

organisation turned into a political party accepting other parties as partners. Thus his hope of being the head of an organisation which should be the organic expression of the nation's will vanished. His contemporaries Atatürk and Riḍā Khān were to be more successful than he at becoming heads of state. In Egypt, however, the political public prevented an analogous development. In early summer 1927, his already shaken and poor health deteriorated, and on 23 August 1927 Zaghlūl died in Cairo of erysipelas.

**Bibliography:** Sa'd Zaghlūl wrote very little. He published a booklet on Shāfi'ī law, Cairo n.d. [ca. 1878]), a summary of Ibn Miskawayh on *inshā'* and about 28 articles in Egyptian journals of the late seventies and early eighties of the 19th century. It is doubtful, however, whether he wrote them all personally or whether he edited articles of Muḥammad 'Abduh. The main sources of his political views are his diaries and some collections of his speeches. See his *Mudhakkirāt*, ed. 'Abd al-'Azīm Ramaḍān, i ff., Cairo 1987 ff. and collections of his speeches by Aḥmad Fuṣṣayl al-Sukkarī, Cairo 1923; Maḥmūd [Kāmil] Fuṣṣayl, Cairo 1924; Muḥammad Ibrāhīm al-Djazīrī, Cairo 1927; and Maḥmūd Kāmil Fuṣṣayl, Cairo 1927.

There are quite a lot of biographies in Arabic: by Muḥammad 'Abd al-Murshid Dāwūd, Cairo 1926; Aḥmad Fahmī Ḥāfiẓ, Cairo 1927; Karīm Thābit, Cairo 1929; 'Abduh Hasan al-Zayyāt, Cairo 1932; 'Abbās Maḥmūd al-'Aḳkād, Cairo 1936; Ibrāhīm Rashād, Cairo 1937; Kaḍrī Ḳal'adji, Beirut 1938; Yūsuf F. al-Naḥḥās, 'Abd al-'Azīz Sa'd, Cairo 1952; Hāmid al-Mulaydjī, Cairo 1954; Muḥammad Ibrāhīm al-Djazīrī, Cairo 1954; 'Abd al-Khālīk Lāshīn, Cairo 1974; idem, Beirut-Cairo 1975; Muḥammad Kāmil Salīm, Cairo 1975; idem, Cairo 1976; Tāriḳ al-Biḥrī, Cairo 1977; Amīl Fahmī Shanūda, Cairo 1977; Muḥsin Muḥammad, Cairo 1983; 'Abbās Ḥāfiẓ, Cairo n.d.; Ḥamdān Sālīm an-Na'nā'ī, Damanhūr n.d.

Although there is a huge literature on the Egyptian nationalist movements in Western languages, there are hardly any biographies of Zaghlūl; cf. Fouad Yéghen, *Saad Zaghloul. Le "père du peuple" égyptien*, Paris 1927; for a short political account, see e.g. J.M. Ahmed, *The intellectual origins of Egyptian nationalism*, London 1960, 52-55, 113-17, and J. Berque, *L'Égypte. Impérialisme et révolution*, Paris 1967, 287-295. For his dealings with the British, see E. Kedourie, *Sa'd Zaghlul and the British*, in idem, *The Chatham House version and other Middle Eastern studies*, London 1970, 82-159, shortened account in idem, *Politics in the Middle East*, Oxford 1992, 158-79. On Zaghlūl's role in the 1919 rebellions, see R. Schulze, *Die Rebellion der ägyptischen Fallahin 1919*, Berlin 1981. His place in the nationalist movements is discussed by *inter alii* I. Gershoni and J.P. Jankowski, *Egypt, Islam, and the Arabs. The search for Egyptian nationhood, 1900-1930*, New York 1986; M. Deeb, *Party politics in Egypt: the Wafd and its rivals, 1919-1939*, London 1979, and also within the frame of national historiography, 'Abd al-Raḥmān al-Rāfi'ī, *Thawrat sana 1919*, 2 vols., Cairo 1946 and idem, *Fī a'ḳāb al-thawra*, 3 vols., Cairo 1947-51.

