

MODERN SCHOLARS

THINK TANK

Government officials often don't have the time to study every problem and find solutions themselves. Instead, they fund groups of researchers whose job is to analyze issues and develop possible solutions—these groups are known as *think tanks*. A think tank studies a particular problem, explores different aspects, and then produces a report recommending solutions. Government policymakers read these reports and then implement these suggestions. So, if they are told, for example, that Islam is a problem, the think tank will study Islamic law, observe Muslim communities, interview scholars, and so on, in order to find a solution for this problem. (*The Fifth Estate: Think Tanks, Public Policy, and Governance*.)

In 2007, a major think tank organization called RAND published a report authored by Angel Rabasa, Cheryl Benard, Lowell H. Schwartz and Peter Sickle. The book is titled *"Building Moderate Muslim Networks."* In it, they made the following recommendations to solve the so-called problem of political Islam:

- *"The first step is for the U.S. government and its allies to make a clear decision to build moderate networks."* (p. xx)
- *"Priority should be given to: Liberal and secular Muslim academics i.e. young moderate religious scholars..."* (p. xxii)
- *"The West can help accomplish a balance by promoting the creation of moderate Muslim networks."* (p. 3)
- *"The potential partners of the West in the struggle against radical Islamism are moderate, liberal, and secular Muslims with political values."* (p. 3)
- *"(However), moderates lack the financial and organizational resources to create these networks themselves; the initial impulse for their creation may require an external catalyst."* (p. 4)
- *"The United States has a critical role to play in leveling the playing field for moderates."* (p. 4)
- *"Building networks of moderate Muslims and modernists to counter the radical networks is a necessary long-term strategy."* (p. 118)
- *"Modernist religious schools and universities that teach tolerance, pluralism, gender equality, and re-examination of traditional doctrines should be supported."* (p. 117)
- *"Avoid working with (traditional) Islamists, even if they're nonviolent."* (p. 117)

The report also notes: *"As of the drafting of this report (2007), it appears that the U.S. government is putting this vision (of promoting these modern scholars) into reality."* (p. 51) [1]

ONLINE PROMOTION

The U.S. government implemented RAND's advice through various strategies—not always by paying modern scholars directly, but by building influence systems that elevate their voices.

It's surprising to learn that big platforms like YouTube, Facebook, Instagram, TikTok, and Twitter all have to follow government rules.

This is for several reasons:

1. **To Avoid Regulation:** Governments (especially the U.S. and EU) threaten tech companies with heavy fines, new laws to regulate harmful or extremist content, court cases. Hence, these platforms self-regulate to avoid punishment. [2][3]
2. **To Keep Licenses and Legal Protection:** In the U.S., platforms like YouTube are protected by Section 230, which means they aren't responsible for user content. But this protection can be revoked if they fail to act on the government's rules. [4]
3. **To Keep Government Contracts and Favors:** Big Tech earns billions by cooperating with governments in certain areas. [5][6]

ALGORITHM

An algorithm is a set of instructions a computer follows to make decisions. An algorithm tells a computer what steps to follow to decide what to show you online.

For example, when any person opens YouTube, he sees certain videos coming up. That's not random—an algorithm program showed him these videos. Platforms like YouTube, Facebook, and Instagram use algorithms to determine what you see first, what gets promoted, what gets hidden or removed. [7][8]

So, these algorithms are then trained to promote modern, western-aligned scholars, and suppress or hide traditional Islamic voices, as per instruction of the government.

As a result, scholars who promote traditional Islam, Islamic governance, or who oppose liberal ideologies like LGBTQ are Shadowbanned, or Labeled as "extremist" or even Removed from these platforms. [9][10][11]

Examples include:

- Haitham al-Haddad
- Bilal Philips
- Jamal Badawi (in later years)

In contrast, scholars who align with Western ideologies—like Omar Suleiman, Mufti Menk, and Yasir Qadhi—are heavily promoted through recommendations, search results, and trending lists.

Hence, the U.S. government doesn't have to say, "Promote this person on YouTube, or ban this person," but it definitely influences who is promoted and who is silenced via partnerships, policies, and pressure.

