated in their manifestos, along with the impact of the writing, to determine their relevance within the extremist community. The authors proposed several guiding questions during the course of the research to determine impact levels. For instance, if a violent extremist was advocating for a certain policy or law to change, the authors looked into potential policy incentives or outcomes resulting from the violent extremist’s actions. If a violent extremist was hoping to inspire copycats to bring destruction to a certain ethnic group, did people follow his/her call? Studying these types of questions that point toward a comparative analysis against manifestos has enabled the authors to determine their worth, impact, attractive elements, and overall
influence among sympathizers and adherents, as well as more closely formulate and align counter extremism initiatives that challenge the consumption and validity of manifesto writings.

This article also highlights several jihadist fatwas connected to high profile terrorist groups due to their notoriety, which the authors expect to lead to higher levels of impact. Each fatwa mentioned was researched within existing literature and additional analysis was generated focusing on overarching themes, impact, and policy implications. Fatwas written by individuals in the Islamic State were considered, excluding those that were not directly affiliated with a jihadist group. Social media literature was not heavily examined due to lack of available research and content. This article aims to consolidate current information on trends of jihadist cyber activity to suggest where further research should be allocated. Impact in this regard was measured differently because data concerning reach, spread, and impact was not easily accessible. This article does provide insight as to how these pieces can be analyzed and how effectiveness should be measured within future research.

Recurring Themes

Right-wing Violent Extremism

Key elements reflected in right-wing manifestos and their subsequent attacks are important to identify, as they may often foreshadow a larger grievance or resurgence among the violent extremist community. Most manifestos are based on a violent manifestation of extreme right-wing beliefs. Modern manifestos, for example, often project an array of themes, including race, European sentiments, political climate, and self-defense. These themes, often combined with white supremacy, Christian supremacy, anti-abortion, pro-Capitalism and anti-government beliefs, drive the overall narrative of the manifestos. While not all themes are present in every manifesto, a specific interpretation of traditional right-wing beliefs creates a natural adversary that violent extremists strive to challenge. Race remains a very powerful theme in such manifestos. Documenting and establishing a racial hierarchy is a key component of manifesto writings because it provides the extremist with a conceptual ladder in which they can place themselves above other groups morally, spiritually, ideologically, and religiously.

White supremacists pride themselves on being able to label their whiteness as pure and advocate that interracial mixing is a dilution of that purity consumed with fear and anger. Hierarchies can extend beyond race and encompass immigration status, cultural beliefs, and religion, depending on the extremist’s grievances. Racial hierarchies correlate specifically with European and Western culture as the epitome of what values should be present across the globe. Violent extremists hope that their actions and spoken word can influence hatred of those with divergent views. This hatred allows pushback
on integration of perceived inferior cultures for fear they will adulterate European white heritage. Ultimately, this fear will push others toward violence to defend what they view as superior and contribute to the endless circle of violent extremism.

Political current events and societal movements are commonly cited in many manifestos to validate and contemporize their beliefs among the public. The El Paso shooter Patrick Crusius, for example, incorporated media coverage of a caravan of immigrants and aura of distrust with the United States government in his manifesto. By leveraging the topic of racism, Crusius was able to validate his violent beliefs and acquire many sympathizers who have also experienced an act of racism. Extremist right-wing manifestos have shown that a conglomeration of right-wing positions, hatred, and in-group conversation leads to desperation and anxiety. This anxiety, and belief that their way of life is being changed without their control, leads to the rationalization for violence.

Violent extremists also tend to include the theme of self-justification in their manifestos to appear righteous, victorious, and to preserve their image. Dylann Roof, a noteworthy right-wing extremist known for killing nine African-American churchgoers, penned a racist manifesto with hatred for many racial groups. Roof used phrases like, “I have no choice,” intended to project this image that he could no longer address the issue in a socially acceptable way and was pushed to this point, purportedly exhausting all other options until resorting to violence. Like others, Roof felt as if his voice was not being heard in mainstream society and his written reassurances provided validation and comfort that his final action was the right decision.

