



# JAMAL AL-DIN AL-AFGHANI

( A bibliographical Study )

by  
ABID RAZA BEDAR

R  
297.016  
Ab 56 J

INSTITUTE OF ORIENTAL STUDIES  
RAMPUR  
1961

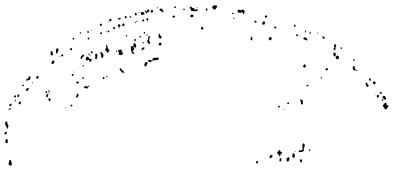




R

297.016

Ab 56 J





# SURVEY OF SOURCE MATERIAL

## JAMĀL AL-DĪN AL-AFGHĀNĪ: A BIBLIOGRAPHY OF SOURCE MATERIALS

ABID RAZA BAIDAR \*

THE Muslim world in the nineteenth century was ridden with obstinate clergy, autocratic rulers, and ignorant masses. As a result of this it was fast crumbling beneath the persistent pressure of the European Powers. It was in these conditions that the magnetic and persuasive figure of Jamāl al-Dīn al-Afghānī<sup>1</sup> appeared on the scene.

Al-Afghānī, as the name suggests, was born and brought up in Afghanistan but following the death of Dost Mohammad he left for Turkey. He reached Constantinople in 1871 but was compelled to leave this place because of the jealousy of the influential clergy. He then went to Egypt where he came in contact with eminent Egyptians including Shaikh Muhammad 'Abduh. When he was compelled by the British to quit Egypt in 1879 he went to India, America, England and finally to Persia. While in Hyderabad he wrote his famous work *Refutation of the Materialists*. Afghānī also visited Paris (1883-6) where he founded a society called *al-'Urwat al-Wuthqā* (The Indissoluble Bond) and a weekly of the same name. Both were shortlived. While in Paris Afghānī also took part in a controversy with Professor Renan about Islam and science. From Paris he went to Persia and then again to Europe. He was again invited to Persia by the Shah but his relations with the authorities there deteriorated and he was exiled. He then went to England and started a monthly, *Diya al-Khafaqaini*. In 1892 he went to Constantinople at the invitation of the Sultan and stayed there till his death in 1897.

The political activities of Jamāl al-Dīn al-Afghānī were geared to the Pan-Islamic creed which aimed at unifying the Muslim world under a single spiritual and temporal head. He visualized that only such a State could successfully repulse the colonial incursions of the European Powers. Afghānī's movement was vigorous but ambitious. In modern times it has been often criticized as one of the factors which retarded national movements in several Muslim countries.

### JAMĀL AL-DĪN AFGHĀNĪ'S WRITINGS

*al-'Urwat al-Wuthqā, lan fīsam labā* (Arabic) Beirut, 1328 A.H. (1920 A.D.).<sup>2</sup>

Vol. 1, No. 1, March 13, 1884

Editorial: *Raison d'être* of al-'Urwā, preaches unity of the people of the East against the encroachment of Western imperialism which had its worst manifestations in India and Egypt, 1-9.

\* Mr. Abid Raza Baidar, Assistant Librarian at Rampur State Library, was formerly Research Assistant in the Department of West Asian History and Institutions at the School.

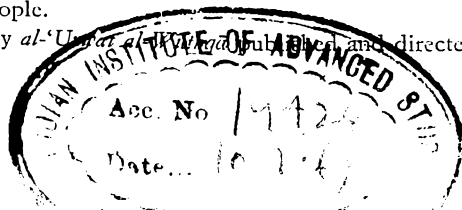
<sup>1</sup> Jamāl al-Dīn al-Afghānī was born in A.H. 1254 corresponding to A.D. 1838-39 at Asadābād, Afghanistan. He died on 9 March 1897, at Constantinople.

<sup>2</sup> This work reproduces the contents of the weekly *al-'Urwat al-Wuthqā* published and directed by al-Afghānī and edited by Shaikh Muhammad 'Abduh.

