



Salafism

Prevention through Information
Questions and Answers

Taghut

Shahid

Kuffar

Tawheed

Salaf

Shirk

Human dignity shall be
inviolable. To respect and
protect it shall be the duty
of all state authority.

Art. 1 (1) of the Basic Law for the Federal Republic of
Germany

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Salafism – Questions and Answers



1. Introduction

In Germany, Muslims constitute the second largest religious group after the Christian denominations. Ninety-nine percent of our fellow citizens of Muslim background practice their faith peacefully and respect our constitutional values. Hence, it is not Islam per se nor the exercise of this religion that is monitored by our domestic intelligence agencies but rather extremist ideologies – sometimes rooted in religion – that oppose our free democratic basic order. We are watching with growing concern that Salafism, an ideology that rejects Western-style democracy, is increasingly gaining ground among young people.

Since the beginning of the so-called Arab Spring and fuelled by the war in Syria, violent Salafists have been trying to spread their ideology. Their propaganda is especially appealing to young Muslims and converts. Their aim is to bring about a change in the German society in the medium term in line with Salafist ideology, if necessary by force.

This brochure is intended to provide information on Salafism and its various manifestations, to name points of contact where people concerned can turn for help and to raise awareness of this issue. Salafist propaganda has to be recognised as such, and the ensuing threats not only to individuals but also to society as a whole have to be averted.



Joachim Hermann
Bavarian State Minister of the Interior



Gerhard Eck
State Secretary

2. Is there a difference between Islam and Islamism?

Yes, there is, and we must clearly differentiate between the two terms. Islam is a religion, and practising it is not subject to monitoring by domestic intelligence agencies in Germany. In fact, it belongs to the intelligence agencies' tasks to protect the right to freedom of religion, a constitutional right guaranteed under Article 4 of the German Basic Law (Grundgesetz - GG).

Islamism, however, is a political philosophy of life. The term was coined by social scientists in the 1990s and describes a philosophy of life that uses the language of religion to pursue political goals. Islamism begins at a point where religious instructions and standards that have to be obeyed and thus claim exclusivity over other social models are considered binding orders for political action.

Islamic extremists claim to represent the sole "true" Islam and seek to implement their interpretation of Islam as the binding set of rules for the government and society. Those Muslims who have an opposing view are accused of introducing "unauthorized innovations". In the opinion of Islamists, the separation of church and state is another aspect that falls under that category.

Therefore, Islamism claims universal authority and regards the use of violence to some extent as legitimate.

Islamism must be differentiated from Islam itself as Islamism is a type of political extremism claiming to refer to the religion of Islam

Over time, the Islamist ideology has taken on various forms that have been dominated to a certain extent by the political and social conditions in Muslim countries as well as religious movements. However, the majority of Islamic extremists share the following ideological views:

-
- ▶ They do not regard Islam simply as a religious belief and source of ethical principles but instead as a complete way of life.
 - ▶ They consider the Shariah, or “Islamic law”, to be a complex system that governs political as well as social aspects of life.
 - ▶ In the eyes of Islamists, the Quran and the Sunnah, which is the tradition of the Prophet Muhammad’s sayings and deeds, are “ranked” as important as a constitution and serve as a perfect role model for political activity and a future “Islamic State”.

2.1. Why is Islamism not in accordance with the German constitution?

The German constitution establishes a free and democratic basic order that excludes every form of violence or despotic rule. According to the rulings of the German Constitutional Court, the basic principles include

- ▶ respect for the human rights guaranteed under the Basic Law, in particular the right to free development of personality and the right to life and physical integrity,
- ▶ sovereignty of the people,
- ▶ separation of powers,
- ▶ accountability of the government,
- ▶ lawfulness of the administration,
- ▶ independence of the courts,
- ▶ a multi-party system and
- ▶ equal opportunities for all political parties with the right to form and act as a political opposition in line with the constitution.

Any organisation or group violating at least one of the above-mentioned principles is considered unconstitutional or extremist. The Islamist ideology seeks to establish a theocratic state and society (caliphate) that is not consistent with a democratic and constitutional system.

Islamist extremists insist that the Shariah be interpreted in a way that is in clear conflict with the German constitution. Physical punishments such as the amputation of limbs, flogging or the death penalty for apostasy contradict the inviolability of human dignity and freedom of religion.

Contradictions between Islamism and the free democratic basic order

theocracy	◀ ▶	sovereignty of the people
concentration of power	◀ ▶	separation of powers, independence of the courts
claim to truth	◀ ▶	freedom of opinion, moral pluralism, multi-party system, right to opposition
privilege of the Muslims	◀ ▶	freedom of religion, equality

2.2. What is the difference between Islamism and Salafism?

Salafism is a subcategory of Islamism. Although some similarities exist, Salafism differs from Islamist strains with respect to

- ▶ history,
- ▶ role models,
- ▶ types of organisation and
- ▶ strategies.

The main difference between Salafism and the other Islamist movements is that Salafists consider the deeds and views of the Prophet Muhammad and the first two generations of Muslims to be the sole role models for all times. Today, Salafism is the most dynamic and active Islamic movement in Germany and throughout the world.

3. Where does the term “Salafism” originate from?

The first three generations of Muslims, the so-called “righteous predecessors” (7th to 9th century AD), serve as the models that Salafists should emulate and are known as “al-salaf al-salih” in Arabic.

This early Islamic community is the epitome of Salafist ideology and idealised as the “Golden Age” of Islam. Salafists demand from their followers that they strictly adhere to the Salafist way of life in order to help Islam gain its former strength again.

Salafism belongs to a tradition of schools of thought that strictly follow the ideal of the early Islamic age. Salafists have taken their ideology from parts of doctrines of very conservative Islamic thinkers. Nowadays, they usually align with the strict and uncompromising doctrines of Wahhabism.

