News Journal Volume 2, Issue 1, January 2019

---

January 2019 issue of the **News Journal** is brought to you by the **Muslim Planet** Project. You can also enjoy it on the news journal **blog**.
May Allah bless you and your community.

The Muslim Planet Project
iCommunity@mail.MuslimPlanet.org

---

## Announcements

1. Independence days in January Mubarak to Cameroon, Sudan, and Chad.
2. Muslim Planet has started a series on Spirituality.
3. You can send us announcements of countrywide interest for inclusion in this News Journal.
4. Please DONATE to support the Muslim Planet Project.

---

Acknowledgments:

This issue consists of one article contributed by Professor Abdur Rahim Choudhary who is an author and a thought leader. The article is based on his book: A Mental Hijrah: Towards a Unified Muslim World-view
ISBN 8186632840, 9788186632840, Maktaba Al Hasanat, 2003.

http://www.mbpjlibrary.gov.my:8081/webopac/Record/0000127651

**Disclaimer**: Views expressed in the articles are those of their authors and do not necessarily represent the Muslim Planet Project.

---

# Muslim World View: A Framework

**By**

**Professor A. R. Choudhary**

## Abstract:

This paper outlines a reference framework that is used to describe and understand the basic teachings of the Quran within the big picture of its grand scheme of things. It

introduces the overarching modules that constitute this framework. These modules comprise of the worships of Allah in three dimensions, namely the physical, ethical, and spiritual. These three dimensions are linearly independent, which is a term with a mathematical connotation. It means that the three dimensions exist in an intrinsic way and they cannot be reduced to a smaller number. It also means that the desired effects cannot be achieved from Quran if any one of the dimensions is omitted or inadequately represented.

## Introduction

This paper attempts to provide a framework for the Revival of the Muslim World-View. The framework is referred to as a Mental Hijrah: a migration in the intellectual plane. The paper focuses on the reference framework; it describes the problem it attempts to resolve, an approach to the solution to this problem, and the tools available to achieve the solution. The framework is architected using the Worships that Quran prescribes, namely the worships in the physical, ethical, and spiritual dimensions. It is commonly understood that the foundation of Islam is on its five pillars. The framework formulated in this paper defines the architecture that the five pillars are intended to support. It therefore helps to understand the basic teachings of Quran within the big picture of its grand scheme of things.

The worships in the physical, ethical and spiritual dimensions constitute the fundamental modules of the proposed framework. A Quranic study of these three dimensions reveals that the three dimensions are linearly independent, which is a term with a mathematical connotation. It means that the three dimensions exist in an intrinsic way and they cannot be reduced to a smaller number. It also means that the desired effects cannot be achieved from the Quranic guidance if any one of the dimensions is omitted or inadequately represented in the lives of the Muslims.

The framework makes it easy to understand some basic points: why Islam is an ever-flowing fountain of strength for its followers -- strength in every sense including physical, moral, and spiritual; how Muslims display this strength in circumstances that are favorable to them as well as in circumstances that are extremely arduous; and how Islam gives the Muslims a generous and sharing heart in good times, and an amazing grace in the face of extreme odds.

# Muslims today

Muslims today number over a billion among a world of about six billion. If numbers were a criterion, Muslims would already be a most significant factor in shaping the world of today. It does not take a complicated analysis to realize that this is not the case. Muslims today matter in shaping the events of the world to a far lesser extent than what one might expect considering their numbers, distribution, and resources. Is this a normal circumstance with Muslims?

The Prophet (S) made a significant effort to shape the world according to the ideology of Islam. He shaped all aspects of the world of his time, including spiritual, financial, political, defense, and human dimensions. The Caliphs (R) continued this strategy. They implemented it over an ever-increasing part of the world of their time. Even the ruling dynasties[1] that followed the Caliphs (R) did not significantly reduce this scope of the Muslim life. The Muslims have been the flag bearers of peace and prosperity for the world and the champions of human values for all the peoples. Why then do the Muslims matter so little in the world of today?