In short: the government sets the rules, tech companies like YouTube implement them, and the algorithm enforces them. Therefore, any scholar who gains prominence on these platforms does so

by adhering to the guidelines set by the U.S. government. Moreover, their income from YouTube depends on the number of viewers they attract. As a result, they will not want to jeopardize their earnings by going against government regulations, meaning they would have to align to the government's narrative to maintain their following. For instance, Mufti Menk has approximately 652 million views.

REFERENCES:

- [1] Rabasa, A., Benard, C., Schwartz, L.H., & Sickel, P. (2007). *Building Moderate Muslim Networks*. RAND Corporation. <https://www.rand.org/pubs/monographs/MG574.html>
- [2] U.S. State Department - Global Engagement Center: <https://www.state.gov/global-engagement-center/>
- [3] YouTube Official Blog
- [4] Electronic Frontier Foundation - Section 230: <https://www.eff.org/issues/cda230>
- [5] Wall Street Journal, "The Facebook Files" (2021)
- [6] Twitter Files by Matt Taibbi (2022)
- [7] YouTube Transparency
- [8] Facebook Feed Ranking.
- [9] Hudson Institute (2020). *A Strategy to Counter Political Islam*.
- [10] Congressional Hearings on Tech & Extremism (2017–2021) – U.S. Senate Judiciary Committee
- [11] The Guardian (2015). "Haitham al-Haddad to speak at university despite extremism claims."

HOW ARE "MODERATE" AND "RADICAL" SCHOLARS DEFINED IN WESTERN LITERATURE?

The book *Building Moderate Muslim Networks* outlines the key qualities that, according to the authors, distinguish moderate scholars from radicals or extremists, it describes moderate scholars as those who support "democracy and internationally recognized human rights, including gender equality, freedom of worship, respect for diversity, [and] accepting neutral laws that treat all religions equally" (p. xi).

According to this distinction, radical Islam refers to any interpretation of Islam that rejects secular law, gender equality, or the equal treatment of all religions. In other words, **any interpretation that contradicts Western ideologies is labeled as radical Islam.**

"Islamists believe that sovereignty belongs to God and that human legislation must conform to God's law as revealed in the Qur'an and Sunna. Liberal and secular Muslims believe that sovereignty belongs to the people."(p. 83)

I also recently came across another book called *Modern Islamic Authority and Social Change* (vol-2) written by Oxford professor Masooda Bano. The author's research is mainly focused on the 'progress' of Muslim scholars and institutions in Western countries in developing an 'England'

Islam. She wrote the book in praise of these scholars and institutions. In the preface she writes: *"Since 2012, I have conducted fieldwork with a number of new Islamic scholarly institutions emerging in the West; I have also taken part in many retreats organized by them. The observations that I make in this book draw on this ongoing fieldwork with these institutions in the West."*

The book explains more about these modern scholars:

"These scholars are keen to combine Islamic knowledge and Western knowledge." (pg. 2)

"Thus, the need to create an 'American Islam,' a 'British Islam,' or a 'European Islam' that is responsive to the unique conditions faced by Muslims in these societies is a recurrent theme in the discourse of these scholars." (pg. 13)

"The scholars leading these new initiatives increasingly respect the secular state." (pg. 20)

"The second important feature of the attempts by these scholars to indigenize Islam in the West is their insistence that the Islamic ethic is in fact consistent with the true European and American tradition." (pg. 27)

"The goal (of Zaytuna college, founded by Hamza Yusuf, Zaid Shakir and Hatem Baizan) is to provide an Islamic education model 'rooted in the Western liberal arts tradition.' The stated agenda of this College is to 'indigenize Islam in the West.' These scholars argue that Islam is no stranger to the Western tradition. In their view, historically both traditions learned from each other." (pg. 15)

"He (Tariq Ramadan) writes extensively about the need for European Muslims to carve out a distinctive European Islam." (pg. 18)

"One of the striking features of these institutions is that they have all come to appreciate the importance of developing an Islamic discourse that is primarily formulated in response to the immediate social context. Hence, all these institutions are talking about developing a Western Islam, or a European Islam, or a British Islam, or an American Islam." (pg. 19)

"Yasir Qadhi argues that we need a type of scholarship that is in tune with the lived experience of the people. He concludes that for Muslims living in the West it should not be difficult to ignore apostasy and homosexuality." (pg. 24)

According to the author, the USA is the best place for these institutions. She writes:

"Within the West, the United States is proving to be the most fertile ground for the emergence of some of the most promising Islamic education platforms." (pg. 27)

The result of the efforts of these scholars and institutions and some of the expected outcomes are described in the following quotes:

*"The reality is that Western societies are also in fact nurturing platforms for the emergence of the most promising Islamic scholarly movements... **This is allowing young Muslims to pick and choose** and create alternative visions of modernity." (pg. 29)*

"It is important to recognize the growing influence of these institutions emerging in the West." (pg. 2)

"These scholars are confident that the Islamic discourse emerging in the West has resonance (and an appeal) with Muslims around the globe." (pg. 18)

"Bruinessen and Allievi note how Bassam Tibi and Tariq Ramadan have both proposed the concept of 'Euro-Islam.' They note that both of these scholars have also implied that 'the way European Muslims are reshaping the relationship between Islam and society will bear upon the future of Islam in the Muslim-majority world as well.'" (pg 11-12)

REGULATION OF THE GOVERNMENT

The author states that from the 1990's many European countries saw the need to regulate Islamic education in their Muslim communities (page 10). She gives examples of how they did this:

- The Netherlands made it a condition for foreign imams to take cultural training.
- Germany created Islamic theology departments in its universities.
- Groups like the Muslim Council of Britain were formed.

She further says: *"Government efforts have not been confined to the mosques and the councils. In recent years many governments have initiated new programmes aimed at eradicating radical strands of Islam, driven by the realization that 'either we train our Muslims to become global citizens, who live in a democratic, pluralist society, or on the contrary, the Islamists win.' Consequently, many European states have been involved in a protracted dialogue with the leaders of Muslim communities concerning the need to reform the existing models of Islamic education, which are viewed as promoting values that contradict the Western liberal tradition."* (pg. 11)

In other words, they began many new programs to stop Islamic ideas and so-called 'radical Islam'.

She adds: *"These attempts reflect a recognition by European states that those who control the centres of Islamic teaching and get to interpret Islamic texts for the public (i.e. the scholars) exercise significant influence on the actions of believers."* (pg. 11)

In summary, Western governments tried to:

- Watch and control what was taught in Masjids. (The Washington Post, 2017 – *"How states can wield 'official Islam'"*)
- Set rules for how imams should be trained. (Professionalizing the Imam in Europe, MDPI, 2020)
- Support local Muslim scholars instead of foreign-trained scholars. (Islamic Religious Authority in a Modern Age, 2024)
- Promote *"moderate"* Islamic institutions approved by the government. (Mosque Pedagogy in Belgium, 2024)

But according to the author, these efforts were failing: *"It is important to understand how Western states have tried to regulate Islamic education platforms and practices, and how these efforts have had little or no success."* (Pg. 11)

Thereafter, the author says: *"Compared with these state-led efforts (by the governments), new Islamic scholarly platforms emerging in the West are much more successful in indigenizing Islam in the West."* (pg. 11)

It is also very noteworthy that many of the **Islamic studies programs** offered in their universities are government funded. Some examples of it are:

United States

1. Georgetown University – Focuses on interfaith dialogue, policy, and Islamic studies.
2. University of Chicago – Offers strong Islamic studies programs.
3. Indiana University – Offers Islamic history and languages.
4. University of Michigan – Offers Islamic history, religion, and languages.

United Kingdom

1. University of Oxford – Focuses on Islamic history, theology, law, and languages.
2. University of Edinburgh – Offers Islamic history, Middle Eastern studies, and Islamic art.
3. University of Cambridge – Offers courses on Islamic history, culture, and languages.
4. London School of Economics – Focuses on politics and the Islamic world.
5. SOAS University of London – One of the top schools for Islamic studies.

Canada

1. McGill University – Offers advanced research in Islamic law, history, theology, and philosophy.
2. University of Toronto – Offers studies in Islamic religion, history, and languages.
3. University of Alberta – Focuses on Islamic civilization and culture.

Germany

1. Freie Universität Berlin – Offers Islamic theology and history.
2. University of Munich – Studies Islam and Muslim societies.

France

1. INALCO (Paris) – Offers courses in Islamic languages and cultures.

WHY DO THEY FUND ISLAMIC STUDIES?