The concept of war is also common in manifestos written by right-wing extremists, as they strive to portray leftist and oppositional views that others seek to challenge. Elliot Rodgers, who committed the 2014 Isla Vista murders, wrote his manifesto to convey his war with women and men who loved them because of his prior experiences with rejection. John Earnest, the anti-Semitic Poway synagogue shooter, and Brenton Tarrant, the Islamophobia Christchurch mosque shooter, used a similar style and described their attacks as part of a larger fight against those that threaten the white existence. When their grievance is labeled as a war, it creates a feeling of life or death binary that encourages others to fight against a perceived evil or be wiped from existence. Such perceptions are often linked to the Great Replacement, or white Genocide theory, a supremacist theory rooted in the idea that a declining international white birth rate combined with mass immigration will lead to an eventual eradication of white people. Referring to a culture shift as a genocide or replacement allows violent extremists to justify fighting back to defend themselves in a war with the potential consequence of eradicating the enemy. The use of the term war and similar verbiage is common in manifestos and it may be an
important first step in discovering rhetorical patterns of those whose radical thoughts become a self-justified war against innocent people.

_Militant Jihadi Violent Extremism_

Similar to right-wing manifestos, jihadi fatwas are also conservative in nature, but are focused around a more traditionalist lifestyle. Religion, specifically Islam, is the center focus of all jihadi fatwas and the goal is using extremist interpretations of the Quran as literary and religious justifications for violence. Framing the mission of jihad as a “war against infidels” is crucial for asserting the _us vs them_ rationale and the idea that the ideals of the other need to be eradicated. These “infidels” include most who are not followers of jihadi beliefs, but much discontent is with the West, from their fixation on materialism to their sexualization of women. Women’s role in a jihadi-led society revolves around dedication to the jihadi mission, removal of self-identity, and being the caretaker of homes and their husbands. The same war mentality is also present. Fatwas often denote that there will not be a peaceful establishment of the Islamic State, as many adversaries have and will continue to try and stop its founding.

_Social Media_

Social media has allowed the dissemination and overall impact of manifestos to be felt around the world, as users from all over the globe are readily and consistently exposed to violent extremist propaganda and rhetoric. Online platforms allow for violent extremists to post their messages to a wider audience and exponentially spread their beliefs. In the past, violent extremists lacked advanced communication channels to project their thoughts and manifestos onto society. The Unabomber had to rely on popular print media, such as _The Washington Post_ and _The New York Times_, to make the decision to publish his manifesto. Nowadays, violent extremists can share their stories on the internet at the push of a button and have access to a massive audience of like-minded individuals.

The social media platform 8chan was well known among extremists for its /pol/ community (politically incorrect) and the endless anonymity it provides to its users. 8chan, like other free speech social media sites, became a safe haven for right-wing extremist content to breed and for violent extremists to post their manifestos comfortably. The website was made up of multiple message boards for a wide variety of content, most of which were not political. The website thrived on the anonymity it provided its users. Unlike mainstream social media platforms, such as Twitter and Facebook, users were not required to make profiles to post on the website, but their IP addresses would be registered by the website to allow banning when necessary. Given their stance on free speech and the sheer volume of content to sort through, they were rarely doing active moderation of content posted.
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McCoy & Garry, 2020

8chan contained several postings of manifests in the past, including the El Paso shooter, and has since faced challenges with limiting their attractiveness among extremists. The culture of some of the boards on websites like 8chan were filled with vitriol, hatred, and violence. Such websites allow like-minded individuals to brainstorm ideas that are much more lethal and destructive. These communities had strong bonds built over their hatred of varying minority groups and often discuss at length terrorist attacks and attackers, especially ones that they inspire and aspire to be. Noteworthy extremist John Earnest, for example, encouraged others to follow in his footsteps by contributing to the 8chan community and abroad. He urged others to keep his political and ideological beliefs alive and to acquire as many sympathizers as possible. While the manifests have since been removed from the site, the praise for the violent extremists and discussions of the manifests continued long after.

In recent years, jihadis have started to take advantage of social media platforms to spread their messages to wider audiences. Jihadi fatwas have not seen any type of consistent publishing on social media like 8chan. While jihadi groups have increasingly been relying on mainstream social media platforms—Facebook, Twitter, and Instagram—to publish propaganda, the appearance of fatwas has stayed largely on private websites and platforms operated by violent extremist organizations. Similar to right-wing extremists, jihadi violent extremist groups have started to take advantage of the free speech acclaimed social media platforms, but are also operating on cloud-based instant messaging apps, such as Telegram. These apps use encrypted messaging, which is much safer for anonymity than most other platforms. ISIS has been taking advantage of this platform’s ability for years to plan social media raids and mass digital propaganda postings.

