

Intellectual reforms in Muslim Umma (Dimensions & Solutions as per contemporary perspective) is a title, which is widely spread. Thought is a general term. Its involvement is existing in each department of human education. Every item of the world requires thoughts. Thinking is common and knowledge is different than thinking. Knowledge and thoughts are essential for each other. But when thinking converts from the ordinary to its specific philosophical meaning, then improvement starts from the thinking. Thought is also used in the meaning of thinking exploration, passion, and crazy and adore, similarly, religious & secular. Intellectual system plays a key role in the rise and the fall of societies and nations. Islamic thinking is a separate code of nature living system from secular thinking system. The thesis has an idea of the Islamic thinking which provides results from a combination of thoughts and actions together. So it has a separate code of nature in humanities.

The thesis lemmatized in two ways. Mostly focused on religious traditions. Council reforms situation could be recovered. However, non-Islamic and secular thoughts also briefly considered into account & written, so obvious traits of Islamic thoughts can be highlighted.

Due to this reformation of Muslim thinking, Muslim thinking and physical rehabilitation can be made possible to achieve its real goal.

First of all meanings of thinking and optimization specific and struggle made with the help of words & sentences to emphasize the thinking.

Muslim Ummah should understand the status of Islamic thinking and about the thinking condition of Muslim nation. In this way Muslims can get the religious, political, economic and cultural rise again.

The concept of thinking reforms presented in Muslim nation is less than other reforms. These are the four religious, educational, political, and cultural dimensions which are developed during reparable work in demise rule and people forget the thinking of demise rule.

Muslim Nation divided into three parts of the world. Reformation of Muslim thinking is not possible without each part's confusion's through into practical measures and thinking revivals proposed, being remained in the same region. These three sections of Muslim world are different in terms of population, means and in terms of wealth.