

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.

BIBLIOGRAPHY: R. Israeli, *The Public Diary of President Sadat*, 1–2–3 (1978–79); idem, *Man of Defiance: The Political Biography of President Sadat* (1985); idem, "Sadat: The Calculus of War and Peace," in: Craig and Loewenheim (eds.), *The Diplomats 1939–79* (1994), 435–58.

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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