## Polarization of mind

For a clue to this important question, consider the advent of the industrial revolution. It changed the world remarkably. This change was not just in terms of the machines that impacted the patterns of life, but also in terms of the outlook of the people of the world. The change in the mental outlook was unfortunately in opposite directions, as it happened in the European people and as it occurred in the Muslim people.

The European people performed a change in their world-view, starting with Renaissance and Protestantism. Starting with the industrial revolution, they started to harness the forces of nature instead of following dogmas. The European masses liberated themselves from the exploitation of the despotic rulers on one hand, and the excesses of the Clergy on the other. They started to think for themselves. This was in contra distinction to blindly following the dictates of the 'people of authority' in the name of the Sovereign, or following the demands of the Clergy in the name of God.

Starting from the era of the dynasties, the Muslim world-view gradually deviated from the vision of the Prophet (S). This vision is built on the concept of Tauheed[2]. This concept started to weaken after the time of the Caliphs (R). The reasons are many. One

[1] Dynasties is a collective reference to the Muslim rulers that followed the era of the four Caliphs.

[2] Tauheed is a complex concept. In a simplistic way, it means that the single (indivisible) entity cannot be analyzed into constituents without introducing serious errors in the understanding of the nature of the entity. When the concept is applied to the human life, it means that the life must be treated as a whole without dividing it into isolated compartments, for example the government and the religion.

reason is the fact that the reign under the dynasties was a significant departure from the political system envisioned by the Prophet (S) and exemplified by the Caliphs (R). This circumstance started to show strains on Muslim individuals and in Muslim society. It came to a stage where Muslims subscribed to Tauheed in intellectual terms, while they experienced a de-facto separation between the political realities and the religious convictions. The minds were polarized under the pressures of the political authority on one hand, and the pressures of having to choose between an ever-increasing numbers of mutually conflicting schools of religious thought. This mental polarization reached epidemic proportions during the colonial era that followed the industrial revolution. No relief was available to Muslims either on a personal level or at a national level. The Muslims felt politically helpless because the system provided them no reasonable means to impact the state of affairs. They also felt incapacitated in making the right choice between the religious doctrines. The Muslim mindset changed from thinking and analyzing, which is what Quran requires, to a mindset of blind following.

## Spirituality and the world

The Muslims of today are quite different from those in the era of the Prophet (S).

The Prophet used the Quran as a roadmap and a pragmatic guidance in all his affairs. Above all, the prophet had a well-defined objective in everything he did. There never was a separation of his activities into worship and secular matters. Every activity was both. He freely allowed the focus of his activities to be modulated by the events on the ground.

Muslims of today contrast this situation, almost occupying an opposite position. They tend to divide life into worship and secular aspects. Thus the modern learning consisting of science, technology, arts, and humanities is largely ascribed a secular significance. Practices such as the prayer, fasting, pilgrimage, and charity are regarded with religious significance. The mindset is occupied in defining these contradistinctions. The focus on pragmatic objectives is completely lost. The realities on the ground are not allowed to influence this outlook and mindset.

The outcome of this contrast is also very visible. The Prophet (S) used the Quranic guidance and took the Muslims to the peaks of glory, in spiritual sense as well as secular sense. Muslims of today have made Quran into rigid shackles to keep their feet tied firmly. They do not know spirituality; their focus is a confused desire to escape the fear of hell. They also do not possess the secular glory, as they spend their energies in sectarian pursuits.

## Looking Forward

The Muslim Ummah has been a driving force in the affairs of this World throughout its existence over the last fourteen centuries. For most of this duration the Ummah has set the agenda of the World affairs and has made intrinsic contributions to the human emancipation, World peace, and knowledge. It has been less than a century that the Muslims have lost their role as a driving force in the World affairs, for up to the First World War the Ottoman Khilafah represented an Islamic World-View that significantly influenced the global events. This happened because, as alluded to earlier, the Muslims had made an unfortunate Hijrah from the Quranic mindset that enquires and analyzes to a mindset of blind following without enquiry or comprehension. The remedy to this malady is to revert back to the Quranic mindset. This "homecoming" is referred to as the Mental Hijrah which is the first step to revive the Muslim World-View and to restore the Muslim Ummah.