Use of Manifestos

The purpose of right-wing extremism manifests greatly varies across the board, as intent, audience, and content differ from individual to individual. However, the goal of spreading their ideas to a larger audience is an instrumental reason as to why manifests are written. Disseminating this information allows others to be inspired and execute copycat attacks to serve as the first step towards a future the extremist hopes to achieve. Manifestos are not only an outlet of expression of a violent extremist’s plans, but they also serve as a guide for potential extremists who express an inclination to commit violence. Anders Breivik, an anti-Islamic and anti-feminist terrorist who shot and bombed over 70 individuals in Norway in 2011, released a detailed manifesto for future copycats before his attack. Instructions like how to stockpile weapons, how to use performance enhancement steroids, and how to develop a list of targets were all featured in Breivik’s manifesto, ultimately achieving his goal of inspiring some to express their beliefs in support of violence.
also called for a greater immigration policy in Europe to avoid what he referred to as Islamization of the Western world. Similar rhetoric of a more moderate viewpoint has the potential to leak into mainstream politics and encourage politicians with extremist views at heart to call for seemingly inconsequential practices with malice intent.

Jihadi fatwas are responsible for setting the rules and laws within Islamic State, explaining who and why certain groups are infidels, and encouraging violent action against them. The Al-Khanssaa Brigade fatwa is used by many violent extremist organizations to define gender roles in a jihadi society. Women play crucial roles in the maintenance of the Islamic State, and fatwas are designed to shame the Western ideal of female independence and participation in the workforce. Instead, fatwas set laws that women must abide by, including subordination to one’s husband, leaving the house in very limited situations, steadfast study of the Quran, and the role of a housekeeper and teacher of jihadi laws to the youth.

31 Jihad Against Jews and Crusaders, co-authored by Osama Bin Laden, was an instrumental fatwa in building support for the 9/11 attacks. One of its premises is the identification of the Jewish people as causing the deaths of many Muslims by crusader-Zionists and the United States, with the latter’s military presence in the Middle East and financial support for Israel allowing that to happen. The fatwa goes further after identifying their perceived enemies by calling on Muslims to carry out attacks against Americans as revenge for their “sins” against Allah. A critical piece of manifestos is that even though it is jihadi leaders interpreting the Quran to their liking, they can say that they are quoting Allah’s wishes to provide authoritative backing to their statements. In this same fatwa against Americans, the authors of the fatwa repeatedly allude that it is Allah’s wish to have these attacks happen and that all followers must obey these orders.34

Implications

The writings of a violent extremist manifesto are often an individual cultivation of thoughts on how society should change. Violent extremists are aware of the fact that manifestos serve as a starting point towards the society they desire and strive to project their views to aspire others to conform. Such writings often call on others to commit similar attacks to help continue a push toward themes that are most important to the author. The ways in which right-wing violent extremists beckon others to their cause can be written directly or indirectly; nonetheless, it provides all readers with the confidence, comfort, and support to commit a seemingly honorary act. Anders Breivik, for example, wrote a 1500-page manifesto and was very clear with his wishes asking others to commit violent acts and explaining best practices on every step of the process.35 In section two of Brenton Tarrant’s manifesto, he discussed his general thoughts on politics...
and each topic ends in a violent call to action to solve the problem. He also reiterated his desire for others to copy his actions. He specifically stated, “Remove the invaders, retake EUROPE,” to portray his racist views toward immigrants and refugees. Jihadi fatwas will often call on those who believe in the views but do not live in jihadi states to commit acts of terror. The 1998 Bin Laden fatwa, for example, called on Muslims to carry out attacks against Americans as revenge for their “sins” against Allah.

Manifestos act as a guide for copycats to use to conduct their own attacks to fight for the society the violent extremist hopes to create. Without these tools, lone wolves may not feel as comfortable executing an attack, as they do not have a guidebook to follow. Dylann Roof chose to rely on rhetoric that did not explicitly call for others to join the cause; instead, he used words like “we” and “you” to make the reader feel needed and emotionally connected to the text. The fatwa by the Al-Khanssaa Brigade also used similar language, and without their inclusion and dedication to the cause, a strong State of Islam would not be possible. It allows the reader to feel united with the cause and inspires others to take similar action when they realize they are in a similar situation.

