The impact of Anwar el-Sadat (1918-1981) on Egyptian and Middle East history was both strong and unique in the 1970s and, in some respects, remains so today. What he undertook during his presidency of Egypt (1970-1981) changed the economic, political, and social maps of his world, and for better or worse, created facts on the ground, which Egyptians and other Arabs are still addressing.

Sadat’s influence emanated from his control of the decision-making process and the wide latitude for decision. His (Egypt’s) domestic and external behaviors may thus be viewed as a reflection of his image of the self and the world. It is here that Sadat’s writings, interviews, and speeches take on added importance. It is here that writings on Sadat become imperative to understand.

**Preliminary Notes on Sources:**

This bibliographical guide provides two major types of sources. These are: (1) primary sources that include Sadat’s public pronouncements and writings prior to and after becoming President, and (2) secondary sources on Sadat, containing works in several languages, together with scholarly articles in specialized journals and dissertations. Excluded from these sources are minor articles published in the daily press. The primary and secondary sources are supplemented with sound and video recordings and Internet sites.

This bibliographical guide is by no means complete. It is a work in progress and contains all information available to me as of June 2003. There are over 300 sources,
with 61 being primary, 215 secondary, and 27 other. While the majority of primary sources are in Arabic, the secondary ones are divided between Arabic and English, with the remainder written in French, German, Hebrew, Italian, and Spanish. The supplementary works are mostly in English.

As for the transliteration of Arabic names, I have used the “c” in superscript effect to represent the *ayn*, such as in *c*Arabi, Rif’at, and tawzi*c*, and an ordinary apostrophe for the *hamzah*, such as in ra’is and Diya’. I have avoided diacritical marks and dots while observing the consonantal and vowel structure of Arabic words. As for proper names, I have stayed true to what is given in the sources but my translations express popular Western spellings. For example, al-Sadat in Arabic becomes el-Sadat in English, but when Sadat’s name appears without the “al” then the “el” is not added.

1. **Primary Sources:**

   Before becoming President, Sadat authored different books that sought, among other things, to explain and justify the 1952 Egyptian Revolution. They were designed not only “to set the record straight,” but also to project a favorable image for those who participated in the Revolution, especially the “Free Officers” group. It should be noted that Gamal Abdel Nasser’s era under which Sadat wrote did not enjoy freedom of the press. This fact was clearly understood by Sadat who—whether he wrote as Secretary-General of the Islamic Congress, Editor-in-Chief of *al-Jumhuriyyah*, Secretary-General of the National Union, or Vice President of Egypt—had constantly supported the government’s policies. Some of Sadat’s books have even received Nasser’s blessings, and were introduced by him. This does not necessarily mean that Sadat was fearful, untruthful, or biased. In spite of differences in opinion between Sadat and Nasser,
Sadat—as a friend, colleague, or advisor to Nasser—was writing from a position that did not give him much room to become highly critical of Nasser and his policies. Sadat carried his roles extremely well and was accordingly rewarded. He was the only one among the 1952 Revolution leaders who had avoided ever clashing with Nasser and had been the only one not to be harmed by him.

After he was elected President, Sadat had tremendous exposure. Unlike other political leaders, he understood the power of the media and of speech and was able to manipulate them to his own advantage. The significant internal and external decisions he made transformed not only Egypt, but also Sadat himself, and he made it his business to speak about them in public. These included: the expulsion of 20,000 Soviet advisors in 1972; the October 1973 War; the “economic opening” or *infitah* in 1974; the two disengagement agreements between Egypt and Israel in 1974 and 1975, respectively; the re-opening of the Suez Canal in 1975; the historic trip to Jerusalem in 1977; the Camp David Accords in 1978; and the Israel-Egypt Peace Treaty in 1979. His decisions were fully covered in the multitude of speeches and interviews he gave, which amounted to an average of one speech or interview per week. In 1977/1978, he published his *Al-Bahth can al-dhat*, or *In Search of Identity* in which he told his story “in full, not merely as the President of Egypt, but as an Egyptian whose life has been intimately bound up with that of Egypt.”

