

The October 1973 attack in Sinai, while not leading to an Egyptian victory, gave Egypt the pretext to coopt the U.S. as an honest broker instead of a partisan of Israel. Thus, the Disengagement Treaties of May 1974 and September 1975 with Israel increased Sadat's prestige and started the process towards a settlement with Israel. Sadat's main argument was that such a peace should be achieved in parallel with Israel's renunciation of the so-called "conquered territories." This was the ideological basis of Sadat's visit to Jerusalem in November 1977 and of the Camp David negotiations, sponsored by Jimmy Carter, in September 1978. Israel's agreement to recognize the autonomy of the Palestinians paved the way for the signing of the peace treaty between Egypt and Israel on the lawn of the White House in March 1979. This was the peak of Sadat's achievement, for which he was awarded, together with *Begin, the Nobel Peace Prize.

In subsequent years, Sadat's international prestige grew, but in Egypt, owing to the increasing poverty and unemployment, social criticism of Sadat increased, exploiting the very openness he had encouraged. Some of this nurtured Islamic fundamentalism. Sadat, an orthodox Muslim himself, first attempted to persuade the Islamic leaders to tone down their zeal, then started to arrest them in the thousands during the last months of his life. His assassination, during a festive military review on the eighth anniversary of the Yom Kippur War, ended the plans he had for Egypt.

In his later years, Sadat openly expressed his disappointment with Israel's policies, especially the June 1981 Israeli attack on the Iraqi nuclear reactor and what he considered as Israel's dragging its feet over the granting of Palestinian autonomy. He argued that the return of Sinai was a "natural" act, since this had been Egyptian territory, and he perceived Israel as "ungrateful." U.S. economic assistance, too, could not solve Egypt's numerous social problems, nor appease popular criticism of his regime.

Sadat's assassination was welcomed by many, in contrast with the bitter national mourning following Nasser's death. Nevertheless, Sadat's legacy was both revolutionary and original, the likes of which have not yet been seen in Arab countries. His colorful and dynamic personality, aiming at radical solutions, was expressed in the heat of war and the challenges of peace. His talent for changing direction and undertaking new initiatives was unique. He was criticized by several Arab states for signing a peace with Israel which enabled it – they claimed – to oppress the Palestinians and attack Lebanon. However, Arab and Muslim states which had ostracized him found themselves following his example some 20 years later. Although relations between Egypt and Israel since 1977 have had their ups and downs, the treaty has served as a model for others.

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[Raphael Israeli (2nd ed.)]

SADDUCEES (Heb. סַדּוּקִיִּם, *Zedukim*), sect of the latter half of the Second Temple period, formed about 200 B.C.E. Active in political and economic life, the Sadducean party was composed largely of the wealthier elements of the population – priests, merchants, and aristocrats. They dominated the Temple worship and its rites and many of them were members of the Sanhedrin (the supreme Jewish council and tribunal of the Second Temple period).

Origin of the Name

According to a talmudic tradition (ARN1⁵), the name derives from Zadok, a disciple of Antigonus of *Sokho who, misunderstanding his teacher's maxim, denied afterlife and resurrection and formed a sect in accordance with those views (see *Boethusians). The most probable explanation of the name, however, is that it is derived from Zadok, the high priest in the days of David (11 Sam. 8:17 and 15:24) and Solomon (cf. 1 Kings 1:34ff. and 1 Chron. 12:29). Ezekiel (40:46, 43:19 and 44:10–15) selected this family as worthy of being entrusted with the control of the Temple. Descendants of this family constituted the Temple hierarchy down to the second century B.C.E., though not all priests were Sadducees. Hence the name "Sadducees" may best be taken to mean anyone who was a sympathizer with the Zadokites, the priestly descendants of Zadok. In the talmudic literature, the designations Boethusians and Sadducees are used interchangeably to designate the same party or sect. Some scholars believe, however, that the Boethusians were a branch of the Sadducees, deriving their name from their leader Boethus. (See L. Ginzberg, in: JE, 3 (1902), 284–5, and Schuerer, *Gesch.*, 2 (1907⁴), 478–9.)

Beliefs and Doctrines

The Sadducees were the conservative priestly group, holding to the older doctrines, and cherishing the highest regard for the sacrificial cult of the Temple. The party was opposed to the *Pharisees down to the time of the destruction of Jerusalem in 70 C.E. The main difference between the Pharisees and the Sadducees concerned their attitudes toward the Torah. The supremacy of the Torah was acknowledged by both parties. However, the Pharisees assigned to the Oral Law a place of authority side by side with the written Torah, and determined its interpretation accordingly, whereas the Sadducees refused to accept any precept as binding unless it was based directly on the Torah. The theological struggle between the two parties, as J.Z. Lauterbach puts it (*Rabbinic Essays*, 23–162), was actually a struggle between two concepts of God. The Sadducees sought to bring God down to man. Their God was anthropomorphic and the worship offered him was like homage paid a human king or ruler. The Pharisees, on the other hand, sought to raise man to divine heights and to bring him nearer to a spiritual and transcendent God.