Allah has given guidance for this homeward journey. The first and foremost of His guidance is in the way He created mankind, for example, with faculties that help to enquire and analyze. Then He gave guidance in the form of His book(s). It is incumbent upon the Muslims to use the faculties with which Allah created them to comprehend the book of Allah and to use this comprehension to guide their lives as individuals and as an Ummah. This exercise is sensitive to the space-time dimension. The Prophet (S) demonstrated, in his own space-time environment, how to use the comprehension of the Quran to steer the individual and collective lives.

This paper is a step towards the restoration of the Quranic mindset among Muslims. Such a mind understands clearly. It understands the laws of God as they manifest in the universe[3, 4]. It focuses on actions that restore the glory in this world and in the sight of God[5]. The glory in this world and the glory in the hereafter are not two separate things: they are meant to go together as Mohammad (S) amply demonstrated.

---

[3] All translations of the Quran quoted in this paper are by Abdullah Yusuf Ali. When a different translation is used, the name of the translator is given in the brackets.

[4] Quran 2:164: Behold! In the creation of the heavens and the earth; in the alternation of the night and the day; in the sailing of the ships through the ocean for the profit of mankind; in the rain which Allah sends down from the skies and the life which He gives therewith to an earth that is dead; in the beasts of all kinds that He scatters through the earth; in the change of the winds and the clouds which they trail like their slaves between the sky and the earth; (here) indeed are signs for a people that are wise.

[5] Quran 2:201: And there are men who say: "Our Lord! give us good in this world and good in the Hereafter and defend us from the torment of the fire!"

# Mental Hijrah: Towards A Quranic Mindset

As the above discussion shows the problem with the Muslims today is their mindset[6]. Their thinking is polarized. Most adhere to the religious rituals out of a fear of punishment, rather than a genuine love and appreciation for the positive message of the Quran. Many have made the guidance of the Quran into shackles on their feet, and the guidance of the Sunnah into a theater for the sectarians.

The Muslims need to make a mental Hijrah towards a Quranic mindset, in order to take an initiative[7] to change their present predicament. Such a mind is non-superstitious, makes inquiries, and analyzes the signs of Allah. The Quranic mind does not blindly submit to the religious doctrines on one hand and the political authority on the other. It has clear objectives for all actions and a clear vision for all beliefs.

## Objectives

The purpose of the mental Hijrah is to achieve the following two objectives that are fundamental to the Islamic teachings.

1. To build strong, free, and wise individuals with a high degree of Taqwa[8].
2. The above individuals must build a strong Ummah[9].

The eventual aim of meeting Allah derives from these two objectives. That aim is fulfilled to the extent that one builds Taqwa. The Taqwa derives from how successfully one plays one's role in achieving the above two objectives.

In order to achieve these objectives, the following two requirements are imposed on the framework for the Revival of Muslim World-View.

---

[6] It is important to point out that there are many persons around the world who do not suffer from these harmful attitudes. Further, there are many persons who have already made a more or less equivalent of the mental Hijrah.

[7] Quran 13:11 For each (such person) there are (angels) in succession before and behind him: they guard him by command of Allah. Verily never will Allah change the condition of a people until they change it themselves (with their own souls). But when (once) Allah willeth a people's punishment there can be no turning it back nor will they find besides Him any to protect.

[8] Taqwa is a Quranic construct. It is the basis for the peace on Earth, a measure for good and bad deeds, the ability to be inspired by Quran, and the closeness with Allah. See for example: Quran 49:13 O mankind! We created you from a single (pair) of a male and a female and made you into nations and tribes that ye may know each other (not that ye may despise each other). Verily the most honored of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things).