Before moving on to list the primary sources on Sadat, some words of caution are necessary. In evaluating his written and verbal statements, several critical methodological decisions must be made.
First, were Sadat’s writings and declarations consistent across the years? Were there contradictions between what he wrote and said before and after he became president? Some are inclined to rewrite history and to glorify their role in it once they are in power. Sadat was not immune from this tendency, as reflected in inconsistencies between what he wrote in Revolt on the Nile in 1957 and in In Search of Identity twenty years later.

Second, how much weight should be given to his writings and declarations? When he explained why he acted as he did in this or that situation, was he telling the “real” reasons? Was he candid, deceptive, consciously or unconsciously rationalizing, presenting the official version, or merely relating what he thought the public wanted to hear in order to maximize his support?

Third, can one safely assume that Sadat’s writings and utterances were accurate or “valid” representations of his perceptions or whether they logically corresponded to his beliefs? That is, a question must be raised about the relevance and validity of any study based on writings and speeches on the one hand, and press interviews on the other. While press interviews appear to contain the most spontaneous public material on a political leader, being they lack the effects of “ghost writing” and planned communication, speeches do not. Instead, they are often written for political leaders and are generally planned to impart a certain image to a specific audience. In Sadat’s case, however, this problem is minimized. When delivering his speeches, Sadat frequently used to depart from his prepared material (written in Arabic) and shift to colloquial Egyptian, implying a degree of originality and spontaneity.
Fourth, did the peculiar phrases and rhetoric of Sadat signify anything important? Did language (e.g., Arabic and English) play a role in his communication strategy? Any serious answer must carefully consider Egypt’s and the Arab world’s cultural settings, and the impact of the languages Sadat used on diplomacy, public opinion, and policy-making. This helps to avoid ethnocentric or stereotypical tendencies.

My own research on Sadat, for example, indicates that those who listened to Sadat in Arabic only were angered by his visit to Israel in November 1977. Their image of him was confounded and their expectations were not met, as the demonstrations and nasty speeches against him in Arab states attested. Those who listened to him in English only were not surprised by his visit because it confirmed their understanding of his personality and policies. Others who were conversant in both Arabic and English were confused by his actions or understood them as emanating from his pragmatic approach to solving Egypt’s problems. Many resolved their confusion by calling him both a man of war and a man of peace.

**A. Sadat’s Books and Monographs: (arranged chronologically)**


B. Sadat’s Articles and Periodicals: (arranged chronologically)


“khitab” (Speech). Al-Sha‘b (May 2, 1959).

“Reportage.” Al-Ahram (May 2, 1959).

C. Sadat’s Speeches and Interviews: (arranged chronologically)

The Egyptian Ministry of Information (EMI) and the State Information Service (SIS) in Egypt provided an excellent record of other primary sources such as private and official communications, public speeches, and collections. Some are either published in whole or excerpted, and appear under the title of *Khutab al-Ra’is Anwar al-Sadat* (The Speeches of President Anwar el-Sadat). The following publications, arranged chronologically, provide several examples.


*President Anwar el-Sadat’s Policy.* Cairo: SIS, Ministry of Culture and Information, 1971. 266p.

*Khitab al-Ra’is Anwar al-Sadat fi iftitah al-dawrah al-ula lil-mu’tamar al-qawmi al-thani lil-Ittihad al-Ishtiraki al-c-Arabi.* It also appeared in English as *Speech by President Anwar el-Sadat at the Inaugural Meeting of the Congress, Second Session of the Arab Socialist Union (ASU) General National Congress, July 23-July 26, 1972.* Statement and recommendations of the Congress (by Sayed Mare‘i). Also included is the Speech by President Anwar el-Sadat at the Closing Session of the Congress. Cairo: SIS, 1972. 137p.


*Speech by President Anwar el-Sadat* at the joint meeting of the ASU Central Committee and the People’s Assembly, Cairo, March 26, 1973. Cairo: EMI, SIS, 1973? 57p.