JULY 1961

R  
297.016  
Ab 56 J

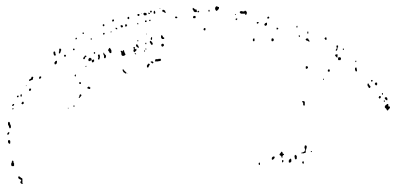
99



R

297.016

Ab 56 J



SURVEY OF SOURCE MATERIAL  
JAMĀL AL-DĪN AL-AFGHĀNĪ: A BIBLIOGRAPHY OF SOURCE MATERIALS

66619428

ABID RAZA BAIDAR \*

THE Muslim world in the nineteenth century was ridden with obstinate clergy, autocratic rulers, and ignorant masses. As a result of this it was fast crumbling beneath the persistent pressure of the European Powers. It was in these conditions that the magnetic and persuasive figure of Jamāl al-Dīn al-Afghānī<sup>1</sup> appeared on the scene.

Al-Afghānī, as the name suggests, was born and brought up in Afghanistan but following the death of Dost Mohammad he left for Turkey. He reached Constantinople in 1871 but was compelled to leave this place because of the jealousy of the influential clergy. He then went to Egypt where he came in contact with eminent Egyptians including Shaikh Muhammad 'Abduh. When he was compelled by the British to quit Egypt in 1879 he went to India, America, England and finally to Persia. While in Hyderabad he wrote his famous work *Refutation of the Materialists*. Afghānī also visited Paris (1883-6) where he founded a society called *al-'Urwat al-Wuthqā* (The Indissoluble Bond) and a weekly of the same name. Both were shortlived. While in Paris Afghānī also took part in a controversy with Professor Renan about Islam and science. From Paris he went to Persia and then again to Europe. He was again invited to Persia by the Shah but his relations with the authorities there deteriorated and he was exiled. He then went to England and started a monthly, *Diya al-Khafiqaini*. In 1892 he went to Constantinople at the invitation of the Sultan and stayed there till his death in 1897.

The political activities of Jamāl al-Dīn al-Afghānī were geared to the Pan-Islamic creed which aimed at unifying the Muslim world under a single spiritual and temporal head. He visualized that only such a State could successfully repulse the colonial incursions of the European Powers. Afghānī's movement was vigorous but ambitious. In modern times it has been often criticized as one of the factors which retarded national movements in several Muslim countries.

JAMĀL AL-DĪN AFGHĀNĪ'S WRITINGS

*al-'Urwat al-Wuthqā, lan fisam labā* (Arabic) Beirut, 1328 A.H. (1920 A.D.).<sup>2</sup>

Vol. 1, No. 1, March 13, 1884

Editorial: *Raison d'etre* of al-'Urwā, preaches unity of the people of the East against the encroachment of Western imperialism which had its worst manifestations in India and Egypt, 1-9.

\* Mr. Abid Raza Baidar, Assistant Librarian at Rampur State Library, was formerly Research Assistant in the Department of West Asian History and Institutions at the School.

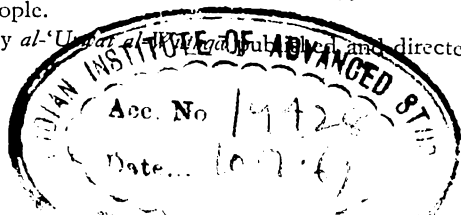
<sup>1</sup> Jamāl al-Dīn al-Afghānī was born in A.H. 1254 corresponding to A.D. 1838-39 at Asadābād, Afghanistan. He died on 9 March 1897, at Constantinople.

<sup>2</sup> This work reproduces the contents of the weekly *al-'Urwat al-Wuthqā* published and directed by al-Afghānī and edited by Shaikh Muhammad 'Abduh.

