

Abstract

An increasing number of supporters of Salafi Islam in Germany has recently been a much discussed topic. The German Salafist movement is a radical branch of Islam, which is characterized by a fundamentalist way of life according to a literal interpretation of the Koran. To the German public, this movement is known mainly for its major propaganda activities. In Germany this movement has grown in popularity within a short time and now holds a special position. Salafists have earned acclaim for their numerous activities, such as “Islamic seminaries” or their significant Internet propaganda. The activities of the movement are viewed with concern not only by the media, the political scene and the German public, but also by the German secret service. In particular the German intelligence service is currently struggling with the problem of the growing number of supporters of an Islamic state and their departure to Syria and Iraq. The question of preventing this radicalization, especially of young German Muslims, remains in many respects still unanswered. Since Salafiyya is a movement that is primarily focused on the German image of Islam, and therefore on missionary activities aimed at the German public. There are many German converts, who operate in Salafi structures. Unlike the immigrant community these converts are well informed about the situation in Germany and therefore their missionary activity can be lead more effectively. Even though Salafists are a marginal group by the number of its members, their activities however touch the general German public, and can significantly affect the future development of the country in this field.

An integral part of the German Salafi groups is comprised of their propaganda activities that address a broad spectrum of people and for this reason, the issue deserves an extraattention. On the one hand there is a noticeable upward trend of interest among young Muslims concerning this movement. However on the other hand, there is relatively little public awareness regarding the Salafi argumentation and promotional methods. This lack of information may later result in a lack of prevention of possible pathologies arising from Islamist activities. Within my work, I will focus primarily upon the issues of the origin and development of the movement itself and on the methods which are used by its members to achieve its objectives. In the final discourse, I will introduce a one model Salafi campaign named *Lies! (Read!)*, whose subject was a free distribution of Qurans. I will also try to answer questions concerning the media’s reaction to this event, the reaction of the federal government and the public’s and other Muslims’ reactions living in Germany. This work should provide a

comprehensive picture of the self-presentation of the German Salafi scene and the associated potential risks that arise from its activities.