Khitab al-Ra’is Anwar al-Sadat fi-‘id al-‘ummal (Sadat’s Speech on May Day), Hilwan, May 1, 1974. Cairo: EMI, SIS, 1974. 34p.


The October Working Paper. Presented by President Mohamed Anwar el-Sadat, April 1974. Cairo: ARE, EMI, SIS, 1974. 101p. This paper was translated and issued by EMI, SIS during the same year under the title of Waraqat Uktubir. 63p.


2. Secondary Sources: (arranged alphabetically by author)

The following list provides published works on Sadat, including scholarly articles in specialized journals and theses. Although it is not exhaustive, a serious attempt was
made to present studies containing a wide range of opinions. It is important to mention that in addition to high-level Egyptian policy makers under Nasser or Sadat, several Americans and Israelis leaders have had the strongest interest in Sadat and his policies. Some have actually negotiated with him and their knowledge of him is substantial, as clearly reflected in their writings. Examples of such works by Egyptians, Americans, and Israelis, listed below, are introduced with an asterisk.


Act of Accusation in the Case no. 2 of Arab People Against Accused Muhammed Anwar El-Sadat and Giving the Verdict that the Two Camp David Accords Are Void. Tripoli: Arab People’s Conference, 1978. 31p.


Frade, A. “Situacion del regimen de Sadat en el conjunto islamico” (Spanish) (The Status of Sadat’s Regime in the Muslim World). *Revista de Politica Internationale* 164 (July-August 1979): 131-140.


Müller, Konrad R. *Anwar Sadat, the Last Hundred Days / Photographs by Konrad R. Müller; text by Mark Blaisse*. New York: Rizzoli, 1981. 75p. Also published by Thames and Hudson in London and by Vendome Press in New York, both editions in 1981 as well.


Sadat, Jehan. Jihan al-Sadat shahidah ʿala ʿasr al-Sadat/hiwar with Ahmad Mansur (Jehan el-Sadat Witness to el-Sadat Era/Dialog with Ahmad Mansur). Cairo: Dar al-Shuruq, 2002. 508p. (Interviews were aired on Al-Jazeera TV.)


3. **Sound and Video Recordings and Movies:** (arranged chronologically)


44 shaot bi-Yerusahalayin: bikur ha-nasi Sadat (Hebrew) (44 Hours in Jerusalem: President Sadat’s Visit) [Sound Recording]. Tel Aviv: CBS, 1977.


*Death on the Nile: The Assassination of Anwar Sadat*. ABC News. 60 min.

Sadat, a Columbia Pictures’ Film. 1983. 3 hrs. 11 min.


Ayyam El-Sadat (Days of Sadat) (Egyptian Movie).

4. Internet Sites: (arranged alphabetically by work or author)


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**Biographical Sketch**

Saliba Sarsar was born and raised in Jerusalem. He received his Ph.D. in Political Science from Rutgers, the State University of New Jersey. His dissertation focused on Anwar Sadat’s foreign policy toward Israel between 1970 and 1977.

Sarsar is Associate Vice President for Academic Program Initiatives and an Associate Professor of Political Science at Monmouth University in New Jersey. He is co-author of two books: *Ideology, Values, and Technology in Political Life* and *World Politics: An Interdisciplinary Approach*. He is also editor of *Education for Leadership and Social Responsibility*.

Sarsar is currently guest-editing a special issue of the *International Journal of Politics, Culture, and Society*, focused on Palestinian-Israeli Relations. His articles on the Middle East, peace building, and leadership have appeared in a variety of journals, including *Clio’s Psyche, Peace Review, Middle East Quarterly, Jerusalem Quarterly File, Scandinavian Journal of Development Alternatives and Area Studies, Journal of South Asian and Middle East Studies, Journal of Leadership Studies*, and *Leadership and Organization Development Journal*.

In September 2001, Sarsar received the Humanitarian Award from the National Conference for Community and Justice. He was featured in *The New York Times* on Sunday, April 6, 2003, with the title “His Mission: Finding Why People Fight—A Witness to Mideast Conflict Turns to Dialogue and Peace.” He may be reached at sarsar@monmouth.edu.