Effectiveness of Manifestos

Assessing the effectiveness of manifestos starts by finding individuals who are receptive to the text and determining whether their future actions are related to the teachings within the manifesto. The best way to identify this is by reading manifestos and looking for similar names, themes, and writing styles. Patrick Crusius, who penned the manifesto The Inconvenient Truth, stated in the first line that he supports Brenton Tarrant and his manifesto. Crusius referencing his manifesto may indicate that Tarrant’s manifesto led to his eventual attack. For John Earnest, with a manifesto titled An Open Letter, he quoted directly from Tarrant’s manifesto and was inspired by his words to attack. Earnest included a question and answer that is eerily similar to the style of how Tarrant explained his rationale for violence. The degree of effectiveness is subjective when going on a case-by-case analysis of a manifesto and depends on how the author measures success.

An alternative view on effectiveness can be examined when looking at the overall societal rifts that manifesto authors hope to pursue. Dylann Roof wanted to start a race war to stop what he saw as violence by Black people against White people as the reason why White people are becoming a minority in the United States. Brenton Tarrant wanted to cause a second civil war in the US, divide NATO, and reduce immigration into Europe. John Earnest desired to spawn a flood of anonymous internet users he talked to online to perform other attacks like himself. Dreams of mass confusion and division, extremely conservative and white supremacist-based policies passed across the world, and armies of internet users who decide to turn radical beliefs into
action are yet to occur. In the aftermath of attacks, these manifestos are consumed and discussed by online groups that can lead to further radicalization, as Earnest claimed. In the regions most discussed by these manifestos, the United States, Europe, and New Zealand, they have all seen a recent rise in hate crimes. However, these manifestos have not led to great societal rifts and incessant violence between political opponents or along racial lines. The ability for these manifestos to garner conversation between right-wing extremists online, and the ease and anonymity of doing so, raises questions whether these hate-filled writings are successful guides for the next generation of right-wing violent extremists.

While fatwas are intended to inspire an individual to believe in jihadi interpretations and commit lone wolf attacks, their impact must also be measured in maintaining group concord. The fatwa written by women’s brigade al-Khanssaa was designed to convince Muslim women to join jihadi organizations and follow a stricter Islamic code. Those who choose to join jihadist organizations will often find many fatwas in their divulsion into extremist content, but pinpointing what exact affect each individual fatwa has on an individual’s ultimate decision to join can attribute to a degree of success. Fatwas are crucial for establishing the laws under which jihadi organizations are formed. The effectiveness of the manifesto would imply how many groups or leaders reference the ideals in the fatwa when forming a jihadi group. The effectiveness of Management of Savagery is noted by scholars due to the founders of Al-Qaeda using its Quranic interpretation and step-by-step instruction on establishing an Islamic State. It has also influenced Abu Bakar al Baghdadi during his time with Al-Qaeda and the Islamic State. A fatwa’s ability to create group unification and off-the-screen mobilization needs more understanding to discover why right-wing manifestos have not inspired the same numbers of copycats and groups citing their work.

Conclusion

Manifestos and fatwas remain crucial for violent extremist groups and individuals to spread their message and inspire new attacks. The themes of race, European sentiments, political climate, self-defense, and war are a constant through right-wing extremist manifestos, but are each supported by a violent interpretation of moderate right-wing views. Comparatively speaking, a political order defined by a Sharia-based state and defined traditional gender roles, coupled with a purported rhetoric rooted in the preservation of unity among Muslims and framing of the undertaking of jihad along us vs. them lines, remain key features of militant jihadi fatwas.

Fatwas and manifestos enjoy legal backing in some Muslim countries. Case in point, fatwas have become binding in Malaysia, as the government has become more involved in the country’s religious life matters in recent years. While the suggestion for western governments to follow in the similar
footsteps is likely to remain a far-fetched, contentious proposition, the dissemination of “counter-terror fatwas” could prove an effective counternarrative to fight the appeal of militant jihadi groups. As suggested by one author, “fatwas are authoritative religious edicts that, although not binding for most Muslims, influence large segments of the Muslim community that are preoccupied with attaining Paradise...[and] with studies repeatedly affirming a marked increase in religiosity prior to Islamist terrorists partaking in jihad, the influence of counter-terror fatwas would be unparalleled, as it appeals directly to the religious ideas taken by terrorists.” The prevalence of manifestos and fatwas provides an abundance of information that law enforcement and researchers can use to deepen their understanding of the radicalization process. Understanding the radicalization process from a psychological, emotional, and conceptual standpoint will allow practitioners to cater their deradicalization techniques more closely. Their further examination may reveal patterns, connections, and concealed meanings necessary to create stronger counternarrative campaigns and dissuade more individuals from falling down the extremist path.
## Appendix A