The **Wahhabi ideology** dates back to Muhammad Ibn Abd al-Wahhab (1703 – 1792) and originated in the Arabian Peninsula. It demands that Islam be purified from “innovations” that were introduced at a later point in time. Wahhabism is predominant in Saudi Arabia and the most influential ideological strain of Salafism.

A majority of Salafists reject the designation “Salafism”. Likewise, they also strongly disapprove of being called “Wahhabis”, a term Muslims often use as a synonym for “Salafists”. Preferably, Salafists call themselves “people of the Prophet’s tradition and the community”, in Arabic “ahl al-sunnah wal-jama’ah”, or simply “Muslims”. Consequently, they claim to be the only “true” believers in original Islam as prescribed in the Prophet’s tradition.

4. What is the goal of Salafists?

All Salafists have a common goal: They strive to establish a political system that is based on the Shariah and headed by a caliph who is the supreme political and religious authority. They consider the complete reorganisation of the state, legal system and society based on the model of the “righteous predecessors” to be “divinely ordained”.

Salafists do not acknowledge national states. They believe that an initial state should be established and that the borders of the future state should be “expanded” to ideally span the whole “ummah”, meaning the entire Islamic community worldwide. After founding such a state, Muslims who do not live in the Islamic core state are obliged to perform the “hijrah”, which means to migrate like the Prophet did in order to lead a life agreeable to God and avoid living among “infidels”.



5. Are all Salafists the same?

No. Salafism is not a homogeneous movement. Two different extremist Salafist strains exist in Germany. The first is political Salafism, whose adherents refrain from using violence to achieve their goals. The other is jihadi Salafism, which can be attributed to al-Qaeda. However, there is no clear distinction between the two.

Political Salafists seek to spread their ideology through intensive propaganda (da'wah = proselytisation) with the aim to change society according to Salafist rules in a long-term process. The supporters of political Salafism distance themselves explicitly from terrorism and avoid calling upon violence openly. However, violence legitimised by religion, such as corporal punishment, is not forbidden as a matter of principle. When interpreting Islam, Salafists refer to a selection of works written by specific scholars.



Jihadi Salafists advocate the direct and instant use of violence. While a majority of Muslims consider jihad to be a personal struggle against inner shortcomings, jihadi Salafists mainly understand jihad in a military sense. For them, every Muslim has the individual duty to participate in the armed fight against (in their opinion) un-Islamic conditions. Jihad is not only directed against the Western world but also against the rulers of Islamic countries whom Salafists accuse of abandoning Islam and being henchmen of the loathed "West".

Most Salafists who are active in Germany are political Salafists. However, nearly all terrorist network structures and individuals identified so far in Germany belong to the Salafist movement or have evolved from the Salafist scene. Therefore, Salafism can be considered an ideological breeding ground for violent Islamic extremism.



6. What view do Salafists have of the world and human beings?

Salafism is based on an intolerant and anti-democratic view of the world that glorifies violence. Respect for the rules set out in the Shariah and the principles outlined in that context is decisive for Salafists to determine whether a person will enter paradise or hell.

The concept of tawheed

In Islamic terms, "tawheed" is the doctrine of the absolute "oneness and uniqueness of God" (monotheism), and it is found in the Islamic creed, among other places.

However, Salafists interpret the principle of tawheed to mean that Allah is the sole sovereign and the Shariah the law he revealed, thus making it the only legitimate legal source. Consequently, Salafists reject the sovereignty of the people and the laws made by humans for being "un-Islamic".



Tawheed is symbolised by the raised index finger.

Concept of enemies

Salafists divide the world into two different types of people, with Salafists on the one side and non-believers, who are generally named “kuffar”, on the other. Salafism is directed against both non-Salafist Muslims as well as all people of other faiths.

This view of the world is based on the principle of “al-wala’ wal-bara’”; which can be translated into “loyalty to God and the believers and renunciation of the non-believers”. With this concept, Salafists deliberately distance themselves from the majority society and other Muslims. This view serves as the basis for jihadi Salafists to fuel hatred of all different-minded people and followers of other religions.



Strict interpretation of religious texts

Salafists demand a return to the holy texts (Quran and Sunnah) as the sole source of legislation. Every Muslim should understand the religious texts in their literal meaning irrespective of the opinions of scholars of the traditional Islamic schools of law and without consideration of the historical context and social developments that took place in Islamic countries over the centuries.

Claim to absoluteness

Salafists consider themselves an elite or a selected vanguard. Their claim to exclusivity aims to unite all the other Islamic faiths or replace them with the sole “true” doctrine. By doing so, they claim to be the only ones entitled to interpret the Quran and the Sunnah, thus disregarding other Islamic orientations.

The concept of takfeer

The “takfeer” concept plays a crucial role, especially in jihadi Salafism. The Arabic term takfeer means “excommunication” or “accusation of apostasy”. Jihadi Salafists use this concept to declare ideological enemies of other Islamic orientations “non-believers” and “enemies of Islam” and thus legitimise the use of violence even against Muslims.

Violent jihad – the “sixth pillar of Islam”

After the invasion of Soviet troops in Afghanistan at the end of 1979, the idea of global jihad evolved in the 1980s under the influence of jihadist ideologists like Abdullah Azzam. Based on their thoughts, jihadi Salafist ideologists argue that in addition to the traditional pillars of Islam, namely

- ▶ creed,
- ▶ prayers,
- ▶ fasting,
- ▶ alms-giving and
- ▶ pilgrimage to Mecca,

a forgotten “sixth religious obligation” exists, namely the violent or military struggle of jihad. Every Muslim is obliged to offer military support to his/her suppressed brothers and sisters in faith, regardless of whether they are in Afghanistan, Chechnya, Somalia or Syria.

