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## **“Authentic Islam” : the religious profile of Taqī al-Dīn al-Hilālī (1893-1987) as reflected in his fatwas**

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## Stellingen behorende bij het proefschrift

### “Authentic Islam”

#### The Religious Profile of Taqī al-Dīn al-Hilālī (1893-1987) as Reflected in his Fatwas.

1. The presence of Wahhabism in Morocco can be traced back to the time of Sultans Muḥammad Ibn ‘Abd Allah (1757-1790) and Moulay Sulaymān (1792-1822). Its introduction into Morocco must not be attributed to Taqī al-Dīn al-Hilālī.  
(Contra Al-Sabṭī. This thesis, Introduction).
2. The differences in religious points of views between the Wahhabis and Al-Hilālī were already clearly in evidence since 1920.  
(This thesis, chapters 2 and 8).
3. In the first version of his anti-Shiite and anti-Sufi published in Egypt in 1927, Al-Hilālī used a moderate (*layyina*) language whereas in the version published in Arabia he adopted a more uncompromising language (*khashina*) in order to enhance his position among the Saudi authorities.  
( This thesis, Chapter 2)
4. Although Taqī al-Dīn al-Hilālī seems to have been a born polemicist, he could be rather pragmatic when circumstances demanded him to be so.  
(This thesis, chapters 1, 2, 4 and 8).
5. Al-Hilālī’s academic studies in Germany were an indirect form of recruitment, through the services of Shakib Arslan, to prepare him to work for the Nazi regime.  
(This thesis, chapter 4).
6. The main reason why Al-Hilālī left Germany in 1943 was that the German Ministry of Foreign Affairs forbade him to write anything hostile to French colonialism.  
(This thesis, chapter 5; cf. Lauzière (2008), 265).
7. The six years Al-Hilālī spent in Germany clearly influenced his fatwas about living in Non-Muslim countries.

(Inspired by a statement made by Al-Hilālī 's grandson, ‘Abd al-Ghānī Būzakrī).

8. Although in the 1970s the Moroccan monarch supported Salafism, including the activities of Taqī al-Dīn al-Hilālī, nowadays the Moroccan authorities implement an official doctrine strongly influenced by Sufism.

(Cf. the former Moroccan Minister of Awqāf, Muḥammad al-‘Alawī al-Madaghri (2011): *al-Hukūma al-Multaḥiya: Dirāsa naqdiyya mustaqbaliyya*. Ribāt: Manshurāt Dār al-Amān, pp.66-67).

9. The current success of Salafism in Morocco can be traced to the influence of Taqī al-Dīn al-Hilālī.

(Personal conversations in Morocco with Al-Hilālī's students and successors in leading the Salafi Movement in Morocco).

10. In the Netherlands the jihadi Salafis believe that, beside the duty to offer *da‘wa*, they unconditionally have to fight against the people hostile to Islam. [They are now engaged in the Islamic State in Syria and Iraq].

(My unpublished Master Thesis, The Obligation to emigrate to “Dār al-Islām”, Leiden 2008)

11. The Aging of the Muslim minorities in the West requires a reevaluation of the Islamic ethical principles surrounding death.

12. Taqī al-Dīn, a five-years-old son believing that his father is writing a book about him instead of a PhD thesis about Taqī al-Dīn al-Hilālī should be taken seriously.