### Terrorists, Manifestos & Fatwas

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Appendix B
Patrick Crusius’s Political Reasonings

In short, America is rotting from the inside out, and peaceful means to stop this seem to be nearly impossible. The inconvenient truth is that our leaders, both Democrat AND Republican, have been failing us for decades. They are either complacent or involved in one of the biggest betrayals of the American public in our history. The takeover of the United States government by unchecked corporations. I could write a ten page essay on all the damage these corporations have caused, but here is what is important. Due to the death of the baby boomers, the increasingly anti-immigrant rhetoric of the right and the ever increasing Hispanic population, America will soon become a one party-state. The Democrat party will own America and they know it. They have already begun the transition by pandering heavily to the Hispanic voting bloc in the 1st Democratic Debate. They intend to use open borders, free healthcare for illegals, citizenship and more to enact a political coup by importing and then legalizing millions of new voters. With policies like these, the Hispanic support for Democrats will likely become nearly unanimous in the future. The heavy Hispanic population in Texas will make us a Democrat stronghold. Losing Texas and a few other states with heavy Hispanic population to the Democrats is all it would take for them to win nearly every presidential election. Although the Republican Party is also terrible. Many factions within the Republican Party are pro-corporation. Procorporation = pro-immigration. But some factions within the Republican Party don’t prioritize corporations over our future. So the Democrats are nearly unanimous with their support of immigration while the Republicans are divided over it. At least with Republicans, the process of mass immigration and citizenship can be greatly reduced.
Appendix C
Dylan Roof’s Explanation

An Explanation

To take a saying from a film, “I see all this stuff going on, and I don’t see anyone doing anything about it. And it pisses me off.”. To take a saying from my favorite film, “Even if my life is worth less than a speck of dirt, I want to use it for the good of society.”.

I have no choice. I am not in the position to, alone, go into the ghetto and fight. I chose Charleston because it is most historic city in my state, and at one time had the highest ratio of blacks to Whites in the country. We have no skinheads, no real KKK, no one doing anything but talking on the internet. Well someone has to have the bravery to take it to the real world, and I guess that has to be me.

Unfortunately, at the time of writing I am in a great hurry and some of my best thoughts, actually many of them have been to be left out and lost forever. But I believe enough great White minds are out there already.

Please forgive any typos, I didn’t have time to check it.
Appendix D

Elliot Rodger’s Use of “War”

The Second Phase will take place on the Day of Retribution itself, just before the climactic massacre. The Second Phase will represent my War on Women. I will punish all females for the crime of depriving me of sex. They have starved me of sex for my entire youth, and gave that pleasure to other men. In doing so, they took many years of my life away. I cannot kill every single female on earth, but I can deliver a devastating blow that will shake all of them to the core of their wicked hearts. I will attack the very girls who represent everything I hate in the female gender: The hottest sorority of UCSB. After doing a lot of extensive research within the last year, I found out that the sorority with the most beautiful girls is Alpha Phi Sorority. I know exactly where their house is, and I’ve sat outside it in my car to stalk them many times. Alpha Phi sorority is full of hot, beautiful blonde girls; the kind of girls I’ve always desired but was never able to have because they all look down on me. They are all spoiled, heartless, wicked bitches. They think they are superior to me, and if I ever tried to ask one on a date, they would reject me cruelly. I will sneak into their house at around 9:00 p.m. on the Day of Retribution, just before all of the partying starts, and slaughter every single one of them with my guns and knives. If I have time, I will set their whole house on fire. Then we shall see who the superior one really is!

Why do things have to be this way? I’m sure that is the question everyone will be asking after the Day of Retribution is over. They will all be asking why. Indeed, why? That is the question I’ve had for everyone throughout all my years of suffering. Why was I condemned to live a life of misery and worthlessness while other men were able to experience the pleasures of sex and love with women? Why do things have to be this way? I ask all of you.