[9] Quran 3:110 Ye are the best of peoples evolved for mankind enjoining what is right forbidding what is wrong and believing in Allah. If only the People of the Book had faith it were best for them; among them are some who have faith but most of them are perverted transgressors.

- The framework seeks to remove the harmful impacts of the sectarianism in Islam. In fact it is required of the framework that the multiplicity of approaches towards an issue that exists among the various schools of thought must be usable as an asset.
- The framework seeks to reinforce the worships of Allah in all dimensions, including the dimensions that the Muslims have neglected over centuries, such as the worships in the physical dimension and those at the level of the Ummah.

## The Tools

The Quran is very explicit about the sources of guidance that the people can use. These sources of guidance are important tools and the Muslims of today must understand these tools and learn to use them. The Quran prescribes three main sources of guidance described below. They are deployed in the sequence in which they are listed below.

### Human faculties

The first and foremost among the gifts[10] of Allah to the human race is the faculties[11] with which each human being is born[12]. This is the primary guidance built into every human being and it is a precondition for the receipt and utilization of any further guidance in the sense that without the use of these faculties additional guidance cannot be understood and utilized. The principal tools included in this primary source of guidance are the observational and intellectual faculties. Their use is a necessary precondition to understand and follow the further guidance described below.

### The Quran

Next comes the guidance that Allah sent via His Prophets. For Muslims this guidance is given in the form of the Quran. This guidance is useful only for those who use their observational and intellectual faculties[13].

### The Sunnah

The conduct of the Prophets is also a source of guidance[14] for the human beings as they provide examples of excellent conduct. This is because the Prophets are the specially chosen people and possess exceptional insights. The conduct of Mohammad (S) is a

---

[10] Quran 32:9: But He fashioned him in due proportion and breathed into him something of His spirit. And He gave you (the faculties of) hearing and sight and feeling (and understanding): little thanks do ye give!

[11] Quran 2:31: And He taught Adam the nature of all things; then He placed them before the angels and said: "Tell Me the nature of these if ye are right."

[12] Quran 15:29 and 38:72: (The two Ayahs read the same) "When I have fashioned him (in due proportion) and breathed into him of My spirit fall ye down in obeisance unto him."

[13] Quran 10:100 No soul can believe except by the Will of Allah and He will place Doubt (or obscurity) on those who will not understand.
Quran 8:22 For the worst of beasts in the sight of Allah are the deaf and the dumb those who understand not.

[14] Quran 33:21 Ye have indeed in the Apostle of Allah a beautiful pattern of (conduct) for anyone whose hope is in Allah and the Final Day and who engages much in the praise of Allah.

source of guidance in this sense[15]. Muslims have therefore taken great pains to report, authenticate, and record the conduct of the Prophet (S). However the usefulness of the Sunnah also has preconditions, which are more stringent than those that apply to the usefulness of the guidance in the Quran.

## Use of the guidance

Out of the three sources of guidance described above, only one is internal to the human beings: namely the faculties with which they are born. The other two sources are external, and they are proportionately more likely to be misunderstood, and consequently misapplied. The guidance from the Quran and the conduct of the Prophet must be clearly defined and unambiguously understood before it becomes actionable.

In common parlance the Muslims speak of "following the straight path". The phrase conjures an image of a road that runs from where you are, to where you want to get to. The travelers expect clearly marked signs at the intersections along the way, helpful signs to keep a safe speed, and informative signs to indicate how far they have traveled.

Each traveler starts her or his journey from a point that is her or his current position in the journey of life. Each one needs to take the Quran and Sunnah highway using a different entry ramp, each one drives a different vehicle, each one requires different necessities, and each one reads the roadmaps in a different language. While the Muslims talk about "following the guidance", it is not the same straitjacket for everyone.

There is yet another important concept to digest. The guidance must be made actionable at two separate levels: the level of the individual and the level of the Ummah. Clearly, these two levels of guidance have different requirements.