Funding and support for Islamic studies in Europe aim to promote a “moderate” or “European Islam.” Below are some quotations to prove this:

German Government’s Federal Office for Migration and Refugees (BAMF) stated:

“The aim (of funding and supporting Islamic studies) is to foster a European Islam that is compatible with our democratic order and the rule of law.” (2016)

Dr. Markus Becker, Professor of Islamic Theology, University of Münster (Germany) said:

“Our task is to promote an Islam that respects human dignity, democracy, and freedom – in short, a moderate Islam that can thrive in a European context.” (2017)

The French Ministry of Interior:

“We support training programs abroad that produce imams who can contribute to the integration of Muslims in France, by promoting values of tolerance, secularism, and civic responsibility — essentially, a European Islam.” (2015)

EU Commission Report on Religious Dialogue:

“Investing in the education of imams and Islamic scholars in Europe is crucial to counteract radicalization by promoting a European Islam rooted in pluralism, tolerance, and respect for human rights.” (2018)

Council of Europe, Report on Islamic Theology:

“The establishment of Islamic studies faculties within European universities aims to develop a form of Islam that is compatible with European values and prevents extremist narratives.” (2017)

Prof. Tariq Ramadan, a well-known western liberal scholar:

“European governments want a state-sanctioned Islam, one that fits European frameworks, which often means a moderate Islam that does not challenge secular or liberal norms.” (2004)

LECTURERS

Another very noteworthy point is that the majority instructors teaching Islamic studies in these universities are not Muslim. In the U.S. for example, approximately 79% of the instructors teaching Islamic studies at universities are non-Muslim—that is nearly four out of five.

For instance, Yasir Qadhi earned his PhDs in Islamic studies under the supervision of academics such as Professor Gerhard Bowering, a former Catholic priest. Hamzah Yusuf studied under scholars like Ken Kramer, who is better known for his work in Jewish mysticism. Hamzah Yusuf says regarding him in a lecture at Zaytuna College in 2014: *“The person that I was really impacted there, by was Ken Kramer, who was in the Religious Studies Department, just a really extraordinary person who brought so much presence into his classroom.”*¹

THE DEVIATED VIEWS OF MODERN SCHOLARS ON TWO FUNDAMENTAL BELIEFS IN ISLAM

The effect of the “Islamic studies” programs in western universities and the influence of Christian and Jewish instructors in these institutions is far reaching and very deep. It has changed the mindset of “scholars”. In many aspects it is glaring that their effort is to try and reconcile the Quraan Shareef with science and modern theories, or to make it “fit in” with the beliefs of those they wish to appease. Many examples can be presented. In the interest of brevity, only two aspects are presented here:

1. THE ISLAMIC BELIEF REGARDING THE ORIGIN OF HUMANKIND

The belief of the entire Ahl al-Sunnah wa al-Jamā‘ah regarding the origin of mankind is that Allah Ta‘ala Himself created Hazrat Ādam عَلَيْهِ السَّلَام and blew life into him. Thereafter, Allah Ta‘ala sent Hazrat Ādam عَلَيْهِ السَّلَام and his respected wife Sayyidah Hawwā عَلَيْهِمَا السَّلَام to the earth. Allah Ta‘ala blessed them with many children, and from them, humanity continued. The Quraan Shareef contains numerous verses that clearly affirm this fundamental belief. For instance:

﴿لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ﴾

“Indeed, We created man in the best form.” (Surah teen: 4)

﴿خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ﴾

“He created man from a clot of blood.” (Surah Alaq: 2)

The evolution theory stands in direct contradiction to many clear verses of the Quraan Shareef as well as the authentic Ahādīth. Yet despite this, and the consensus (ijmā‘) of the Ahl al-Sunnah wa al-Jamā‘ah, some modern scholars attempt to prove that scientific theories such as evolution are not inherently in conflict with Islamic beliefs.