Cult of martyrs

In their missionary zeal, Salafists provide vivid descriptions of “hellfire,” purporting that they want to save people from going there. Salafist preachers warn their audience of the torments of hellfire in the most terrifying terms in countless lectures and sermons distributed across the Internet.

The scenarios they draw are designed to get young people committed to their specific interpretation of Islam. They intend to give the impression that salvation from hellfire may only be achieved through blind obedience and conduct in compliance with the Shariah. Critical questions are deemed to be conscious abandonment of Islam (apostasy).

In contrast to hell, the delights of paradise are described in a very colourful and vibrant way. Jihadist circles in particular are widely convinced that dying as a martyr is the shortest way to paradise and also frees a person of all of his/her past sins. This has led to a growing martyr cult that glorifies each warrior killed during jihad as a martyr.

“The green birds” are a symbol of martyrs whose souls are allowed to wander about in paradise as green birds.

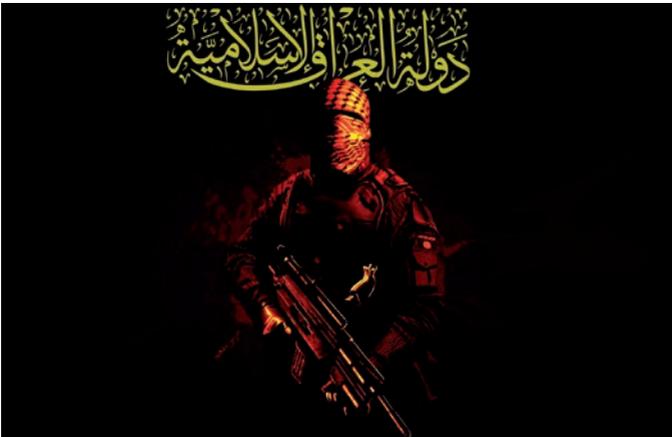


7. How dangerous is Salafism?

As political Salafism has a radicalising effect, it has to be considered a breeding ground for terrorist activities. Almost all terrorist networks and individuals identified in Germany so far bear the stamp of Salafism or have emerged from Salafist circles. At present, only a small percentage of Salafists adhere to the jihadist ideology.

Joining terrorist training camps and the battlefields of the international jihad still holds a special appeal to Salafists. Those who leave the country to join the jihad are usually very young and have been radicalised in a very short time.

People returning to Germany from terrorist training camps or from paramilitary combat pose a particular threat to security. They are held in high esteem among fellow Islamists and may contribute to the violent radicalisation of other members of their community. Especially young people are attracted to those returnees.



8. How is Salafism organised in Germany?

For the most part, the Salafist scene is only loosely organised and very dynamic. There are usually no fixed or formal organisational structures, except for local Salafist associations, which often also serve as sponsors of Salafi-oriented mosques. Salafist activities are mainly carried out by loose personal networks or individuals operating autonomously. Occasionally, Salafist networks form around individuals who have returned from the scene of jihadist operations.

9. What is the role of women in the Salafist scene?

According to the rigorous Salafist doctrine, men and women are equal before God but do not have equal rights in day-to-day life. Salafists' vehement rejection of gender equality is based on their claim that men and women have different physical and mental faculties and therefore have to play different roles in society. They cite specific passages from the Quran and Sunnah to justify the discrimination of women. Corporal punishment and strict gender segregation in all social areas are considered legitimate.

In spite of this outdated concept of society, there are still young women who commit themselves to Salafism. Women account for roughly ten percent of the Salafist scene and networks in Germany. Marriages are arranged on Salafist marriage markets on the Internet.

Women are also involved in the violent jihadist scene. Female jihadists are primarily active on the Internet where they engage in online propaganda and radicalisation. They carry out fundraising activities, for example, and support or organise the smuggling of fellow jihadist women to the Syrian-Iraqi war zone.

For some women, such ideological and organisational activities are not enough, however. The domestic intelligence agencies are aware of cases in which women emigrated to jihadist war zones to support their husbands. There have also been incidents of unmarried women travelling to Syria or Iraq. On the Internet they claim to be contributing to the jihad by supporting the mujahideen (religious warriors) on the ground.

10. Are there Salafist organisations in Bavaria?

Salafist activities are on the rise in many Bavarian cities. The extremists are usually organised in networks. They regularly run information stands where they distribute mainly Salafist publications.

Salafist associations support mosques and use them for Salafist lectures and religious instruction. The mosques also serve as a platform for preachers propagating Salafist ideology, often at regular intervals.

11. How do Salafists recruit new followers?

Salafists have managed to establish a number of real and virtual forms of action to reach out to people, from Salafist “information stands” on Islam in pedestrian zones to major events in public places or multi-day “Islam workshops” that are often recorded on video and posted on the Internet. The increasingly professional dissemination of Salafist ideology is particularly attractive to young people who lack social and emotional stability.

The distribution of informational material in public places also helps Salafists get into personal contact with potential followers.



11.1. Do Salafists approach passers-by?

Salafists running information stands in pedestrian zones actively approach passers-by to get them interested in their ideology. Their aim is to present Islam as the “true” religion as compared to Christianity and other religions.

11.2. Do Salafists recruit followers among refugees?

Yes. Salafists have tried to make contact with refugees in various ways. Under the guise of humanitarian aid and social support, Salafists try to establish trust, which they can then abuse to spread their extremist anti-integration ideology.

It is part of their long-term strategy to win supporters and members among the refugees. Young unaccompanied refugees, who have come to Germany without parents or other kin and who are therefore in special need of friends and people they can relate to, are particularly at risk.

Islamist organisations, including Salafist groups, have specifically called on their members to seek contact to refugees.

The Salafist preacher Pierre Vogel posted a corresponding appeal on Facebook in September 2015.

“We have recently conducted a survey to find out what you think we could do to help refugees.
Refugees have very different needs, backgrounds and life histories.