## The space-time factor

The mere existence of guidance is not automatically useful. The human observation and intellect must be used to parse this guidance and to visualize the variously many ways in which it can help the individual, the nation, and the nation of nations (the Ummah).

This however is a delicate task. It is neither easy to perform, nor is its outcome fixed. The outcome is, naturally, a function of factors such as the following.

- The capacities of the individual or the nation that performs this task,
- The format of the guidance itself[16],

[15] Quran 47:2 But those who believe and work deeds of righteousness and believe in the (Revelation) sent down to Muhammad-for it is the Truth from their Lord He will remove from them their ills and improve their condition.

[16] The format includes the format of the Quran, the Sunnah, and any supplementary information. This format changes with space-time; for example, the format of the Quran as used by the early companions of the Prophet was

- The framework used to parse the guidance[17], and
- The contextual environment of whom, when and where[18].

This functional dependence of the outcome is referred to as the space-time factor. It is very important in Islamic evaluations. A less than optimum treatment of this aspect can lead to evaluations with suspect applicability[19].

## Solution architecture

The previous sections discussed the problem that the Muslims are facing today. It was concluded that the approach to solving this problem involves a mental Hijrah. This chapter presents a solution architecture[20] whose pillars are the worships of Allah with the right understanding and commitment. This architecture is intended to facilitate the needed mental Hijrah. It is based on the Quran, using three important themes that the Quran emphasizes. These themes are combined using the overarching principles that the Quran provides as the meaning and purpose of these themes. The result is a coherent and forward-looking architecture. It is intended to take the Muslims back to the Quranic mindset that embodies the spiritual emancipation together with the glory in this world. This is what the Quran recommends and the holy Prophet (S) practiced.

The three ingredients of this architecture are the worship of Allah, more worship of Allah, and even more worship of Allah[21]. The word worship is used to represent the

---

different from how the Muslims know it in a compiled book form. Even after the Caliphs (R) compiled it in a book form, it was not commonly available until the advent of the printing technology. Similarly, the sources of Sunnah today are much different from those available to the early companions of the Prophet. The compilation of the books of Hadith as available to the Muslims today, was not available to the well-known four Sunni Imams.

[17] Such a framework has not existed among Muslims, in any elaborate form. The sects in Islam are based on the opinions of people who developed a following for themselves. This paper is an attempt to develop a systematic framework of analysis and decision making that would not be ad hoc and opinion-based.

[18] This is the role of the specific circumstances. It enters at two levels. First, the specific circumstances and the contextual details that might be addressed by a particular Quranic revelation or the action of the Prophet. Such Quranic Ayahs and the incidences of the Sunnah need to be generalized before application to the situations of today. Second, the situations of today may need variables that did not exist within the experience base of the period of the Quranic revelation and the life of the Prophet.

[19] AbdulHamid A. AbuSulayman, Towards an Islamic theory of international relations, second edition 1994, International institute of Islamic thought, Herndon, Virginia, USA.
In chapter three, it describes how Imam Shafi (R) ruled on matters of war and peace. The Imam advised the Muslim rulers to attack the mushrikun in their country at least once a year, if not more often, and not to accept a truce for more than ten years. Indeed this opinion is based on the Sunnah of the Prophet, who was engaged with the enemy in a battle at least once a year and did not accept a truce for more than ten years. However such analogy and understanding is suspect because of the space-time factors that were not incorporated in arriving at this decision.
Imam Shafi (R) is not alone with respect to inadequate attention to the space-time dimension, and similar examples exist in other matters of Fiqh as well

[20] The word architecture is used in the sense of a blue print for further action. It constitutes a framework in the context of which all other activities are formulated.

