

## AVERTISSEMENT

Point de Bascule n'endosse pas le contenu de ce document. Il est archivé sur ce site uniquement à des fins de référence.

## WARNING

Point de Bascule does not endorse the content of this document. It is archived on this website strictly for reference purposes.

### Ingrid Mattson endorses Maududi's tafseer

Original title: Reviving the Muslim Mind - A balanced approach to gaining knowledge

Original address: <http://www.youngmuslims.ca/lecturesummaries/display.asp?id=3> (dead link)

Web Archives:

<http://web.archive.org/web/20060819225504/http://www.youngmuslims.ca/lecturesummaries/display.asp?ID=3>

Summary of a lecture given by Ingrid Mattson at an ISNA Canada Conference in 2000

Excerpts:

Dr. Ingrid Mattson was born and raised in Kitchener-Waterloo. She accepted Islam over thirteen years ago. Since embracing the Truth, Sister Ingrid has visited a variety of Muslim countries including Egypt, Pakistan, Lebanon, and Morocco. She has studied with some well known Islamic scholars both in the Muslim world and in North America. Sister Ingrid is fluent in classical Arabic and received her PhD. in Islamic Studies from the University of Chicago. She is currently a professor at the Hartford Seminary in Hartford, Conneticut (sic), where she lives with her husband and two children.

(...) In response to another question, "Please suggest any comprehensive work of Tafseer (Qur'anic commentary) for us Muslim youth," she (Ingrid Mattson) said, "There are different kinds of Tafseers. For e.g. there are ones that contain detailed interpretations of grammatical aspects of Qur'anic language. And there are others that serve to explain the general message of Qur'an, coupled with the experiences and insights of the author of the Tafseer. However, there aren't really any Tafseers that combine the both aspects. So far, probably the best work of Tafseer in English is by Maulana Abul A'la Maududi."

INTERNET ARCHIVE  
Wayback Machine

http://www.youngmuslims.ca/lecturesummaries/display.asp?ID=3 Go

21 captures  
21 Jul 01 - 22 Jul 11

JUN AUG NOV  
19  
2004 2005 2006  
Close Help

YM Friday Nashi'a  
Subscribe today! A concise reminder on Islam every week!  
Read the latest issue.

What is Young Muslims up to?  
August 19, 2006 - Raab 26, 1427

[YM Academics](#)  
[CanadaWide Campaign](#)  
[Sacrificing Humanity](#)  
[Halalqa \(Youth Study Circles\)](#)  
[Monthly Adhwa Training](#)


Upcoming Events

Audio / Video

[Im No Angel](#)  
-Jeevan Chancika  
Click to Play

Search Our Site (Google powered)

Islamic Products Online

  
Forces of Evil - 4 CDs  
\$32.45 \$29.95  
BUY

[More Products](#)

### Reviving the Muslim Mind - A balanced approach to gaining knowledge

Sr. Ingrid Mattson

Following is a summary of a lecture by Sr. Ingrid Mattson delivered at ISNA Canada Conference, 2000. Dr. Ingrid Mattson was born and raised in Kitchener-Waterloo. She accepted Islam over thirteen years ago. Since embracing the Truth, Sister Ingrid has visited a variety of Muslim countries including Egypt, Pakistan, Lebanon, and Morocco. She has studied with some well known Islamic scholars both in the Muslim world and in North America. Sister Ingrid is fluent in classical Arabic and received her PhD. in Islamic Studies from the University of Chicago. She is currently a professor at the Hartford Seminary in Hartford, Connecticut, where she lives with her husband and two children. This summary, produced by Young Muslims Canada, is an attempt to reproduce the teachings, thoughts and experiences of some of the great and dynamic speakers of our times, who spoke at the ISNA conference. Also, please keep in mind, we have tried our best to narrate and summarize these talks, as accurately as possible.

- In this lecture, Sr. Ingrid Mattson focussed on understanding the importance of gaining Islamic knowledge in conjunction with secular learning. She also emphasized the fact that *Halaqa*hs (Islamic study circles & discussions) must be an integral part of every student's life.
- According to her, **there is no division or dichotomy between the secular and Islamic learning.** The only type of division in knowledge that we see, in Islam, is between the:
  - Mu'amaalat* (the daily affairs & dealings, for e.g. business, relationships, etc.), and
  - Ibaadat* (the matters dealing with worship, for e.g. Salah, fasting...etc.)
- If you are a doctor, or businessman, or engineer, or journalist, or teacher...etc., **you need to know, as a Muslim, what Islam says about your profession.** You need to know how to deal with the people and matters in that field. This is the essence of Islam. **Therefore, we see that even in the "worldly" affairs, we Muslims are obligated to learn the laws of Allah in the particular specialized field that we are in, in order to live Islam completely!** So how can we say that Islamic learning is different from the secular education, when we are supposed to apply all the Islamic laws in our so-called secular part of life, as well?
- In addition, it could be said that **there is really no difference between a scholar and a non-scholar,** because a knowledgeable and pious businessman, technically speaking, is a scholar as well, in a specialized field, since he learns what he needs to know about his profession and applies this knowledge in his everyday life. And this knowledge and experience that he possesses could be passed on to others who seek it.
- Islamic Law and jurisprudence actually developed through these specialized experiences and knowledge of different people.
- Some of the Sahaabah (May Allah be pleased with them) devoted themselves only to studying the Quran and the Sunnah, but most were not "scholars" in this sense. This did not prevent them from applying Islam to all aspects of their lives and confidently spreading the pure message of Islam throughout the world.
- Following is an analysis of a few ways, that were and are still used, for gaining knowledge:
  - Halaqa*h: Also known as Study Circle/Discussion, was the method used by the Prophet (S) and his companions (R) to learn and discuss current issues that were needed to be clarified. In addition, they would discuss the Qur'anic Tafseer and it's practical applications in their lives. For e.g. Abdullah bin 'Abbas (R) used to have regular *Halaqa*h on Qur'anic Tafseer.
  - AR-RIHLAH.** People used to travel to other cities to learn a specific aspect of Islamic law/knowledge, needed for their