That’s why you should take the following steps:

1. Build teams in your neighbourhood.
2. Seek out all refugee shelters in your neighbourhood.
3. Go to the shelters and gather information.”

An indication of recruitment efforts may be the supposed helpers who distribute Salafist brochures in the vicinity of refugee shelters or who invite refugees to Salafist events.

11.3. What is the role of the Internet?

Salafists use the Internet as a tool for propaganda, communication and control. They spread their ideology on numerous websites all over the world. The number of German-language websites has increased significantly over the last few years. The number of Salafist associations, networks and individuals who have set up strongly interlinked multi-lingual, multi-media “da’wah” websites with elaborate graphics has increased greatly.

Their prime targets are Muslim youths with a migration background or converts. Many of them spend many hours a day in social networks or online discussion forums.

Prominent members of networks of Salafist scholars present themselves as “online imams” and offer virtual coaching that supplements or even replaces local Salafist classes. Charismatic leaders act as multipliers of Salafist ideology on the Internet and use jihadist sermons to reach their audience.



Due to virtual networks and the spread of propaganda on the Internet, activists and sympathisers of the global jihad consider themselves part of a common movement. That is why al-Qaeda was able to evolve from a jihadist group operating in crisis regions into a worldwide movement. The line between al-Qaeda sympathisers who use the Internet for propaganda and ideological indoctrination and active terrorists is thus becoming more and more blurred.

Everywhere in the world followers have access to instructional material on the Internet to train for the global jihad (“open source jihad”). “Home grown” terrorists can thus join the jihad in their home countries without being directly involved in a terrorist group. Online magazines publish instructions on how to build a bomb. The Internet enables Islamist terrorist groups to thrive independent of regional organisations and developments.

11.4. Do Salafists also use music to spread their ideology?

Although Salafists reject music in general because for them it is an expression of the corruption of the ungodly and materialistic world, they have discovered how a certain musical culture can be used to spread their ideology. They try to exploit the emotionalising effect of music in so-called nasheeds. These are mostly short religious songs with catchy melodies but without musical instruments that are particularly appealing to young people in search of their identity.



Example of a nasheed:

“We are marching into battle across hills and valleys for the peace of our ummah, there is no choice, we enjoy the agony in our search for death, side by side with our brothers until the day of judgement. Let’s take up arms for the love of our God, to serve Him well, we love to serve Him, I can smell the gardens of paradise, I follow the call of my Lord, the huris* are giggling and waiting for us. My life for my God.”

*Arabic: the virgins in paradise

Since the lyrics are religious, most devout Muslims regard nasheeds as permissible (Arabic: halal).



11.5. How important are seminars on Islam for Salafist propaganda?

Seminars on Islam are an important part of Salafist propaganda. The seminars, which usually last several days, are a forum for Salafist ideology and are intended to convey a sense of community. Nationally well-known preachers regularly deliver Salafist – sometimes even jihadist – sermons to an audience of mostly like-minded people.

Salafists use Islamic seminars to maintain old and establish new contacts as well as to recruit new followers. Such events are particularly attractive to young Muslims and converts. For many members of the Islamist-jihadist scene they are an important element of the radicalisation process.

Apart from seminars on Islam, Salafist associations and groups are organising an increasing number of charity events, which are quite similar to the seminars but mainly serve to collect donations. At these events, the audience is shown not only Salafist sermons but also pictures charged with emotion from jihadist war zones. Various Salafist “aid organisations” in Germany, such as Ansaar International e.V. and Helfen in Not e.V., exploit people’s willingness to donate money to support their brothers and sisters in faith.



11.6. Are Salafists also trained abroad?

Many Salafists go to Arabic-speaking Islamic countries to improve their language skills and their knowledge of the Quran. Salafist organisations often provide stipends and other kinds of support for the training of young followers. In the host countries, the language and Islam students are systematically introduced to Salafist circles and networks so that they become firmly embedded in the Salafist scene.

This way young Muslims who initially embraced political Salafism are often further radicalised and join the ranks of jihadi Salafists. In so-called terror camps, which are often located in jihadist war zones, they receive terrorist training, which includes ideological training, martial arts, weapons and explosives training as well as instruction in military tactics.



12. What makes Salafism so attractive to young people?

To some young people Salafism is attractive because it seems to offer them clear guidance. Overwhelmed and confused by the complexity of our modern world, they embrace the simplistic view of good versus bad as propagated by Salafism. The large number of dos and don'ts relieves them of the responsibility of making decisions on their own.



For many disoriented young people Salafism creates a new identity that knows no borders. They feel valued and accepted in a global supportive community.

Moreover, by adopting a Salafist lifestyle they clearly distinguish themselves from the mainstream, attract attention and create fear. This is especially appealing to young people who want to rebel against society and the world of their parents. It gives them a feeling of superiority over other religions as well as non-Salafist Muslims. The aim is to make young people believe that they are part of an “elitist” community.

13. Do young people join the jihad, too?

Yes. Young people are playing an increasingly important role in jihadism in Germany. According to a study conducted by the German Federal Criminal Police Office (Bundeskriminalamt), the average age of people joining the jihadist scene is 16 to 19. Whereas young men are mainly motivated by reports of military victories of jihadist groups, some girls are attracted by the prospect of a life at the side of a jihadist warrior. Women are deliberately stylised as mothers and wives who support their husbands.

The communication in social networks is central to influencing young people and eventually making them leave for regions under the control of jihadist organisations. Islamist propaganda uses clichés and campfire romanticism to appeal to adolescents’ thirst for adventure. Jihadists tell stories of their military prowess and glorify the life of a warrior. Women post comments in social networks that idealise their life in jihadist regions. They claim that they are being well cared for financially and socially, they receive good health care and practically have all they need. Only after actually experiencing life in war zones do young jihadists realise, often painfully, that the conditions do not live up to the promise and they have fallen for an illusion.