JULY 1961

R  
297.016  
Ab 56 J

99



- The Journal and its aim, 9-11.  
*British Policy in the East*, 12-17.  
 Egypt from Mohammad Ali to the Occupation, 17-25.  
 Curious : Comment upon the report of the *Times* correspondent that the Egyptians do not like the British, 25.  
 Strange : Comment upon controversy in English papers concerning Khedive's intention to abdicate and his wife's efforts to prevent it at the last moment, 25-6.  
 Gordon Pasha and the situation in the Sudan, 26-8.  
 Graham and Uthmān Dijma ; situation in the Sudan, 28-9.
- No. 2, March 20, 1884*  
 Editorial : The Egyptian Problem, 29-32, (pp. 33-48 missing).  
 British Parliament, 49.  
 The Porte as the suzerain and overlord of Egypt and the Egyptian question, 49-51.  
 British policy towards Ireland, 51-2.  
 The French in Tonkin ; the French armies on the Chinese soil, 52-3.  
 From here and there : comments upon the visit of the Russian Emperor to Berlin ; another tribe accepts Mahdism (the Sudan) ; revolt in Ireland ; death of Egyptian nationalists in gaols ; reported intention of Khedive Tawfiq to resign, 53-5.
- No. 3, March 27, 1884*  
 Editorial : The Egyptian problem and the rise of Moḥammad Aḥmad, 55-60.  
 An essay on the decline and fall of nations, 61-74.  
 Al-Shaykh al-Mirghānī : criticism of al-Mirghānī (of Sudan) for siding with the British Government, 74-5.  
 Khartum, the victories of the armies of Moḥammad Aḥmad (the Mahdi) 75-8.  
 Mediation of Lord Dufferin ; criticism of the Ottoman authorities for 'yes-manship', 77-8.  
 British aims in Egypt, 78.  
 The argument of Nubar Pasha, 79.  
 The Sudanese campaign, 79.  
 Moḥammad Aḥmad's treatment of the Christian missionaries ; freedom of worship, 79-80.  
 The latest news, comments upon the Sudanese campaign, and the Russian intentions to advance into Asia, 80-1.
- No. 4, April 3, 1884*  
 Editorial : Decline of the British influence in Sudan after the rise of Moḥammad Aḥmad, 82-6.  
 An Essay, 86-95.  
 The Ottoman Empire, Great Britain and the Egyptian question, 95-6.  
 Britain on the coasts of the Red Sea ; the Sudan campaign, 96-100.  
 Khartum : The Sudan campaign, 100-03.  
 Views of British Government on the movements of Moḥammad Aḥmad, 104-5.  
 Precaution and decision, 105-06.  
 A tale : Satire on Britain, 106-07.



## No. 5, April 10, 1884

Editorial : Britain in Egypt, 108-11.

The British press and *al-'Urwat al-Wuthqā*, 111-13.

An essay on the need for unity of the Muslims, 113-21.

Incapability and foolishness : Gordon's assignment to the Sudan, 121-4.

"Lethargy of one who is rightful and activeness of one who has no right" : Consequences of British Occupation of Egypt, 125-8.

Britain and Abyssinia, 128-9.

Views of Mr. Blunt on the Egyptian question, 129-30.

A tale : Satire on British Occupation of Egypt, 130-1.

Ridiculous : Moḥammad Aḥmad of Sudan and General Gordon, 131.

## No. 6, April 24, 1884

Editorial : Britain and Egypt, 132-8.

An essay on the defence of *Ta'asub* (fanaticism) in the form of love for ones own community and so far as it remains within the limits of moderation, 138-51.

Affairs of Gordon, 151-3.

Change in Egypt : British policy, 153-4.

Opinion in the French press about the British, 154.

Ottoman Turkey and Britain in Egypt, 156.

## No. 7, May 1, 1884

Editorial : Britain and Egypt, 157-60.

The stand of *al-'Urwat al-Wuthqā*, 161.

Predestination and Will : An essay on the doctrine of *al-Qadā Wa'l Qadar*, and its application and implications in the East and the Muslim world, 161-74.

Riaz Pasha and the British policy, 174-8.

The Sudan, 179-80.

## No. 8, May 15, 1884

Editorial : Egypt and the Western Powers, 181-90.

The stand of *al-'Urwat al-Wuthqā*, 190.

An essay on the decline and fall of the nations as a background for admonishing the Muslims, 190-201.

Ismā'il Pāshā : news of his return to power, 201-2.

Najd : British intervention in the affairs of Najd, 202.

✓ The Indian press : Praise for the Indian press, specially the newspaper *Darussaltanat* of Calcutta and the journal *Mushir-i-Qaysar* of Lucknow, for translating articles from *al-'Urwa* and criticism of the Egyptian press for not doing the same, 202-3.

A letter from a friend in Egypt, 203-5.

Political news : the Egyptian question, 205-6.

