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RÉSUMÉS

In this essay, I compare three models of Islamic instruction developed by Islamic organizations in Germany and Austria. Examining their syllabi and teaching material I document the ways in which their stances toward the religious sources, toward community and toward society were argued from both a religious/theological and contextual perspective. Islamic terms such as, for example, *umma*, *`ibdt* and *shar'* thus are connoted quite differently and are conceived in relation to other terms and existing conditions in Germany and Austria. In this manner, each of the three organizations purport to be offering instruction in the (one, true) Islam, while at the same time reinforcing their local image and identity.