[21] Quran 24:41: Seest thou not that it is Allah Whose praises all beings in the heavens and on earth do celebrate

teachings of the Quran and the act of using them as guidance. As will be shown, these teachings of the Quran are not arbitrary or abstract assertions. They are the divine guidance, each having a well-defined objective. This architecture is intended to bring a clear perspective by focusing each worship on the objectives that the Quran attributes to that worship. This perspective is expected to help the Muslims to move away from the sectarian debates and the ensuing strife, and act with confidence. The Quran provides this confidence, complete with clear milestones and progress-estimation tools. These milestones and tools are invaluable as the Muslims travel the road, along the journey of their lives. This journey is nothing but the worship of Allah as the Quran points out.

These worships of Allah are discussed below in three important dimensions.

## Worship in three dimensions

The Quran clearly shows the paths of action for the people. Worship means the understanding of these paths of action and their objectives, and to carry them out during the voyage of one's life. The Quran prescribes worship in the following three dimensions.

- The dimension of the physical universe
- The dimension of the ethical progression
- The dimension of the spiritual emancipation

There is a great wisdom in this Quranic prescription. They take care of the dynamics of life, such that a balanced equilibrium state is attained by observing worships in all three dimensions. On the other hand, the equilibrium and the subtle balance is disturbed if worship in any one of these dimensions is ignored or performed with neglect to its objectives. As will be shown, the worships in one particular dimension cannot help attain the Quranic objectives of the worship in a different dimension. Similarly, the performance of the worships in these three dimensions must itself be balanced. Neglecting certain aspects of a worship or an over adherence to it will also cause a loss of equilibrium in life.

---

and the birds (of the air) with wings outspread? Each one knows its own (mode of) prayer and praise. And Allah knows well all that they do.