## No. 9, May 22, 1884

✓ Editorial : Russian danger on the Indian border and the possibility of an Indian revolt ; its repercussion on the Egyptian question and the chance for the Porte, 207-12.

Comments on the ban on *al-'Urwat al-Wuthqā* in Egypt, 212-14.

✓ British Occupation of India : Egypt will follow after India, 223-7.

✓ Advice through literature: An article by 'Abdul Ghafūr 'Shahbāz' (Calcutta) commending the conception of *art for life* and rebuking the protagonists of *art for the sake of art*, 227-8.<sup>3</sup>

News from the Sudan, 229-32.

Vol. 2, No. 1, June 5, 1884

Editorial: Egypt and the European Powers, 1-6.

An essay on unity, 6-14.

✓ An old British manifesto issued in India 18 years ago, 14.

The moral, social and intellectual weaknesses resulting from foreign domination in India and Afghanistan, 14-7.

British aspirations in Egypt: Draws a parallel between the British policy in Sudan and the British policy towards Oudh (India), 17-21.

✓ News and comments on the Sudan and Egypt, 21-3.

Zubayr Pasha, 23-4.

Political news, 25.

No. 2, June 19, 1884

Editorial: the Sudan campaign, 26-9.

An essay on absolute trust in God, 29-39.

✓ Russian intrusion in India, 39.

"O believers do not take the aliens in confidence or they might ruin you": An essay on foreign-controlled government of a country, 40-6.

The Egyptian question, 46-7.

The British justice: Britain and Egypt, 48-52.

No. 3, July 4, 1884

Editorial: Europe and Egypt, 53-7.

Britain and France in Egypt, 58-63.

News of the Porte taking some action in Egypt, 63.

Britain and Islam, 69-71.

The Porte and Britain, 72-5.

✓ Comments upon *Awadh Akhbār* and *Amrit Bazar Patrika of India* (*Amrit Bazar Patrika* had written an article on the rights and privileges of Indians which were being neglected by the British Government. *Awadh Akhbār* opposed this stand and admonished the government to close down the *Patrika*. *Al-'Urwa* criticizes *Awadh Akhbār's* stand), 76-8.

No. 4, July 10, 1884

Editorial: British armies in Egypt and the Sudan, 79-87.

The Porte: Egypt, Britain and the Ottoman Empire, 88.

An essay on dignity, honour and greatness (by Mohammad Najīb al-Husaynī, Alexandria), 88-95.

Ismā'il Pāshā, 95.

<sup>3</sup> 'Shahbāz' was the editor and publisher of Afghānī's articles in Persian. He was a well-known scholar of Urdu, some time Professor in Aurangabad (India) and a close friend of Afghānī when he was in Calcutta. Died, 1909.

Awakening during a year (After complaining about the non-co-operative attitude of Indians towards the liberation movements in Afghanistan, Iran and Baluchistan and a parallel attitude of the latter regions towards one another the writer hails the change that has come in all these countries since the British occupation of Egypt, a change which has been evident by a large number of letters coming from India, Iran and Afghanistan), 95-7.

Obituary : Adib Ishāq, 97.

British strategy : It says that many of the Indian papers, and *Akbbār 'Am* is one of them, are publishing news of Britishers flocking under the fold of Islam. This it says, is a pure British stunt to neutralize the love and regard which Moḥammad Aḥmad, the Mahdi of Sudan, enjoys in India, 98-9.

British friendship with the Muslims ; Abyssinia and Egypt and Britain's "so-called" efforts to pacify the affairs, 99-100.

Disgraceful strategy ; Anglo-Egyptian Government and the Sudan problem, 101-3.

No. 5, August 14, 1884

Editorial : Anglo-French convention, other European Powers and Egypt, 104-09.

Warning : Dangers that await the British Occupation of Egypt which is a key to Hejāz and a gateway to Syria, 109-10.

An essay on the rise and fall of a nation, 110-12.

Tawfiq Pasha, 112.

Britain and her policy : Comment upon the visit of Moḥammad 'Abduh to England to solve the Egyptian question, 113-18.

Lord Northbrooke, the new Chief of Egypt, 118-23.

"Whenever Allah wishes good towards a community, He makes them united" : A call to the Iranians to awake, 124-9.