The Sadducees therefore rejected the Pharisaic supernatural beliefs, claiming that they had no basis in Mosaic Law. They denied the doctrine of the resurrection of the body (Matt. 22:23; Mark 12:18; Luke 20:27; Acts 23:8), denied the immortality of the soul (Jos., Wars, 2:162f. and Ant., 18:16), and

rejected the Pharisaic doctrine regarding the existence of angels and ministering spirits (Acts 23:8). Because of the strict adherence to the letter of the law, the Sadducees acted severely in cases involving the death penalty. The Mosaic principle of *Lex talionis*, for instance (Ex. 21:24), was interpreted literally rather than construed as monetary compensation – the view adopted by the Pharisees. They were opposed to changes and innovations and refused to accept the oral traditions with which the Pharisees supplemented the Written Law. It was never a question of whether certain laws were derived from tradition, but whether those laws that were admittedly derived from tradition were obligatory. Apart from differences between the Pharisees and the Sadducees as to the oral tradition and supernatural beliefs, there were numerous legal ritualistic details upon which these two parties differed, especially those connected with the Temple. On the whole, it can be said that while the Pharisees claimed the authority of piety and learning, the Sadducees claimed that of genealogy and position.

The rivalry between the Pharisees and the Sadducees was, in a sense, the renewal of a conflict between the prophets and priests of pre-Exilic times. Following the restoration of the Temple and its sacrificial cult, the priests were also restored to their former position as religious leaders. Priestly authority was, however, weakened by two factors: the rise of laymen and “scribes” who possessed a knowledge of the law; and the advent of Greek rule – since among the Greeks themselves priests were the servants not the leaders of the community.

Attitude Toward Prayer and Sacrifice

Josephus and the Talmud say little about the Sadducean position on prayer, but the Sadducees would naturally not favor a religious service consisting of prayer and study alone, as would the Pharisees. This would tend to lessen the importance of the sacrificial cult and thereby weaken their own position as priests.

Fate

On the problem of human conduct and activities, the Sadducees seemed to have believed that God is not concerned with man's affairs. As Josephus puts it: “As for the Sadducees they take away fate and say there is no such thing, and that the events of human affairs are not at its disposal, but they suppose that all our actions are in our own power, so that we ourselves are the cause of what is good and receive what is evil from our own folly” (Ant., 13:173). Unfortunately no statement has survived from the Sadducean side on their beliefs and principles. There are controversial references in rabbinical literature with regard to the Sadducean interpretation of the law. The Sadducees have been represented as lax and worldly-minded aristocrats, primarily interested in maintaining their own privileged position, and favoring Greco-Roman culture.

The Sadducees and the New Testament

In the New Testament, John the Baptist jointly condemned the Pharisees and the Sadducees, calling them a “generation of

vipers” and challenging them both to “bring forth fruits meet for repentance” (Matt. 3:7ff.). In his denunciation of their doctrines, Jesus, too, grouped Sadducees and Pharisees together (Matt. 16:6ff.) and both parties were said to have posed questions designed to perplex Jesus (Matt. 15:1). According to Acts (4:1ff., 5:17), Peter and John were imprisoned by them. Since many Christian doctrines have more in common with those of the Pharisees than with those of the Sadducees, it is clear why the Apostolic Church, in the first years of its existence, had most to fear from the Sadducees (Acts 4 and 5).

Historically the Sadducees came under the influence of Hellenism and later were in good standing with the Roman rulers, though unpopular with the common people, from whom they kept aloof. The Sadducean hierarchy had its stronghold in the Temple, and it was only during the last two decades of the Temple's existence that the Pharisees finally gained control. Since the whole power and *raison d'être* of the Sadducees were bound up with the Temple cult, the group ceased to exist after the destruction of the Temple in 70 C.E.

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[Menahem Mansoor]

ŞADE (**Zadi**; Heb. זָדִי, זָדִי; זָדִי), the eighteenth letter of the Hebrew alphabet; its numerical value is 90. It is assumed that the earliest form of the *şade* was a pictograph of a blossom זָדִי. In the late second and early first millennia B.C.E., the *şade* became זָדִי. In the Hebrew script, from the eighth century B.C.E. onward, the downstroke was shortened and a hook was added on the letter's right side זָדִי, which has been preserved in the Samaritan זָדִי. The Phoenician and Aramaic scripts lengthened the downstroke זָדִי and thus in the fifth century B.C.E. Aramaic script three forms developed: זָדִי, זָדִי, זָדִי. While from the first form, through the Nabatean זָדִי, זָדִי the Arabic *şad* زَاد evolved, the Jewish script adopted the third form, which was the ancestor of the medial זָדִי and final *şade* זָדִי. See *Alphabet, Hebrew.

[Joseph Naveh]

SADEH, PINHAS (1929–1994), Israeli writer. Born in Lvov, Sadeh was taken to Palestine in 1934 and lived for a while in Tel Aviv. A radical individualist and autodidact, he then worked as a shepherd in the Jezreel valley, and later as a night watchman in Jerusalem. His first publications were a story in *Ba-Ma'aleh* (1945) and a poem in *Ittim* (1946). The first collection of poems, *Massa Dumah* (“Vision of Dumah”), positioned him in the tradition of Hebrew Expressionism and his first novel, *Ha-Hayyim ke-Mashal* (1958, 1968; *Life as a Parable*, 1966), foreshadows Expressionistic principles, mainly, the work of art as a cry of protest and an expression of the self. In confessional style, interweaving reflections and meditations on human existence and nature with personal experiences, Sadeh's autobiographical novel rejected the ubiquitous collective experience in favor of far-reaching individualism. The novel