All I ever wanted was to love women, and in turn to be loved by them back. Their behavior towards me has only earned my hatred, and rightfully so! I am the true victim in all of this. I am the good guy. Humanity struck at me first by condemning me to experience so much suffering. I didn’t ask for this. I didn’t want this. I didn’t start this war… I wasn’t the one who struck first… But I will finish it by striking back. I will punish everyone. And it will be beautiful. Finally, at long last, I can show the world my true worth.
Appendix E

John Earnest Encouraging /pol/ Community to Commit Attacks

To the true anons out there (you know who you are). You are the product of /pol/—the product of unadulterated truth. You are my brothers and the best dudes out there. You are the most honorable men of this age. Despite all odds against you, you not only discovered the truth but also help to spread it. Some of you have been waiting for The Day of the Rope for years. Well, The Day of the Rope is here right now—that is if you have the gnads to keep the ball rolling. Every anon reading this must attack a target while doing his best to avoid getting caught. Every anon must play his part in this revolution and no man can be pulling his punches. This momentum we currently have may very well be the last chance that the European man has to spark a revolution.

Despite this—I’m not worried. I have complete trust and certainty that all of you after reading this will begin planning your attack on the enemy—and you’ll attack again, and again, and again—until either we win, or we die. I know you will do this because you’re true anons. You’re White men. I’m not worried that the whole world is against you. I’m not worried because you are the greatest race that our God has created—it is our duty to keep this world from falling into darkness. White men will not let God’s creation be corrupted and destroyed by the Jew without a fight. Remember your honor White men.
Appendix F
Brenton Tarrant’s Call for Action

Europe for Europeans

The invaders must be removed from European soil, regardless from where they came or when they came. Roma, African, Indian, Turkish, Semitic or other. If they are not of our people, but live in our lands, they must be removed.

Where they are removed to is not our concern, or responsibility. Our lands are not their home, they can return to their own lands or found their homelands elsewhere. But they will not occupy our soil.

How they are removed is irrelevant, peacefully, forcefully, happily, violently or diplomatically. They must be removed.

Until these interlopers are repatriated to their peoples lands, then Europe has no true sovereignty, and anyone, no matter their ethnicity or beliefs can call Europe their own.

REMOVE THE INVADERS, RETAKE EUROPE
Appendix G

Bin Laden Calls on Muslims to attack Americans

On that basis, and in compliance with Allah’s order, we issue the following fatwa to all Muslims: The ruling to kill the Americans and their allies -- civilians and military -- is an individual duty for every Muslim who can do it in any country in which it is possible to do it, in order to liberate the al-Aqsa Mosque and the holy mosque [Mecca] from their grip, and in order for their armies to move out of all the lands of Islam, defeated and unable to threaten any Muslim. This is in accordance with the words of Almighty Allah, “and fight the pagans all together as they fight you all together,” and “fight them until there is no more tumult or oppression, and there prevail justice and faith in Allah.”

This is in addition to the words of Almighty Allah: “And why should ye not fight in the cause of Allah and of those who, being weak, are ill-treated (and oppressed)? -- women and children, whose cry is: ‘Our Lord, rescue us from this town, whose people are oppressors; and raise for us from thee one who will help!’”

We -- with Allah’s help -- call on every Muslim who believes in Allah and wishes to be rewarded to comply with Allah’s order to kill the Americans and plunder their money wherever and whenever they find it. We also call on Muslim ulema, leaders, youths, and soldiers to launch the raid on Satan’s U.S. troops and the devil’s supporters allying with them, and to displace those who are behind them so that they may learn a lesson.

Almighty Allah said: “O ye who believe, give your response to Allah and His Apostle, when He calleth you to that which will give you life. And know that Allah cometh between a man and his heart, and that it is He to whom ye shall all be gathered.”

Almighty Allah also says: “O ye who believe, what is the matter with you, that when ye are asked to go forth in the cause of Allah, ye cling so heavily to the earth! Do ye prefer the life of this world to the hereafter? But little is the comfort of this life, as compared with the hereafter. Unless ye go forth, He will punish you with a grievous penalty, and put others in your place; but Him ye would not harm in the least. For Allah hath power over all things.”

Almighty Allah also says: “So lose no heart, nor fall into despair. For ye must gain mastery if ye are true in faith.”
Appendix H
Al-Khanssaa Brigade’s Language of Unification

To conclude, there are four things we want to convey to the people.