- community.
- o **Madrasas:** Then, later on, came the idea of official Islamic educational institutes/schools, known as *Madrasas*. This concept of institutions, actually served to organize the Islamic teachings and sciences and provided a central place where people would go and learn. However, there were a few major problems with the concept of *Madrasas*:
  - It gave rise to the development of personalities of the teachers, who became quite complacent, and at times arrogant due to their status. It also gave rise to factionalism and rivalries between the *Madrasas*, lead by their teachers. More energies were spent on building the personalities and maintenance of these structures than on the development of character.
  - We also witnessed an increasing exclusion of women from the spheres of knowledge, due to this system of learning. Women were much more involved during the time of Prophet (S) and a few generations after, as they attended the *Halaqahs*, which were open to the public. These women preserved the knowledge and narrated books even, to the males and females of the next generation! Therefore, we see that the *Halaqah* system was much more beneficial for the women, in comparison with *Madrasas*.
  - *Madrasas* also gave rise to society and status problems, as a certain portion of the society was left out in this process of learning.
- o **BOOKS/ CD'S/ INTERNET/ E-MAIL:** Now we have been blessed with other resources, due to the advancement of technology, such as books, magazines, websites, CD's, email...etc. We shouldn't ignore these beneficial resources if we do not have access to the learning of a Muslim scholar, but benefit from them. When any opportunity arises to spend a day, a week, or a year with a knowledgeable Muslim, we will be better prepared to benefit from their learning.
- **Some Tips on the balanced way of enhancing our Islamic knowledge:**
  - o Sometimes we do need to travel and learn from scholars for clarifications on certain issues. May be summer is a good time for this purpose.
  - o The Islamic institutions need to develop workshops and training programs that Islamically train the Muslim professionals in their respected professions. For e.g. lawyers, teachers, doctors, engineers...all of them need to be taught the ethical issues related to their work and fields. We rarely see Muslims acting like a Muslim at their job. For some reason we feel that Islam is only needed to be applied in our personal life, and not in our professions.
  - o We need to get more organized.
  - o One reason why our Islamic institutes become quite stagnant and lack the spirit for reviving the Muslim mind, is because of the lack of new ideas and new leadership on regular basis. Process of gaining and imparting Islamic knowledge is very dynamic.
  - o "Doing a little bit regularly is the real way of learning our Deen!" for e.g. by learning a Hadith per week, at a *Halaqah*, you can memorize the whole series of Forty Hadith!
  - o "Participate weekly, in a *Halaqah*!"
  - o Have a *Halaqah*, even if you have very few people available, maybe at someone's home.
  - o Sometimes people get discouraged by looking at our complicated and ambitious syllabus. We should keep it as simple and practical as possible.
  - o "Keep in mind that Islam is not a small portion of your life.....it is your Life!"
- In conclusion: "Try to develop a broader thinking and vision of Islam."
- In reply to a question, "What about the claim of those who say that Islamic knowledge has always been an oral tradition?" Sr. Ingrid replied: "Transmission of knowledge in Islam has always been a dual process. The presence of Islamic books and literacy is a blessing from Allah. But we do need scholars as a source of clarification and motivation. Do not belittle the books! The Prophet (S) encouraged the literacy among Muslims. For e.g. the prisoners of war that were captured in the Battle of Badr, were released by the Prophet (S) on one condition: That each one of the prisoners was supposed to teach 10 Muslim children, to read and write. This shows the significance of reading and literacy in Islam. Even the Qur'an was later preserved in the form of a book."
- In response to another question, "Please suggest any comprehensive work of Tafseer (Qur'anic commentary) for us Muslim youth," she said, "There are different kinds of Tafseers. For e.g. there are ones that contain detailed interpretations of grammatical aspects of Qur'anic language. And there are others that serve to explain the general message of Qur'an, coupled with the experiences and insights of the author of the Tafseer. However, there aren't really any Tafseers that combine the both aspects. So far, probably the best work of Tafseer in English is by Maulana Abul A'la Maududi."

Send us your comment     E-mail this to a friend     Print this page

---



---

Articles: [Send us](#)      Our Online      Cool brochures      Great people of