The Point : 'Abduh's visit to London, 129.

No. 6, August 28, 1884

Editorial : European Powers, Britain, and Egypt ; the Porte should take some definite and strong step to save Egypt. Let the Egyptians know that Britain has no other aim in Egypt except to enslave them, 130-4.

The "Materialists" in India : Sir Sayyid Ahmad Khan and his friend Sami'ullah Khan, 135-45.

Comments on Nuber Pāshā's order to suspend the publication of *Al-Abrām*, 145-7.

Comments on an article written by an Indian in which he criticizes the pro-British and anti-'Urwa stand of the Lahore paper *Akbbār 'Am*, 148-53.

Comments on pro-'Urwa and anti-'Urwa press in India, 153-4.

France and Germany : France is changing her traditional foreign policy and is coming closer to the European Powers, 155.

No. 7, September 11, 1884

Editorial : The Egyptian problem, 156-9.

Tawfiq honours Lord Northbrooke on his arrival in Egypt : Discloses Northbrooke's colonial record in India, 159-60.

On Russian danger on Indian borders and inevitability of British defeat in war. Prefers Russia to Britain, 168-72.

Need for united and immediate efforts by Irānians and Afghāns to face the Russian danger, 172-5.

British strategy in Egypt : Northbrooke's suggestion to raise loans for Egypt against the security of *Awqāf* (endowments), 175-7.

France and Britain.

Armenian rebellion : A lesson for Muslims to follow, 178.

*No. 8, September 25, 1884*

Editorial : European politics and Egypt, 179-83.

Ismā'il Pāshā : The Continental Powers' interest in his reinstatement, 183-5.

The Interval : Egypt and the Continental Powers, 185-8.

Comments : British Power is nothing but a myth and the main cause for her success is the disunity among the Eastern people as in the case of India and Egypt, 197-204.

*No. 9, October 16, 1884*

Editorial : British dilemma in Egypt, the Sudan, Europe and India where the popular spirit is full of revolt against them, 205-07.

Comments on the ignorance of some Egyptians towards the British designs in Egypt, 208-14.

The failure of British efforts : British financial projects for Egypt, 215.

Britain's shakiness in the Sudan, 220-7.

*Maqālāt-i-Jamāliya* (Afghānī's essays) (Persian), edited by Sifātullāh Jamālī, Teheran, 1933.

1. Advantages of a journal.
2. Education and upbringing.
3. Real cause of good and evil in man.
4. Philosophy of unity of race and the truth about the unity of language.
5. Advantages of Philosophy.
6. The description of the Materialists and all their glory.
7. The commentary on commentator : Sir Sayyid Ahmad Khan's commentary of the Quran.
8. Lecture on teaching and learning.
9. The hexagonal palace of righteousness.
10. Protection of rights.
11. The superiority of Islamic way of life.<sup>4</sup>
12. The Suckling.
13. On man's baser desire and their realizations.
14. On self-praise and pride.
15. On ignorance and freshness.
16. On poet and poetry.
17. On secrecy.
18. On the necessity of seeking advice and confidence.

<sup>4</sup> The first eleven of these essays are also contained in Abdul Ghafūr Shāhbāz's *Maqālāt-i-Jamāliya*, Calcutta, Rippon Press, 1884.

*Tatimmāt al-Bayān fī Tārīkh al-Afghān*, edited and published by 'Alī Yūsuf al-Kuridli, Cairo, 1901, pp. 192.

This work contains a short sketch of Afghān history. It has been translated into Urdu by Mahmud 'Alī Khan. He has also added an introduction which deals with the life of Afghānī and gives some clue to his voyage to America.

*Risāla fī Ibtāl Madhhab al-Dabriyyūn* (In Refutation of the Materialists), Cairo, Matba 'Āsima, 1312 A.H. Translated from Persian into Arabic by Mohammad 'Abduh with the help of 'Ārif Abū Turāb.

Life of al-Afghānī, 4-17.

Text, 18-76.