1: The emir – may God protect him – his soldiers and his workers, God bless your efforts, hold dear our state and your state, you are of us and we of you. As the secularists have been quashed, women have been raised aloft, and they have stayed in the Way of God as a result of his charity and protection. Their rights are protected after the expulsion of the ignorant.

2: For our sisters who enjoy the rule of God in the shadow of the Caliphate, fear God and fulfil your duties to the state, be careful not to do any harm to it, knowingly or unknowingly. Bring up the sons of the Caliphate to know true tawheed. Bring up its daughters such that they know chastity and decency. Know that you are the hope of the ummah. The guardians of the faith and protectors of the land will emerge from you. God bless you and your patience, you are of us and we of you.

3: To women everywhere, especially those who care about the ummah, may you be aware that the ummah of Muhammad (pbug), which would not rise without your help, do not disgrace the caliphate, but serve it even if it is by one word, may your sons be the bricks and mortar in the tower of majesty and minarets of the State of Islam. God bless you and your patience, you are of us and we of you.

4) To the enemies of the Islamic State, the enemies of chastity and purity, the secularists and liberals from among our own people, women have been returned to their Rightful jilbabs and sedentary lifestyle. Throw the sputum of your culture, your civilisation and your thinking into the sea. God fights you and you are not of us and we are not of you.
Appendix I

Patrick Crusius Discussing Brenton Tarrant

About Me

In general, I support the Christchurch shooter and his manifesto. This attack is a response to the Hispanic invasion of Texas. They are the instigators, not me. I am simply defending my country from cultural and ethnic replacement brought on by an invasion. Some people will think this statement is hypocritical because of the nearly complete ethnic and cultural destruction brought to the Native Americans by our European ancestors, but this just reinforces my point. The natives didn’t take the invasion of Europeans seriously, and now what’s left is just a shadow of what was. My motives for this attack are not at all personal. Actually the Hispanic community was not my target before I read The Great Replacement. This manifesto will cover the political and economic reasons behind the attack, my gear, my expectations of what response this will generate and my personal motivations and thoughts.
Appendix J

John Earnest Discussing Brenton Tarrant

To my brothers in blood. Make sure that my sacrifice was not in vain. Spread this letter, make memes, shitpost, FIGHT BACK, REMEMBER ROBERT BOWERS, REMEMBER BRENTON TARRANT, filter the religious D&C, and filter the schizos who will inevitably call this a ‘false flag.’ Something to note, people grossly overestimate the police’s ability to solve ‘crimes’ such as ‘arson’ and ‘murder.’ Lots of threads about ‘Feds are talking to me guys because I post on 8chan, it’s so spooky’ are ‘organically’ popping up. What a load of shit meant to try to scare the goyim and prevent retaliation. I scorched a mosque in Escondido with gasoline a week after Brenton Tarrant’s sacrifice and they never found shit on me (I didn’t realize sandniggers were sleeping inside though—they woke up and put out the fire pretty much immediately after I drove away which was unfortunate. Also they didn’t report the message I spray-painted on the parking lot. I wrote ‘For Brenton Tarrant -t. /pol/’). It is so easy to log on to Minecraft and get away with burning a synagogue (or mosque) to the ground if you’re smart about it.

Anyone who denounces violent self-defense against the Jew is a coward. He may know the crimes of the Jew, but subconsciously he knows that ACTUALLY taking action would mean sacrificing the bread and circus. It might mean that he won’t live comfortably anymore. This is one of the reasons cowards so shrilly screech that Brenton Tarrant and Robert Bowers were Mossad false flag operations. They can’t fathom that there are brave White men alive who have the willpower and courage it takes to say, “Fuck my life—I’m willing to sacrifice everything for the benefit of my race.” He projects his own cowardice onto the White race. To the coward it is just a hobby. He is a LAR Pfag and a traitor. Ignore him. He has nothing useful to offer. That or it’s just a Jew shilling, “Don’t oppose us.” Or possibly a schizo boomer off his meds. It’s a shame that Robert Bowers especially got such a bad rap due to the inordinate amount of schizofags and flat-earth-tier-tards on /pol/ right now. Brenton Tarrant inspired me. I hope to inspire many more. To those who are brave—know that your sacrifice is the greatest act of love for your race. Your sacrifice will be remembered. Always.
Appendix K
Question & Answer Comparison between Tarrant and Earnest

**Tarrant**

*Why did you target those people?*
They were an obvious, visible and large group of invaders, from a culture with higher fertility rates, higher social trust and strong, robust traditions that seek to occupy my peoples lands and ethnically replace my own people.