14. Is converting to Islam considered an indication of radicalisation?

No. Converting to Islam per se is not an indication of radicalisation. However, some converts feel under pressure to prove that they are good Muslims. For this reason they display particular zeal, which makes them more susceptible to radicalisation by Salafists.

Salafist preachers try to persuade potential converts who had a different religious affiliation or none at all to choose Salafism. The Internet plays a central role in this. When you search for “Islam” on the Internet, you are automatically directed to numerous Salafist sites that pretend to explain the “true” Islam.

15. Is it possible to recognise radicalisation at an early stage?

Friends, parents and teachers stand a good chance of recognising the first signs of Islamist radicalisation.

Behavioural changes

- ▶ The person avoids contact with “non-believers” and agitates against clearly defined enemy stereotypes.
- ▶ The person listens to Islamist nasheeds that glorify violence, visits Salafist websites and collects jihadist propaganda material.
- ▶ The person clings to religious/political views that he/she considers to be the only true ones and refuses to accept different opinions.
- ▶ The person displays an aggressive missionary zeal to spread his/her ideology among family and friends.
- ▶ The person vilifies Jews and Christians on religious grounds.
- ▶ The person is more preoccupied with the afterworld than with his/her actual life on earth.

Travels

- ▶ The person travels to crisis areas on the pretext of taking “language courses”.
- ▶ The person says farewell to his/her family or spouse in order to emigrate to an Islamic country (hijrah).

16. How does radicalisation take place?

Radicalisation is not triggered by a single event. It is a combination of factors that breeds radicalism and, in some cases, makes people join the jihad.

Discontent/pre-radicalisation:

- dissatisfaction with his/her life
- feeling of alienation and discrimination
- lack of acceptance
- lack of self-confidence
- search for his/her own individual identity

► **Identity crisis, search for a new purpose in life**

Identification:

By chance a young person joins a group of like-minded people of the same age (so-called peer group)

► **Group dynamics cause young people to adopt arguments and behavioural patterns without reflecting on them.**

Ideologisation/indoctrination:

- strong bonds between the followers
- Strict rules and comprehensible answers provide a structure of social and moral norms.
- concept of ummah, "community of believers" who have to defend themselves against the "non-believers"
- alienation from mainstream society

► **Turning to Islamist ideology**

Mobilisation:

- radicalisation through contact with spiritual leaders
- Affirmation from like-minded persons incites violence.
- willingness to participate in extremist or terrorist actions
- Stays in Islamic countries and training camps strengthen the sense of community.

► **Violence is considered a legitimate means to achieve common goals.**

The radicalisation of a Bavarian youth

D. had successfully completed his secondary education in Bavaria and started a craftsman apprenticeship. Shortly before the final exam, he dropped out and went to Syria to fight in the civil war where he died a short time later. How could this happen?

About two years before he left for Syria, D. converted to Salafism. At neighbourhood mosques he met like-minded people of similar age. Together they watched Salafist and jihadist propaganda and took ever more extreme positions. For them the military jihad was the highest duty of a devout Muslim. The group strictly distanced themselves from non-Salafist mosques and preachers.

At that time people who were in contact with D. noticed that he refused to shake hands with women and strictly observed prayer times. He changed his appearance to conform to Salafist customs and distinguish himself from the “non-believers”.

He started to do martial arts and fitness training. He slept on the floor and castigated himself to prepare for battle in the jihadist war zones. He sold his belongings because he needed cash to carry out his plans.

Before leaving Germany, D. tried to get into contact with jihadist circles outside Bavaria to obtain practical and ideological support for his undertaking. His first attempt to leave Germany by plane was prevented by Bavarian authorities. His second attempt a short time later was successful. He travelled to Turkey overland. At Turkey’s eastern border he contacted fellow jihadists who got him into the jihadist war zone in Northern Syria. A short time later he was reportedly killed in combat in Syria.

Prevention & Help



What can you do?

Tips for parents

- ▶ When dealing with young people it is often helpful to question rather than lecture them when attempting to point out contradictions in their arguments.
- ▶ React when derogatory comments about “non-believers” are made. Don’t leave such comments hanging in the air without challenging them.
- ▶ Establish clearly defined boundaries. Show your child that you respect and support him/her but do not tolerate any Islamist views.
- ▶ However, refrain from criticising. Offer your help repeatedly. Avoid breaking ties with your child while at the same time remaining firm.
- ▶ Make an effort to work together closely with your child’s teachers.
- ▶ Don’t be afraid to accept help. There are places where you can receive advice anonymously.

Tips for teachers

- ▶ As a teacher, inform yourself about Salafism, or as a headmaster, arrange for continuing education courses for your teachers on the topics of Islamism and Salafism.
- ▶ Explain what Salafism is to your pupils/students.
- ▶ Encourage your pupils/students to hand over Salafist propaganda to their teachers or the headmaster and to tell their teachers or headmaster when Salafists attempt to make contact with them.
- ▶ Make an effort to exchange information and work closely together with parents, the parents’ association, the student government, local education authorities, the police, the child welfare office (Jugendamt), etc.
- ▶ Report any suspicious material you find to the police.

Bavarian Network for Prevention and Deradicalisation

There are many different reasons why people become radicalised. Effective action against the efforts made by Salafist extremists to mobilise young people has to be taken as early as possible and have a broad impact. The basis for such action can be provided by offering many different kinds of support in the area of prevention of religious-based radicalisation and in enhancing one's ability to be democratic as well as by providing information and appropriate counselling that support the social environment of those affected and help reintegrate persons into our democratic society.

Prevention is not just the responsibility of the government but instead calls for the involvement of both the government and civil society alike. Thus, in order to counter extremist tendencies, we need a broad approach that involves various government ministries as well as society as a whole. Our open and pluralistic society must not make room for hate and violence.