This booklet was originally written in Persian under the title *Radd-i-Nēcharya*, in reply to a question put forth by Moḥammad Wāsil, a teacher of Mathematics in *Madrasa-i-A'izga*, Hyderabad, in a letter dated Muharram 19, 1298 (1880 A.D.). The book was published in its original form from Hyderabad in 1881 (p. 79). Its main aim was to prevent the Indian Muslims from accepting and adhering to Sir Sayyid's views and institutions. But, in actual practice it became a detailed history of atheism and a philosophical polemic against materialists. (Persian edition published by Kitab *Khānā-i-Sharq*, Teheran, 1303 A.H., p. 83).

*Al-Qadā wa'l Qadar* (Predestination and Free Will), Cairo, n.d.

*Diya al-Khāfiqayni*, founder: Jamāl al-Dīn al-Afghānī, Arabic-cum-English monthly issued from London in February 1892.

No copy of the journal is available; but two articles which appeared in it are reproduced in Rashid Raza's *Tārīkh al-Ustādih al-Imām al-Shaykh Muḥammad 'Abduh*, Vol. I, Cairo, 1931.

"Babis" (An article on 'Alī Muḥammad Bāb and his movement), *Dā'irat al-Mā'ārif*, ed. Butrus al-Bustāni, Beirut, 1884.

*Ilm awr Islām*<sup>5</sup> (Translated from the original French into Urdu by Aḥmad Miyan Akhtar Junāgarhi), Azamgarh, Ma'ārif Press, 1934, pp. 88.

A SELECT BIBLIOGRAPHY OF WRITINGS ON JAMĀL AL-DĪN  
AL-AFGHĀNĪ

'Abd al-Muḥsin al-Qassāb, *Dhikrā al-Afghānī fil-'Irāq* (Arabic), Baghdad, Matba 'al-Rashīd, 1945, pp. 66.

'Abduh, Moḥammad, Foreword to the Arabic translation of *Refutation of the Materialists*, Cairo, n.d.

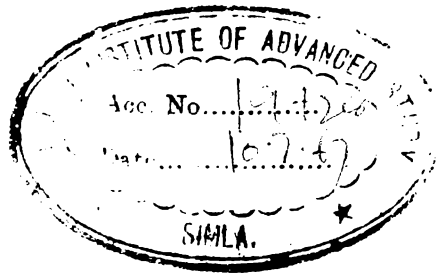
'Abdul Ghaffār, Qādi Muḥammad, *Āthār Jamāluddīn Afghānī* (Urdu), Delhi, Anjuman Taraqqī-i-Urdū, 1940, pp. 442. It also contains biographies of persons connected with Afghānī; four articles of *al-'Urwa* translated into Urdu; summary from an unpublished book by Sayyid 'Abdul Jabbār *Shah*, former ruler of Suwat State, on the genealogy and nationality of Afghānī.

<sup>5</sup> The work deals with the refutation of Renan's epistle "Reason and Islam".