*For how long did you plan this attack?*
I begun planning an attack roughly two years in advance and an attack at the location in Christchurch three months in advance.

*Why did you choose this time to attack?*
The best time to attack was yesterday, the next best time is today. The attack was planned to allow enough time to train, form a plan, settle my affairs, write down my views, then enact the attack.

*Why did you choose to use firearms?*
I could have chosen any weapons or means. A TATP filled rental van. Household flour, a method of dispersion and an ignition source. A ballpeen hammer and a wooden shield. Gas, fire, vehicular attacks, plane attacks, any means were available. I had the will and I had the resources.
Appendix K

Continued

Earnest

“Why did you use guns instead of a flamethrower? Wouldn’t a flamethrower have given you a much higher score?”

Yes. I encourage you to use flamethrowers as well as guns. Use what you think would be best in your situation. I used a gun for the same reason that Brenton Tarrant used a gun. In case you haven’t noticed we are running out of time. If this revolution doesn’t happen soon, we won’t have the numbers to win it. The goal is for the US government to start confiscating guns. People will defend their right to own a firearm—civil war has just started. Stop the slow boil of the frog—prevent the Jew from using incrementalism. Make the Jew play all of his cards to make it apparent to more people how their rights are being taken away right before their eyes.

“Did your family cause you to think this way?”

Unfortunately, no. I had to learn what they should have taught me from the beginning.

“Was it your plan to live or die?”

If I die—I die. I do not care if I die, but I will not sin against my God and murder myself. I plan on living (only you know the outcome).

“How long did it take you to plan this attack?”

Four weeks. Four weeks ago, I decided that I was doing this. Four weeks later I did it. I remember a specific moment in time after Brenton Tarrant’s sacrifice that something just clicked in my mind. ‘If I won’t defend my race, how can I expect others to do the same?’ I immediately got to planning, and I never looked back. I never had doubts. I never felt afraid. I never felt anxious—just the occasional nervous excitement.

“Who inspires you?”

Jesus Christ, the Apostle Paul, Martin Luther, Adolf Hitler, Robert Bowers, Brenton Tarrant, Ludwig van Beethoven, Moon Man, and Pink Guy.
Andrew McCoy

Andrew McCoy is a rising junior at American University in Washington, DC, working toward the completion of a Bachelor of Arts in Justice, Law, and Criminology, with a focus on Counter-terrorism. He has interned at the Worcester County District Attorney’s Office, working on investigative analysis. His research interests include global affairs, cybersecurity, domestic politics, and the psychology behind terrorism. At the American Counterterrorism Targeting and Resilience Institute, Andrew assists with data collection and analysis of left-wing, right-wing, and militant jihadi content on social media platforms.

Amanda Garry

Amanda has previous experience in counterterrorism research and intelligence analysis. Amanda graduated from Nichols College in 2018 and 2019 with a Bachelor of Science in Business Administration and Master of Science in Counterterrorism degree, respectively. She has explored roles in criminal justice including security, fraud, and risk mitigation. Her interests include examining terrorist recruitment, radicalization, and rehabilitation, and she strives to counter terrorism on a global scale with primary research, actionable recommendations, and consistent program evaluation.

At ACTRI, Amanda researches both far-right and militant jihadi radicalization, recruitment, rehabilitation, communication platforms, and technology. She also looks at structural, psychological, and social processes associated with domestic terrorism and targeted violence in the United States. She is currently leading data collection for the upcoming ACTRI database.

Cover Photo by Fred Kearney on Unsplash
Endnotes


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See Appendix E: John Earnest Encouraging /pol/ community to commit attacks.

It is important for researchers to monitor 4chan, eurochan, and 8kun, as these are similar platforms that have grown after the dissolution of 8chan.


See Appendix F: Brenton Tarrant’s Call for Action

See Appendix G: Bin Laden Calls on Muslims to attack Americans


See Appendix H: Al-Khanssaa Brigade’s Language of Unification


See Appendix I: Patrick Crusius discussing Brenton Tarrant


See Appendix J: John Earnest’s Discussing Brenton Tarrant
See Appendix I: Question & Answer Comparison between Tarrant and Earnest


Tarrant, B. “The Great Replacement.”

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