¹ *Reflections on Education and Learning*, lecture at Zaytuna College, 2014, 35:20

In 2018, the Yaqeen Institute—founded and presided over by Omar Suleiman—published a booklet titled *Tawaqquf and Acceptance of Human Evolution*. In it, the author, David Jalajel states:

- On **page 22**: *“The conclusion is that Muslims are not obligated to deny the idea of human evolution in order to remain faithful.”*
- On **page 25**: *“It is possible for traditionally-minded Muslims to accept human evolution without reservation and without having to reinterpret the texts about the creation of Adam and Eve.”*
- And on **page 26**: *“It is possible for a person to believe in human evolution, based on scientific evidence, and dismiss the story of Adam being created without parents... A person can accept both ideas, since there is no inherent contradiction between them.”*

Additionally, there is a lecture on Omar Suleiman’s website which is dated December 9, 2020. It was given by Dr. Hatem Al-Haj, whom Suleiman has described as his mentor and beloved teacher. In this lecture, Dr. Al-Haj states:

“There could have been other Homo sapiens (humans) before Adam ﷺ. Those Homo sapiens could have developed from other animals, and those animals could have developed from the first cell. That’s, you know, evolutionary biology.” (Timestamp: 00:09:35)

Furthermore, an article termed *human origins* by Dr. Yasir Qadhi, a close associate of Omar and published on Omar Suleiman’s website, states: *“It is also a mistake for Muslims to make the blanket statement, ‘Islam does not accept evolution.’ Evolutionary science is not bad science.”*

In that same article, Yasir Qadhi employs a domino analogy that he frequently uses to explain this reconciliation. Imagine a row of dominoes falling one by one. Now, if someone puts a fallen domino at the end of the row, a person looking at the row would not know it was not part of the original falling sequence. Qadhi says that while evolution was going on, Adam ﷺ could have appeared miraculously at the right moment.

In July 2013, Omar Suleiman shared a Facebook post titled “The Quran and Evolution” in which he wrote: *“Muslims who completely dismiss the theory of evolution really put an unnecessary cloud over the religion, without any knowledge of what they are ...”*

Hamzah Yusuf in the foreword of the book *Islam and Evolution*, wrote:

“Here is a serious Muslim response by Shoaib Ahmed Malik who understands that the science of evolution and the faith of Islam has no difficulty straddling both worlds without losing his faith in either.”

These quotes clearly indicate that, according to these scholars, one can accept and understand some parts of the theory of evolution, while remaining a faithful Muslim, without perceiving any contradiction between the two.

2. THE BELIEF REGARDING NABI ISA ﷺ

The established belief of Islam—the belief of Hazrat Rasulullah ﷺ, the Sahabah رَضِيَ اللَّهُ عَنْهُمْ and the entire Ahl al-Sunnah wa al-Jamā‘ah with consensus—is that Nabi Isa ﷺ **never died**. There is no difference of opinion among Muslims regarding the birth of Isa ﷺ or his departure from this world. Islam clearly teaches that Isa ﷺ was raised bodily to the heavens while still alive, without experiencing death. The difference of opinion exists for Christians, not Muslims.

In al-Durr al-Manthūr, with an authentic chain of Narrators, Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا explains verse 55 of Sūrah Āl ‘Imrān, which states:

﴿إِذْ قَالَ اللَّهُ يٰعِيسَىٰ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ..الخ﴾

“When Allah Ta’ala said, ‘O Isa! I will take you away fully, and raise you to myself....’.

Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا interprets this to mean:

*“I will raise you up to Me, and thereafter cause you to die **at the end of time** (i.e., just before Qiyāmah).”*

However, despite this clear and authoritative interpretation as well as the consensus of the Ahl al-Sunnah, some modern scholars express views regarding Nabi Isa عَلَيْهِ السَّلَام that contradict this fundamental belief of Islam. In attempting to substantiate their baseless views, they misinterpret and misquote Qur’anic verses and riwāyāt (narrations).

In his article *“Jesus: A Foundation for Dialogue Between Muslims and Christians”*, published in December 2018 and updated in July 2024, Omar Sulieman when discussing verse 157 of Surah An-Nisaa, which states:

“They did not kill Him (Isa عَلَيْهِ السَّلَام), nor did they crucify Him, but it was made to appear so to them,” he says:

“His enemies did not kill or crucify him because it was Allah who caused his apparent bodily death; it was part of the divine plan so that the signature miracle of the Resurrection would be fulfilled. Understood in this way, it may be possible to fully reconcile the Qur’an, the Gospel narratives, the signature miracle of the Resurrection, and the historical record without claiming divinity for Jesus or setting one source against another.”

The gospel narratives are all distorted. Why then is Omar Sulieman keen on trying to reconcile the Quraan Shareef with distorted narratives of the Gospel?