- ‘Abdul Ghaffār, Qādi Muḥammad, *Jamāluddīn Afghānī* (Urdu), Delhi, Maktaba Jāmi‘a Millia Islāmiya, 1932, pp. 70.
- Aḥmad Amīn, *Zu‘amā al-Islāh fi ‘Asr al-Hadīth* (Arabic), Cairo, al-Nahda, 1947, pp. 347 (part dealing with Afghānī, 59-120).
- Adams, C. C., *Islam and Modernism in Egypt: A study of Modern Reform Movement Inaugurated by Mohammad Abdūh*, London, Oxford University Press, 1933, pp. 274 (Chapter 1 deals with Afghānī, 1-17).
- Barnī, Diyā‘uddin Aḥmad, *Jamāluddīn Afghānī* (Urdu), Delhi, Maktaba Jāmi‘a Millia Islāmiya, 1924, pp. 103; 2nd edition (enlarged), Karachi, Ta‘limī Markaz, 1954, pp. 202 (published anonymously).
- Blunt, Wilfred Scawen, *Secret History of the English Occupation of Egypt: Being A Personal Narrative of Events*, London, 1907, pp. 606. (See pages 100-05, 124-7, 157, 472, 489, 491).
- Blunt, Wilfred Scawen, *Gordon at Khartum*, London, 1911, pp. 664. (It covers Afghānī’s activities in London and Paris and also contains Blunt-Afghānī correspondence).
- Blunt, Wilfred Scawen, *India Under Ripon: A Private Diary*, London, 1909, pp. 343. (Contains information on Afghānī’s activities in India, his influence, and after-effects of his stay in India).
- Blunt, Wilfred Scawen, *My Diaries, Being a Personal Narrative of Events, 1888-1890*, Part I, London, 1919, pp. 512. (References about the last years of Afghānī’s life in Turkey and posthumous reports).
- Browne, E. G., *The Persian Revolution*, Cambridge, 1909 (Chapter 1).
- Buyūk Admler, *Hayāt ‘Ilmiyya Turkiyya*, Istanbul, n.d.
- Dhul Qadar Jang Bahadur, Nawab, *Sayyid Jamāluddīn Afghānī* (Urdu), Hyderabad, 1940, pp. 29. Biography of Afghānī based upon sources close to him. Details are given about Afghānī’s stay in Hyderabad.
- Farīd Wajdī, Moḥammad, Article on Afghanistan in *Da‘irāt al-Ma‘ārif al-Islāmiyya* (Arabic), Cairo, Vol. 7, No. 3, 1906.
- Ghulām Jilānī A‘zamī, “Nābigha-i-‘Asr Nūzdhum Ya Yekē az Mashāhir-i-Tārikh-i-Waṭan : Sayyid Jamāluddīn Afghānī” (Persian), *Kabul* (Kabul), 1(2, 3), 1931, 21-38, 19-35.
- Gibb, H. A. R., *Modern Trends in Islam*, Chicago, University Press, 1945. (See pages 8, 27-32, 35, 39, 111-12, 119-20).
- Goldziher, Ignaz, “Djamal al-Din al-Afghani,” in *Encyclopaedia of Islam*, Vol. 1, Leiden, 1913, 1008-11, and *Shorter Encyclopaedia of Islam*, Leiden, 1933, 85-7.
- Haykal, Mohammad Husayn, *Tarājim Misriyya wa Gharbiyya* (Arabic), Cairo, n.d.
- Ismā‘il, *Aṭhār Jamāl al-Dīn al-Afghānī* (Arabic), Cairo, 1901.
- I‘timād us-Saltanat, *al-Ma‘āthir wa’l-Aṭhār* (Persian), Teheran, n.d.
- Jalāl Nūrī Bey, *Itteḥādī Islām* (Turkish), Istanbul, 1913.
- Kawe (Berlin), January 11, and September 9, 1921, “Sayyid Jamāl al-Dīn”. Article by an Iranian nationalist (Persian). Translated into Urdu by Diyāuddīn Barnī and published in the collection of articles, *Maqām-i-Jamāluddīn Afghānī*.
- Lutfullāh, Mirzā (Shīrāzī), *Sharḥ Hāl-o-Aṭhār Sayyid Jamāluddīn* (Persian), Berlin, 1904; Teheran edition, 1926.