In order to counteract the radicalisation of young people especially by Salafists, the Bavarian State Ministries of the Interior, Justice, Education and Social Affairs have, since the summer of 2015, been working even more closely together, namely in the newly formed "Bavarian Prevention and Deradicalisation Network against Salafism". In addition to lectures, workshops and other events, this Bavarian network offers specific kinds of support and counselling for persons concerned as well as for those close to persons who have become radicalised. In this way, both of the pillars prevention and deradicalisation are covered systematically.



www.antworten-auf-salafismus.de

1. Prevention

Prevention begins before the radicalisation of a person can be spotted and is directed at all social groups. In this context measures are taken based on general and specific prevention.

General prevention: fosters tolerance and one's ability to be democratic, raises awareness of the topic, connects the various players involved

Specific prevention: allows for early recognition and enhances the competence of certain occupational groups

ufuq.de

Centre for the prevention
of religious-based
radicalisation in Bavaria

ufuq.de

The Bavarian centre of the civil society association Ufuq e.V. works to prevent religious-based radicalisation in Bavaria and is located in Augsburg. It informs and advises institutions in the areas of education, youth work and child and youth welfare as well as municipal administration authorities and civil society players about the prevention of religious-based radicalisation and about how to deal with anti-democratic and liberticidal tendencies.

What they offer:

- ▶ support for general preventive work on-site
- ▶ point of contact for educational practice on the topics of Islam, Islamism and Islamophobia
- ▶ workshops and counselling
- ▶ advanced training
- ▶ opportunity for local networking

Contact information:

Ufuq Centre in Bavaria

Bayern@ufuq.de

Phone: 0821 / 65078560

www.ufuq.de/bayern

Prevention of radicalisation at the Bavarian State Ministry of Social Affairs

- ▶ point of contact for questions regarding prevention
- ▶ transfer of knowledge specific to certain phenomena
- ▶ support for projects dealing with general and specific prevention
- ▶ coordination of and cooperation with civil society players in the area of general and specific prevention
- ▶ support in developing municipal networks

Contact:

Phone: 089 / 1261-1340

Radikalisierungspraevention@stmas.bayern.de

2. Deradicalisation

Deradicalisation takes place on an individual basis when a person is in the process of becoming radicalised or has already become radicalised.

Deradicalisation is the process in which a radicalised person gives up his/her belief in and dedication to extremist ways of thinking and acting. The main focus here is set on advisory services and exit aid.

ADVICE CENTRE
in Bavaria



Violence
Prevention Network

The Advice Centre in Bavaria of the civil society association Violence Prevention Network e.V. is there for youth and young adults who are visibly undergoing radicalisation within the context of religious-based extremism and have not yet expressed a desire to disengage themselves as well as for young people who would like to distance themselves from extremist tendencies. Relatives and people who otherwise support youth and young adults who are willing to disengage and/or distance themselves from such tendencies are also welcome.

The advice centre serves as a point of contact especially for

- ▶ young people/persons willing to disengage,
- ▶ parents and relatives,
- ▶ teachers,
- ▶ governmental/municipal agencies (e.g. child and youth welfare services),
- ▶ associations and
- ▶ religious institutions.

The advice centre is there for you when

- ▶ ... you are not sure if your relative's or friend's new religiosity is faith or extremism.
- ▶ ... you fear that your students, friends or relatives have joined an Islamist group.
- ▶ ... you notice the tendency to become radicalised in students, friends, relatives, etc. around you.
- ▶ ... you notice that a young person close to you suddenly scorns his/her previous way of life and has changed radically.
- ▶ ... you would like to disengage yourself from extremist ideologies or radical groups.

What they offer:

- ▶ counselling for relatives in dealing with religious-based extremism/Islamism for the purpose of strengthening their educational presence and ability to communicate and manage conflicts
- ▶ counselling of, support for and specific training for young persons at risk to become radicalised before they commit criminal offences
- ▶ intervention in cases in which radicalisation becomes apparent
- ▶ disengagement assistance: counselling and opportunities for dialogue for persons who have become radicalised, those who wish to leave the country for war zones and for returnees (e.g. from Syria)

Contact information:

Advice Centre in Bavaria of the Violence Prevention Network
Bayern@violence-prevention-network.de
Phone: 089 / 416117711
www.beratungsstelle-bayern.de

Centre of Excellence for Deradicalisation at the Bavarian State Criminal Police Office

The foremost goal of the Centre of Excellence for Deradicalisation at the Bavarian State Criminal Police Office (Bayerisches Landeskriminalamt) is to coordinate approaches that lead to deradicalisation in order to prevent the risk of self-endangerment and endangerment to others by religiously motivated radicalised persons.

- ▶ point of contact for questions involving deradicalisation in Bavaria
- ▶ advice on how to proceed in concrete cases of radicalisation
- ▶ initiation and coordination of deradicalisation measures
- ▶ government point of contact for the Advice Centre in Bavaria of the Violence Prevention Network e.V.
- ▶ support in the area of basic and advanced training on the topic of deradicalisation
- ▶ provision of the contact information of certain points of contact

Contact information:

Hotline: 089 / 1212 1999 (Mon – Fri 08:00 – 16:00)

Blka.deradikalisierung@polizei.bayern.de

3. Contact information of the participating ministries

Bavarian State Ministry of the Interior, Building and Transport

Heads of the inter-ministerial working group

Contact

Phone: 089 / 2192-2844

IMAG.Salafismus@stmi.bayern.de

Bavarian State Ministry of Social Affairs

Organizational Unit for the Prevention of Radicalisation

Phone: 089 / 1261-1340

Radikalisierungspraevention@stmas.bayern.de

Bavarian State Ministry of Education; Bavarian State Centre for Political Education