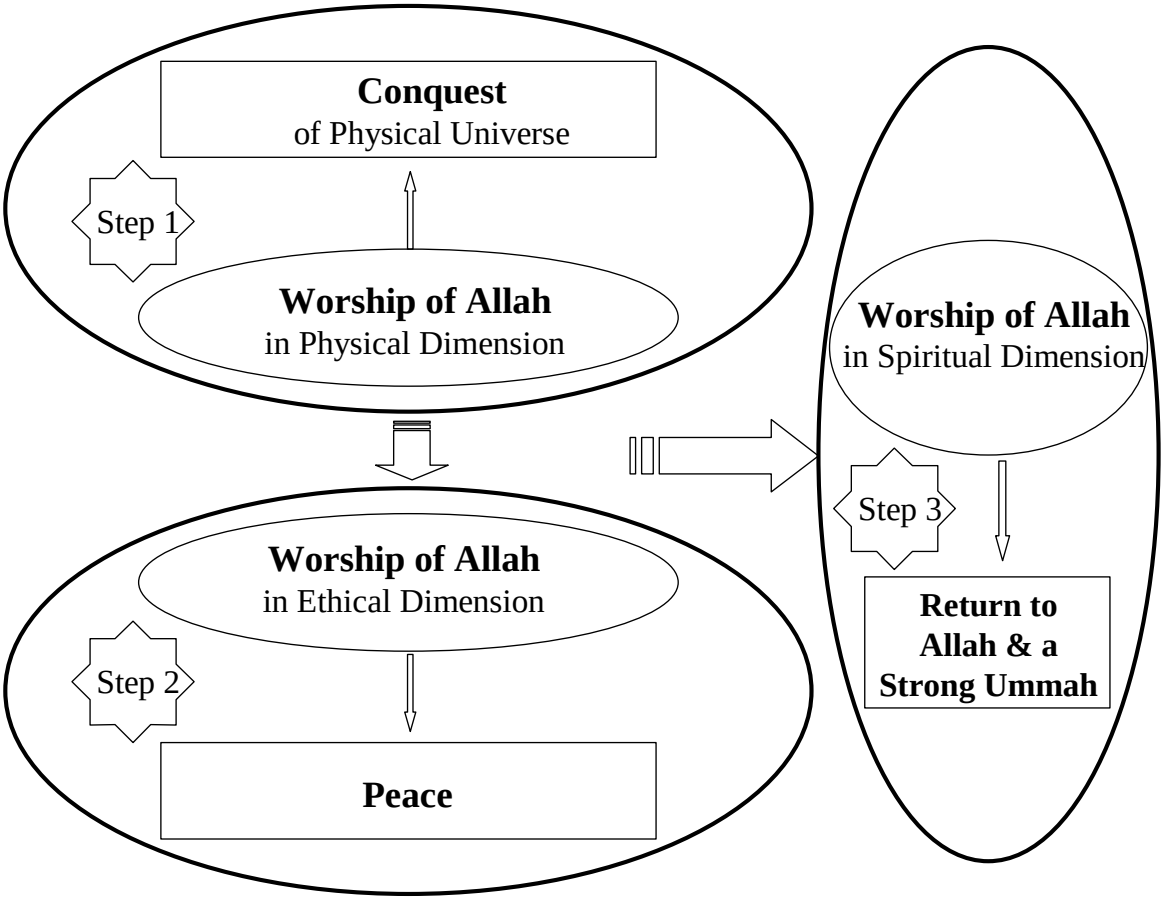


Figure 1: Architectural framework for the mental Hijrah

The worships in the three dimensions and the objectives of these worships are schematically shown in figure 1.

The worship of Allah in the physical dimension is nothing but an unobstructed exercise of the innate capabilities of a person. The objective is to conquer the physical world as is asserted in Quran. The worship of Allah in the ethical dimension is nothing other than a loving relationship with which the Huquq-ul-Ibad are attended to. Its objective is the peace that it brings to the person and the community.

These two worships are prerequisites for the worships in the spiritual dimension. It is nothing other than a grateful return to Allah. However, gratefulness to Allah is impossible without fulfilling the worships in the ethical dimension. Spiritual worships cannot be undertaken except after due fulfilment of the ethical worships and the due utilization of one's innate capabilities.

The life of a person is a particular locus in this three-dimensional space. The path one takes through this space determines one's Taqwa. These worships constitute the major modules of the solution architecture, and they are briefly described below.

### Worship in the physical dimension

The worships in the physical dimension lead to a deep understanding of the laws of the physical universe, and it affords the conquest[22] of the physical universe (see step 1 in figure 1) to a proportional extent. This worship consists of paying attention to the phenomena in the physical universe, as they represent the "signs" of Allah. The Muslims need to observe these "signs" and understand them. This understanding has a two-fold purpose. The visible aspect of this worship is the "conquest" of the physical universe, an aspect that Allah ordained for the humans. A possible inner reflection of this worship is the emergence of Taqwa (see footnote 23).

### Worship in the ethical dimension

This worship consists of the dealings of the individual and the society, embracing the inter-personal relationships, the inter-group relationships, and inter-national relationships. The worship consists of observing these relationships with sincerity of intentions. The sincerity of intentions means a deep and unselfish commitment to the understanding developed via the worships in the physical dimension. This combination of the understanding and the commitment leads to Taqwa[23].

When performed together with the worship in the physical dimension, it leads to the glory in this world. The Sunnah of the Prophet (S) clearly exemplifies this. The glory in this world is not sought in a secular sense. Unlike the glory sought by an aspiring superpower, it is not an end in itself but a means to an end. It is the means to establish peace on the Earth (see step 2 in figure 1). This is a genuine peace, the purpose of which is to afford all the people the free and nourishing environment, which is generous and sharing and is free from greed and foolishness. All the people of the world deserve such an environment so that everyone and anyone can worship Allah, if they choose to do so. The Muslims have a duty to establish such an environment throughout the world; and

---

[22] The phrase "conquest of the physical universe" is used in a metaphorical sense, as the physical universe having been made subservient to mankind. This refers to the Quranic assertions like the following.

Quran 16:12 He has made subject to you the Night and the Day; the Sun and the Moon; and the Stars are in subjection by His Command: verily in this are Signs for men who are wise.