- Maḥmūd Qāsim, *Jamāl al-Dīn Afḡhānī: Hayātubū wa Falsafatubū* (Arabic), Cairo, Anglo-Egyptian Bookshop, n.d., pp. 223. It also includes Afḡhānī's letter to 'Abdullah Pāshā Fikrī.
- al-Maḥzūmī, Muḥammad Pāshā, *Khatirat Jamāl al-Dīn al-Afḡhānī al-Husaynī Ba'ith al-Nabdhāt al-Islāmiyya fil Sharq* (Arabic), Beirut, al-Matb'a al-'Ilmiyya, 1931, pp. 472.
- Maḥallāti Gharāwī, Moḥammad, *Gurftār Khūshyār Qulī* (Persian), Vol. 1, 2nd edn., Teheran, 1035 H.
- Michael, B., *Introduction to the French Translation of Abdub's Risalat al-Tawbūd*, Paris, 1925.
- Murtadā Mudarrisi Chahardihi, *Ara'-o-Mu'taqidāt Sayyid Jamāluddīn Afḡhānī* (Persian), Teheran, Eqbal, 1337 H., pp. 222.
- Murtadā Mudarrisi Chahardihi, *Zindagānī wa Falsafa-i-Ijtemā'ī-o-Siyasi Sayyid Jamāluddīn Afḡhānī* (Persian), Teheran, Eqbal, 1334 H.
- Mustafa 'Abd al-Rāziq, Preface to *al-'Urwāt al-Wuṭṭiqa* (Arabic), Cairo edition, 1928.
- Nāzimul Islām Kirmānī, *Tārīkh-i-Bīdārī-i-Irān* (Persian), Vol. 1, Teheran, n.d.
- al-Rāfi'i, 'Abd al-Raḥmān, *Asr Ismā'il* (Persian), Vol. 2, Cairo, 1932, pp. 148-76.
- Rashīd Ridā, Moḥammad, *Tārīkh al-Ustādh al-Imām al-Shaykh Muḥammad 'Abdub: Wa Fibi Tafsiḡl Sīratihī Wa Khulāsat Sīra Muqirz Wa Hakīm al-Islām al-Sayyid Jamāl al-Dīn al-Afḡhānī* (Arabic), Vol. 1, Cairo, 1931. The book contains writings on Afḡhānī by his several important disciples and friends: Mohammad 'Abdub, 'Adil Ishāq, Salim al-Anḡūrī, Rashīd Ridā, Ibrāhīm al-Yazijī, etc. (See pages 37-102).
- Rashīd Ridā, *Tārīkh al-Ustādh al-Imām* (Arabic), Vol. III, Cairo, 1949. (23 articles from *al-'Urwa* are included in it).
- Rif'at, Mubarizuddīn, comp., *Maqām-i-Jamāluddīn Afḡhānī* (Urdu), Hyderabad, Nafis Academy, n.d., pp. 271. A collection of articles on Afḡhānī by Diyāuddīn Aḥmad Barnī, 'Abdullah al-'Imādī, 'Abul Kalām Azād, etc. It also contains letters written by Afḡhānī.
- Rif'at Mubarizuddīn (Tr.), *Maqālāt-i-Afḡhānī*, Hyderabad, Darul Isha'at al-Siyāsiyya, 1944. [Urdu translation of Afḡhānī's Persian articles published under the title *Maqālāt Jamāliya* by 'Abdul Ghafūr Shahbāz and Sifatullah separately].
- Sifatullah Khān Jamālī, ed., *Maqālāt-i-Jamāliya* (Persian), Teheran. (Biography of Afḡhānī, 5-24).
- Sifatullah Khān Jamālī, *Asnād-o-Madārik Irānī ul-Asl Budan: Sayyid Jamāluddīn Asadābādī*, Teheran, Kitāb Khānai-Ibn-i-Sīnā, n.d., pp. 202.
- Smith, Wilfred Cantwell, *Islam in Modern History*, New Jersey, Princeton, 1957 (pp. 47-51).
- Steppat, Fritz, "Nationalismus und Islam bei Mustafa Kamil: ein Beitrag zur Ideengeschichte der Ägyptischen Nationalbewegung" (Verkürzter Abdruck einer Phil. Diss. 1954 der Freien Universität, Berlin) *Die Welt des Islam*, No. 4, 1955-56, Leiden, 1956, 241-341.
- Stoddard, Lothrop, *The New World of Islam*, New York, Scribner's, 1921. (Translated into Arabic with notes and commentary by Amīr Shakīb Arsalān).
- Taqizādeh, Sayyid Ḥasan, *Sayyid Jamāluddīn Asadābādī*, Teheran, Eqbal, 1956.

- Zafar 'Alī Khān, *Jamāluddīn Afghānī* (Urdu), Lahore, Zafar Brothers (1920's), pp. 36.
- Zaydān, Jurjī, *Tarājim Mashāḥir al-Sharq fil Qarn al-Tāsi*: 'Asḥar' (Arabic), Vol. 2, 3rd ed., Cairo, 1932, pp. 260.
- Zaydān, Jurjī, 'al-Sayyid Jamāl al-Dīn al-Afghānī,' *al-Hilāl* (Arabic), Cairo, 15 March and 1 April, 1897.







جمال الدين الافغانى  
(بيلوگرافى)

مرتبہ  
عابد رضا بيدار

انسٹی ٹیوٹ آف اورینٹل اسٹڈیز

رام پور

۱۹۶۱ء



Library

IAS, Shimla

R 297.016 Ab 56 J



00019428