Phone: 089 / 2186-2619

Salafismuspraevention@stmbw.bayern.de

Bavarian State Office for the Protection of the Constitution

Phone: 089 / 31201 480

Salafismuspraevention@lfv.bayern.de

Bavarian State Criminal Police Office

(Bayerisches Landeskriminalamt)

Centre of Excellence for Deradicalisation

Phone: 089 / 1212-1999

BLKA.deradikalisierung@polizei.bayern.de

Bavarian State Ministry of Justice

Central Coordinating Office for Measures to Counter Salafism and Islamism in the Area of Law Enforcement in Bavaria

Phone: 089 / 5597-2318

Extremismusbekaempfung-im-justizvollzug@stmj.bayern.de

Additional places to receive advice

The following places, which are explained in the following pages in more detail, can also help:

- ▶ Advice Centre on Radicalisation at the Federal Office for Migration and Refugees
- ▶ regional adviser for democracy and tolerance at the state school counselling offices in Bavaria
- ▶ youth social work in schools and family and child guidance centres
- ▶ Aktion Jugendschutz Landesarbeitsstelle Bayern e.V.
- ▶ Parents on the Internet (Eltern im Netz)
- ▶ Federal Review Board for Media Harmful to Minors (BPJM)
- ▶ jugendschutz.net
- ▶ Commission for the Protection of Minors in the Media (KJM)
- ▶ Bavarian Information Office to Counter Extremism (BIGE)
- ▶ police

Advice Centre on Radicalisation at the Federal Office for Migration and Refugees – BAMF

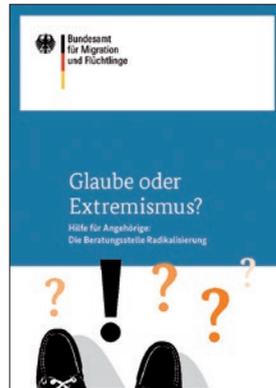
The Advice Centre on Radicalisation was established in 2012 by the Federal Ministry of the Interior and is part of the Federal Office for Migration and Refugees (BAMF). It serves as a contact point for a network of counselling facilities and specialists.

The HAYAT Advice Centre, which is supported by the BAMF, specialises in counselling relatives of persons who have possibly become radicalised and puts them in contact with support organisations. Worried teachers and parents can also receive advice there.

Phone: 0911 / 94 34 343

E-Mail: beratung@bamf.bund.de

www.bamf.de/beratungsstelle



Regional adviser for democracy and tolerance at the state school counselling offices in Bavaria

The regional advisers are specially trained teachers and school psychologists who can be consulted when dealing with the topic of extremism in a preventive manner as well as in acute crises. School psychologists are bound by a duty of confidentiality and counsel pupils/students, parents and teachers. Contact your school counselling office in order to get into contact with your regional adviser.

www.schulberatung.bayern.de

Youth social work and family and child guidance centres

You can learn more about youth social work at schools and child welfare offices as well as obtain the addresses of family and child guidance centres from the home page of the Bavarian State Ministry of Labour and Social Affairs, Family and Integration.

www.stmas.bayern.de

Bavarian Initiative for the Protection of Youth e.V.

This is an organisation where you can obtain information, materials, addresses of contacts and advice on the topic of the protection of youth.

www.bayern.jugendschutz.de

Parents on the Internet

Parents on the Internet is the online information portal of the Bavarian State Child Welfare Office and contains useful information on the topics of family and raising children. In order to receive personal counselling, you can search for a contact person at the child welfare office closest to you by entering in your postal code.

www.elternimnetz.de

Federal Review Board for Media Harmful to Minors – BPjM

The BPjM checks pertinent publications, writings and media for any content harmful to minors and, if necessary, indexes it. You can request to receive the so-called index (List of Media Harmful to Minors), which is published in the bulletin “BPjM Aktuell”; from the BPjM.

Information hotline: 0228 / 37 66 31

E-mail: info@bpjm.bund.de

www.bundespruefstelle.de

jugendschutz.net

The website jugendschutz.net insists that the legislation regarding the protection of young people be complied with on the Internet and sees to it that providers change, delete or make problematic content inaccessible to children and young persons. The website was set up in 1997 by the German State Ministries of Youth. Since 2003, the site is organisationally linked to the Commission for the Protection of Minors in the Media (Kommission für Jugendmedienschutz – KJM) in order to ensure that broadcasting and Internet content is monitored consistently. Problematic content on the Internet can be reported to jugendschutz.net.

E-mail: hotline@jugendschutz.net

www.jugendschutz.net/hotline

Commission for the Protection of Minors in the Media – KJM

The KJM is the central supervisory authority responsible for the protection of minors on national private television as well as the Internet. It checks whether there are any breaches of the Interstate Treaty on the Protection of Human Dignity and the Protection of Minors in Broadcasting and in Telemedia (JMStV) and decides which measures are to be taken against the respective provider. If you notice any content on commercial broadcasting stations or the Internet that could be problematic for children or young persons, please notify the KJM thereof: www.kjm-online.de/kontakt
E-Mail: kjm@die-medienanstalten.de
www.kjm-online.de

Bavarian Information Office to Counter Extremism – BIGE

The BIGE is an office of the Bavarian State Ministry of the Interior, Building and Transport and is located at the Bavarian State Office for the Protection of the Constitution. It provides information on the current manifestations and dangers of right-wing and left-wing extremism in Bavaria.

In addition, the BIGE also provides contact information for help with questions on the topic of Salafism.

Hotline for citizens: 089 / 2192 2192

Fax: 089 / 31201 380

E-mail: gegenextremismus@stmi.bayern.de

Police

In cases of emergency, please dial the **emergency telephone number 110**. In all other cases, please contact your local police station. You can search for the telephone number and/or address of your local police station on the following website:

www.polizei.bayern.de

Please note: In order to improve the cooperation between schools, police and child and youth welfare services, all schools have so-called police school liaison officers.