Further, on verse 55 of Surah Aal-e-Imran: *“When Allah said, ‘O Isa! I will take you away fully and raise you to Myself...’”*

He writes: *“A third group said that the word ‘take’ here really is a euphemism for death. Ibn Abbas عَلَيْهِ السَّلَام reportedly explained ‘I will take you’ as ‘I will cause you to die,’... it could be said that he died a natural death, not by crucifixion, and was brought back to life and raised to heaven.”*

A CLOSER EXAMINATION OF OMAR SULIEMAN’S RETRACTION FROM SUPPORTING LGBTQ+ RIGHTS.

In a June 2020 interview on the Islam21c platform, Omar Suleiman stated: *“We cannot ever support anything—religiously, politically, socially, culturally—that is opposed to the Qur’an and the Sunnah. **Not in the capacity of LGBT politics. We can’t. It’s not possible.**”*

After this clear statement rejecting support for LGBTQ policies, a poster advocating strongly for LGBTQ rights in rainbow colours appeared on the Yaqeen Institute’s website in June 2021, which stated **“MUSLIMS CAN AFFIRM THEIR SUPPORT FOR LGBTQ RIGHTS.”** This clearly shows his double standards.

Furthermore, on November 17, 2022, Al Yaqeen Institute hosted a program titled *“How Does Islam View LGBT Issues?”* in which Omar Suleiman clearly expressed a stance of compassion

towards LGBTQ individuals. He stated: *"The other principle is that desires are not sinful, nor should people be identified or ostracized by desires. Instead, every Muslim is defined by Islam — which is submission to Allah with those desires... We have to, as a community, help each other... help the Muslims being ostracized for having these attractions or any struggle they may have, and the Muslims ostracized for trying to hold onto their Deen and their worldviews."*

This article remains published on his website to this day. Therefore, if someone concludes that he supports such views, he cannot be blamed, as this is precisely what is still publicly available on his official website.

****It is also important to note that this practice of speaking differently to different audiences is common among these modern scholars. Therefore, while he may at times appear to oppose certain views, his website clearly reflects otherwise. Similarly, the disclaimer which appears on his website is a convenient way to avoid criticism. He is not only the president of Yaqeen, but also the founder, he is responsible for what appears on his website.****

Below are some observations and comments of some people regarding **the double course of Omar Sulieman**:

An article in a traditional Islamic blog: *"Figures like Omar Suleiman are careful to present a friendly, inclusive face to Western society, highlighting tolerance and compassion, but simultaneously maintain conservative positions when addressing Muslim audiences — an approach that can be termed double-faced or 'double course.'"*

On r/SistersInSunnah: *"Omar Suleiman's messaging on LGBTQ issues is a perfect example of **double course**. He says one thing in khutbahs to Muslim audiences, then in interviews and public talks he only emphasizes kindness and compassion, without mentioning the clear Islamic rulings."*

WHY IS THE WEST SO CONCERNED ABOUT ISLAM?

The book *"Building Moderate Muslim Networks"* clearly expresses concern about 'Islam growing into a strong political force'. It warns that in places where Islam is growing rapidly, this could lead to "illiberal electoral results" — meaning that if Muslims win elections, they will replace Western liberal values (such as gender equality etc.) with illiberal ways.

*"Because the liberal process of democratization can lead to **illiberal electoral results**... there is increasing wariness about pressing secular authoritarians to open their political systems if there is a risk **that radical Islamists will take their place**."*(p. 45–46)

This quote implies that they fear Islamists winning elections. Therefore, they try very hard to promote a moderate Islam via moderate Muslim scholars to control the direction of Muslim societies. Thus, the book states: *"Priority should be given to: Liberal and secular Muslim academics i.e. young moderate religious scholars..."* (p. xxii)

WHAT DO THEY WANT FROM THE MUSLIMS?

WW. Hunter, an English man wrote a book in 1876 called '*The Indian Musalmans*', he writes:

On **page 25**: "*The Ulama, if they would embrace the benefits of modern knowledge, they could become the most effective agents in fostering loyalty among the Musalmans.*"

On **page 26**: "*The future depends on leaders (Ulama) who combine religious knowledge with a modern outlook and a commitment to peace.*"

On **page 31**: "*If the principles of Islam were taught alongside the elements of modern knowledge, the rising generation would learn to reconcile their faith with loyalty to the British Crown.*"