(R. SCHULZE)

**SA'D (I) B. ZANGĪ**, Abū SHUDJĀ' 'IZZ AL-DĪN, Turkish Atabeg in Fārs of the Salghurid line [q.v.], reigned in Shīrāz from 599/1202-3 until most probably 623/1226.

On the death of his elder brother Takla/Tekele (Degele, etc.) b. Zangī in 594/1198, Sa'd claimed power in Fārs, but his claim was contested by his

cousin Toghri'l, the son of his father's elder brother Sunḳur, who had founded the dynasty. Toghri'l retained the royal title for nine years, but throughout that period warfare between him and his cousin continued without a decisive result for either, the country was wasted and depopulated, none would till the ground, and famine and pestilence smote the people. At length, in 599/1202-3, Sa'd captured his cousin and ascended the throne of Fārs (according to Mīr-kh'wānd this happened in 593/1197, after Toghri'l had been defeated by Takla), but at the beginning of his reign famine was so sore in the land that the strong slew and ate the weak, and even when the famine had abated the pestilence remained; but Sa'd gradually restored prosperity to his people, and, having completed this task, conquered Kirmān from the Shabānkāra Kurds. In 614/1217-18 he invaded 'Irāq, but was taken prisoner by the army of the Kh'wārazm-Shāh 'Alā' al-Dīn Muḥammad [q.v.], and in order to regain his freedom was obliged to pay a ransom of two-thirds of a year's revenue of his kingdom, to surrender Iṣṭakhr and Aḥkūrān, and to agree to pay tribute annually. On his return to Shīrāz, his son Abū Bakr, who had occupied the throne during his captivity, opposed his restoration, and a battle was fought between father and son, in which Sa'd was wounded in the eye with an arrow, but the citizens admitted him into the city by night, and he seized and imprisoned his son. When the Kh'wārazm-Shāh Djālāl al-Dīn Mingburnu [q.v.] passed through Fārs on his return from India in 621/1224, he interceded for Abū Bakr, and succeeded in persuading Sa'd to release him.

According to the most reliable sources, Sa'd died in Dhu 'l-Ḳa'da 623/November 1226 and after a reign of 29 years was succeeded by his son Abū Bakr. Amongst his building works was a celebrated Masjid-i Naw or Masjid-i Atabegī in Shīrāz, completed in 615/1218 (see W. Barthold, *An historical geography of Iran*, Princeton 1984, 156). However, the poet Sa'dī [q.v.] in his *takhallus* or nom-de-plume not from this Sa'd (I) but from his son Abī Bakr b. Sa'd (I) and grandson Sa'd (II) b. Abī Bakr.

**Bibliography:** 1. Sources. The main ones are Afḳal al-Dīn Kirmānī, *Simt al-ṣulā* and *al-Mudāf ilā Badā'i' al-zamān fī waḳā'i' Kirmān*; Nasawī; Djuwaynī; Rashīd al-Dīn; Ḥamd Allāh Mustawfī, *Guzīda*; and Mīrkh'wānd.

2. Studies. C.E. Bosworth, in *Camb. hist. of Iran*, v, 172-3; Erdoĝan Merçil, *Fars atabegleri Salgurlular*, Ankara 1975, 62-82. See also Bosworth, *The Islamic dynasties*, 125-6.

(T.W. HAIG-[C.E. BOSWORTH])

**SA'D B. ZAYD MANĀT AL-FIZR** is the name by which a large section of the tribe of Tamīm is named.

The curious cognomen *Fizr* or (according to al-Aṣma'ī, *Fazr*) has received no satisfactory explanation, and the philologist Abū Manṣūr al-Azharī asserts that he never met any person who could explain it. Some lexicographers explain it as meaning "more than one", others as "goats", but we may assume that Ibn Durayd is correct when he derives it from the verb *fazara* with the meaning "to split" and that *fizr* means "a chip or fragment". The Arab genealogists give the name of the common ancestor as Sa'd b. Zayd Manāt b. Tamīm and relate tales to account for the curious name, which amount to the following: Sa'd had much cattle which he ordered his sons, by different mothers, to take to pasture; they refused and he invited the kindred tribesmen of Mālik b. Zayd Manāt to come and rob the camels. Then when only goats remained, he gave his sons the same

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