Quran 14:33 and has made the sun and the moon, both of them constant upon their courses, subservient [to His laws, so that they be of use] to you; and has made the night and the day subservient [to His laws, so that they be of use] to you. (M. Asad)

[23] In this solution architecture for the reference framework the sources of Taqwa are the worships in the physical dimension together with the worships in the ethical dimension. Both these worships must contribute, so that worships in just one of these dimensions will not adequately generate Taqwa. Forthcoming papers are expected to precisely define this construct.

when they do so, they fulfill the task of being the Khalifah of Allah on the Earth. This is the inner reflection of the worships in the ethical dimension. (See step 2 in figure 1).

### Worship in the spiritual dimension

As discussed above, the worships in the physical and ethical dimensions together lead to the Taqwa. The Taqwa is a precondition to perform the worships in the spiritual dimension, in the sense that all spiritual worships must be performed with Taqwa. Thus the worships in the spiritual dimension are built on the foundation of the worships in the physical and ethical dimensions.

The worships in the spiritual dimension include an aspect that corresponds to the individual and an aspect that corresponds to the community (the Ummah). There is a complicated network of interfaces and feedback mechanisms between these worships. The integrated effect of all these dynamics is the enhancements to Taqwa and the emergence of the Muslim Ummah as the World leader in establishing the virtues and purging the evil. The success of the final return to the Creator (see step 3 in figure 1) is gauged by the extent of one's Taqwa and one's contribution to enhancing the position of the Muslim Ummah in the community of the nations of the World.

## Discussion of worship

As discussed above, the worship of Allah is performed in three complementary dimensions. Each type of worship has clearly defined objectives. The realization of these objectives accomplishes the spiritual emancipation, which has externally observable manifestations; namely conquest of the physical world, peace within and around, and establishment of world conditions amenable to establish virtue and purge evil. Through these externally observable manifestations, it is possible to estimate the effectiveness of the efforts at performing the various kinds of worship in the three dimensions.

In parallel with these worships are represented three steps, schematically depicted in figure 1. They represent a process for performing the three types of worship, so that their interrelationships are correctly observed. This process incorporates the interfaces and feedback mechanisms among these three types of Worship. For example, the contemplation on the Ayahs of Allah and the observance of the worships in the ethical plane generate Taqwa. The spiritual worships reinforce Taqwa and enable the individual to prepare for the "return" to Allah as well as emergence of an Ummah that can establish virtue and purge evil. While the process of worship culminates in the spiritual plane, it must find its beginning in the physical plane.

The Quran implies a well-defined interdependence between the role of a person as an individual and as a member of the society (Ummah). The acts of worship that the Quran

specifies in the three dimensions also have a similar interdependence. The purpose of worship, that an individual performs, is intrinsically coupled with a collective aspect of the society. Thus no individual should feel that he or she has performed the worship of Allah until the individual feels ever-increasing closeness with Allah as a result of those worships: at the same time, the externally observable manifestation of this closeness with Allah, must be demonstrably visible in the individual's ethical dealings as well as the emergence of the Muslim Ummah prominently among the community of nations of the World. This objective cannot be met through the worship in the spiritual dimension alone, the worships in the physical and ethical dimensions are also essential.

## Conclusions

Like any human endeavor, the revival of the Muslim world-view requires careful planning, and the execution of the plan. The first milestone in this plan is to accomplish a Mental Hijrah. This can be executed using a reference framework whose modules are the worships of Allah in the three dimensions: physical, ethical and spiritual. It is vital that the Muslims comprehend the meanings, significance, and objectives of each type of worship. Further, they need to understand the interfaces, feedback mechanisms, and the interdependencies between these worships. These considerations are collectively referred to as the solution architectural for the reference framework. This solution architecture is supported by the five pillars of Islam. The end objective of this solution architecture is to facilitate a successful final return of the individual to Allah, and the emergence of a strong Muslim Ummah that can establish righteousness in the World and purge it from evil by establishing peace on Earth.