Domestic intelligence agencies

The Bavarian State Ministry of the Interior publishes an annual domestic intelligence report and other information on a semi-annual basis that contain current developments relating to Salafism.

You can find additional information on the topics of Islamism and Salafism at

- ▶ www.innenministerium.bayern.de
- ▶ www.verfassungsschutz.bayern.de
- ▶ www.verfassungsschutz.de
- ▶ www.blz.bayern.de
- ▶ www.bpb.bayern.de
- ▶ www.kas.bayern.de
- ▶ www.ufuq.de
- ▶ www.violence-prevention-network.de

Glossary

Note:

The terms mentioned below are frequently used by the Salafist community. The following explanations are Salafi-related reinterpretations and therefore may not be considered common Islamic.

Ahl al-sunna wal-jama'a: People of the Prophet's tradition and the community. A term Salafists use to refer to themselves.

Al-salaf al-salih: The righteous predecessors.

Alim (plural ulama): Scholar.

Al-wala' wal bara': Loyalty (to Allah and the "true believers") and disavowal (of the non-believers).

Amir: A "project manager"/local activist for political Salafists. A military leader for jihadi Salafists.

Da'i/ da'iya (plural du'at): Literally: someone who does da'wah, a preacher.

Da'wah: Invitation to Islam, proselytisation, propaganda.

Bid'ah: Reprehensible/wrongful innovations. The term denotes all historical developments that cannot be traced back to "authentic" Islamic sources (Quran, Sunnah).

Din: Religion.

Hijrah: Migration (following the ideal of the Prophet who migrated from Mecca to Medina). In a jihadist context, the term means migrating to a battlefield of jihad.

Hoor al'ayn: Black-eyed virgins in paradise. According to the jihadist mythology, the virgins are considered a "reward" for martyrs.

Ibada: Worship.

Iman: Faith. Denotes not only a religious belief but agreement to a strictly defined system of doctrines and deeds. In that sense, acceptance of the legal system in Germany is also deemed to be a “belief”; however, an erroneous one.

Jannah: Paradise.

Jahannem: Hell.

Kafir (plural kuffar): Infidel(s), non-believer(s).

Rafidhi (plural rafidha/rawafidh): Derogatory term for Shiite(s).

Shahadah: 1. Islamic creed. 2. Martyrdom.

Shahid (plural shuhada): Martyr.

Shariah: A system of religious rules and principles, revealed by God as Islam’s binding and eternal legal framework that is devoid of all human considerations.

Shirk: Polytheism, practicing idolatry. Worshipping other gods along with Allah. Salafists interpret democracy as a “false god” (see also “taghut”).

Tawheed: Monotheism. God has absolute power over everything and demands unconditional obedience.

Taghut: False god. In this context, the term means abiding by laws other than the Shariah and accepting a different system of values. Salafists consider the German Basic Law, which is the constitutional law of Germany, democracy and the multi-party system to be “idols”

Tayrun Khudhr: Green bird. The symbol of the martyrs whose souls may wander about in the bodies of green birds in paradise.

Picture credits

p. 6	top: BayLfV (Bavarian State Office for the Protection of the Constitution –Bayerisches Landesamt für Verfassungsschutz)
p. 6	bottom: picture alliance / AP Photo
p. 12	http://alplatformmedia.com/vb/showthread.php?p=46515 (16/05/2014)
p. 13	BayLfV
p. 14	www.youtube.com/watch?v=o0dCrKjyvE (14/05/2014)
p. 15	www.youtube.com/watch?v=0HgU6LTLFPg (22/04/2014)
p. 16	www.wall321.com/Animals/Lion/salafi (14.05.2014)
p. 18	www.youtube.com/watch?v=maxQjNXyAX4 (14/05/2014)
p. 19	http://alplatformmedia.com/vb/showthread.php?p=46515 (16/05/2014)
p. 22	BayLfV
p. 24	left: www.youtube.com/watch?v=t_euaao0Bkg (20.05.2014)
p. 24	right: www.youtube.com/watch?v=YL6mCliv0YE (16/05/2014)
p. 25	www.youtube.com/watch?v=c66m7Gmqfwg (09/05/2014)
p. 26	www.youtube.com/watch?v=4GIQkiwsTC0 (09/05/2014)
p. 27	flyer (scanned)
p. 28	top left: www.youtube.com/watch?v=Wpwx_DDIBlc (14/04/2014)
p. 28	top right: www.youtube.com/watch?v=o0dCrKjyvE (14/04/2014)
p. 28	bottom: BayLfV
p. 34	BayStMI (Bavarian State Ministry of the Interior)
p. 43	http://www.bamf.de/SharedDocs/Anlagen/DE/Publikationen/Broschueren/glaube-oder-extremismus.html?nn=2727286 (14/04/2014)



BAYERN | DIREKT is your direct connection to the Bavarian State Government.

You may receive informational materials, brochures, information on current topics and Internet sources as well information concerning authorities, competent offices and points of contact by contacting the Bavarian State Government either at the telephone number 089 / 12 22 20 or via the e-mail address direkt@bayern.de.

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NOTE

This brochure is published as part of the public relations programme of the Bavarian State Government. It may not be used by political parties or by campaign or election workers for the purpose of political campaigning within a period of five months prior to local, state, federal and European elections. More specifically, the brochure may not be distributed at electoral rallies or information stands of political parties. Nor may party political or promotional material be inserted in, printed on or affixed to the brochure. It is also prohibited to pass on this brochure to third parties for campaign purposes. The brochure may not be used in a manner that could be interpreted as the state government endorsing individual political groups, even if there is no election forthcoming. Political parties are permitted to use this brochure as a source of information for their members.

Shariah

Hijrah

Al-wala' wal bara'

Jannah

Bida'h