



## *The Fragrance of the Beloved (God)*

By: Imam Khomeini (r.a.)

*We are unaware that we are all in love with Him.  
That are all lovingly everywhere for Him!  
Heedless of both worlds , we still need to know,  
That we are thirsty to drink from His Cup of Love  
We are reside at the threshold of the House of Love,  
From the beginning of life we longed to be there  
Every fragrance we smell is from His (God's ) Garden,  
It is the fragrance of the Beloved (God)  
that we all desire to smell.  
There is no beauty and beautiful but Him,  
It is just out of longing for Him that we all argue.  
Unaware of the fact that what we wander about for,  
Is so close to us, face to face, embracing us.*



**Book Introduction:**  
**"STAGES OF ISLAMIC  
REVOLUTION" (By Kalim  
Siddiqui)**

This book is undoubtedly Dr. Kalim Siddiqui's most profound work. In the Foreword, Dr. Kalim had described it as his 'last testament'. Few realised the significance of this statement at the time. It came off the press barely two weeks before he died in Pretoria, South Africa on April 18, 1996.

It was difficult to determine whether he was more of a revolutionary or an intellectual. He moved between roles with that amazing grace which few people have been able to master. He was educated in the west but he was not westernised. In fact, he was the bane of the western civilization which he described as 'a pestilence', and 'a disease'.

He not only wrote in evocative prose but all his life he advocated an intellectual revolution among Muslims before change could be brought about in Muslim societies. He called for the complete dismantling of the nation-State structure, which he described as alien to Islam, before an Islamic State could be established in its place.

It was for this reason that he was such a strong admirer and supporter of the Islamic Revolution in Iran and of Imam Khomeini (RA). He saw in the Islamic Revolution the realisation of his own dream which he

# Stages of Islamic Revolution

Kalim Siddiqui

had outlined nearly 10 years before the Islamic Movement in Iran overthrew the shah's tyrannical regime.

But this book, despite its name, is not about the Islamic Revolution in Iran. In it, Dr. Kalim looks ahead to Islamic Revolutions in other Muslim societies. He considers the entire Muslim world ripe for such revolutions.

What he outlines in this book are the stages or processes through which the Islamic Movement must go before it is able to achieve the 'big bang' effect of the Islamic Revolution. He calls the Islamic Revolution 'a point in time when all forces of total change in a society converge' (p.1). He is convinced that 'the power the Islamic Revolution generates, under a muttahi or pious leadership, defeats and dismantles

the post-colonial nation-State and sets up the Islamic State in its place.'

Dr. Kalim, however, argues that despite Muslims in all parts of the world being a part of the Islamic Movement, the processes involved in bringing about Islamic Revolutions that lead to the setting up of Islamic States are as yet little understood. He sets out to outline these processes, starting with an intellectual revolution among Muslims. In this sense, this book is like a handbook for activists in the Islamic Movement.

He makes an eloquent case for looking at the Sirah and Sunnah of the Prophet (SAWA) in a different light. He says that the Sirah literature has so far concentrated on a meticulous recording of the chronology of events in the



life of the Prophet but 'analytical and creative literature has been slow to emerge' (p.3). He goes on: 'There is no harm in the application of the speculative method to the largely descriptive literature on the Sirah that now exists' (p.4).

He explains why. 'The use of speculative methods of research by committed and mut-taqi Muslim scholars, with ends and purposes clearly defined and known, may prove to be greatly productive in unlocking the vast treasure-house that is the Sirah and the Sunnah of the Prophet of Islam (p.4).

A quick glance at the chapters reflects his meticulous approach. He begins with the role of the intellectual revolution. Chapter 2 addresses the process of its globalisation while the third chapter deals with Muslim Political Thought in great depth. In chapter 4 he calls for a global consensus among Muslims on these fundamental issues while in chapter five he deals with interim movements and partial revolutions. He examines the role of the Islamic political parties and the thought process that has guided their particular style of operations, finding it wanting.

Chapter 6 is perhaps the essence of the book. In it he talks about 'Movement, power and achievement.' He says that no truth can maintain its position unless it be repeatedly demonstrable. In other words, it must be result oriented: 'no results,

no truth' (p.69), he asserts. He describes all political systems as movements of one kind or another. They constantly move forward 'to attain political goals.' He says that Islam can also be looked at as a political system.

He insists that 'Islam does not create a total functional system because it has the best theology. The totality of Islam is more than its theology, it includes the historical performance of the system it creates' (p.72). To his critics who might argue that if Islam creates a total functional system, why has its performance not lived up to expectations, he says, 'If results do not follow as they did when the method of Islam was first applied, then there is something wrong with the application. A goal-achieving system must achieve goals or lose power and slowly weaken to a point where others will defeat and destroy it.'

This is what happened to Islam when the khilafah was turned into mulukiyah. Equally damaging to Islam's regenerative power, from Dr. Kalim's point of view, was the emergence of man-made theologies. The initial error led to deviation, blowing Muslim history off course from the one prescribed by God and exemplified by the noble Messenger (SAWA).

Dr. Kalim then makes a strong plea for convergence at the core. He says that in Shi'i theology, the process of cor-

rection began some 300 years ago with the emergence of the *usuli* method of *ijtihad*. This ultimately resulted in the triumph of the Islamic Revolution in Iran. He calls for a similar correction in Sunni theology in order to complete the process of convergence

Throughout the book, Dr. Kalim keeps returning to the *Sirah* and *Sunnah* of the Prophet (SAWA) and says that unless Muslims internalise the method and *hikmah* of the noble Messenger (SAWA), they will not succeed.

As if leaving nothing to chance, he dismisses the western civilisation and its alleged military power. He says that 'military power is merely an instrument, which may or may not work' (p.75). 'Real power,' on the other hand, 'is neither offensive nor defensive. Real power is regenerative; it is power to recover from defeat and dismemberment. This is a test that the Western civilisation has not so far faced' (p.76).

While the west has yet to face this test, he is convinced that Islam has the capacity to regenerate itself. Dr. Kalim sees the newly assertive power of Islam and the emerging power of the Global Islamic Movement as proof of this phenomenon. The west, on the other hand is already in decline with chips falling off the block.

He goes further. The west is not willing even to globalise its own supposed values: free-



dom, democracy and human rights etc. These it has not upheld in Bosnia and Chechnya, for instance. Islam welcomes and encourages the globalisation of its value-system. 'This is the real power of Islam,' he says confidently.

While advocating the setting up of Islamic States through the process of the Islamic Revolution, he calls for the globalisation of the phenomenon of the revolution. This, he says, is exactly according to the Si-rah and Sunnah (Prophetic examples).

Stages of Islamic Revolution is not only the last book by Dr. Kalim Siddiqui but it can be considered the essence of his life's work. Every page is full of insights and ground-breaking ideas.

No activist in the Global Islamic Movement should be without this book. Those who are genuinely committed to the revolutionary process will find it of immense benefit. It is a book that needs to be read again and again to fully imbibe the wisdom in its pages.

The best tribute that can be paid to him is to put into practice the ideas that he so passionately advocated.

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