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ŞADAKA, BANŪ, a name sometimes given in the mediaeval Arabic sources to the princes of the Mazyadids or Banū Mazyad [q.v.] in central 'Irāk. The name derives from the most famous member of the line, Şadaqa (I) b. Maṣṣūr (479-501/1086-1108 [q.v.]).

Bibliography: See that to MAZYAD, BANŪ. (ED.)

ŞADAKA B. MAṢṢŪR B. DUBAYS B. 'ALĪ B. MAZYAD, SAYF AL-DAWLA ABU 'L-ḤASAN AL-ASADĪ, ruler of al-Hilla of the Arab line of Mazyadids [see MAZYAD, BANŪ]. After the death of his father in 479/1086-7, Şadaqa was recognised by the Saljūq sultan Malik Ṣhāh as lord of the territory on the left bank of the Tigris. During the fighting between sultan Berk-yaruḡ and his brother Muḥammad, Şadaqa was at first on the side of the former, but when Berk-yaruḡ's vizier, al-A'azz Abu 'l-Maḥāsīn al-Dihistānī, demanded a large sum of money from him in 494/1100-1 and finally threatened him with war, Şadaqa abandoned Berk-yaruḡ and had the *khutba* read in the name of Muḥammad. The sultan then tried to win him back by peaceful means; but Şadaqa demanded that the vizier should be handed over to him, and as Berk-yaruḡ could not grant this, the negotiations fell through. Instead of agreeing with Berk-yaruḡ, Şadaqa drove the sultan's governor out of Kūfa and himself occupied the town. In the following year al-Hilla [q.v.] was founded; previously, the Banū Mazyad had lived in tents.

When Gümüşhtekin al-Kayṣarī by Berk-yaruḡ's orders appeared in Baghdād in the middle of Rabī' I 496/end of December 1102, Ḫghāzī b. Artuḡ, Muḥammad's governor there, made an alliance with Şadaqa. In the meanwhile, the caliph al-Mustaẓhir had Berk-yaruḡ again proclaimed sultan; nevertheless, Şadaqa still declined to acknowledge his suzerainty. Soon afterwards Berk-yaruḡ's name was again dropped from the *khutba* and the *imāms* confined themselves for the time being to praying for the caliph only without mentioning by name either of the two contending sultans. But the war continued; by Rabī' II 496/January 1103, Gümüşhtekin had to evacuate Baghdād and, as he was unable to hold out in Wāsiṭ either, Muḥammad was again recognised as sultan in both cities. Şadaqa then extended his power over a great part of the 'Irāk; in the same year, he took the town of Hit [q.v.] on the Euphrates, which Berk-yaruḡ had granted as a fief to one of his followers, and appointed his cousin Thābit b. Kāmil governor of it. In Shawwāl 497/June-July 1104, Wāsiṭ met the same fate and here Muhaddhib al-Dawla al-Sa'īd b. Abi 'l-Khayr was appointed governor. Next came the turn of Baṣra, which had fallen into the hands of the Saljūq Ismā'īl b. Arslāndjīk during the war between Berk-yaruḡ and his brothers. It was not till after the death of Berk-yaruḡ that sultan Muḥammad was able to think of dislodging Ismā'īl from it and in 499/1105-6 he asked Şadaqa to fight him. In Djumādā I of the same year/January-February 1106, Şadaqa took the field against Ismā'īl, who was soon forced to surrender, whereupon Şadaqa appointed one of his grandfather Dubays's *mamlūks* named Altūntāsh to govern Baṣra. But as the latter was very soon surprised and captured by Bedouin bandits, the sultan himself appointed another governor in his place. In Şafar 500/October 1106, Kayḡubādh b. Hazārasp al-Daylamī, lord of Takrīt [q.v.], had also to yield. After the death of Berk-yaruḡ, Muḥammad had sent the *amīr* Aḡsunḡur al-Bursuḡī [q.v.] to Takrīt to oc-

cupy the town. As Kayḡubādh would not obey, he was besieged. After several months had passed, he saw the impossibility of holding out any longer, and sent to Şadaqa and surrendered the city to him. War-rām b. Abī Firās was then appointed governor of Takrīt. But Muḥammad could not always look on quietly while Şadaqa's power kept growing, especially as the latter never had any scruples about affording shelter to anyone who had fallen into disgrace with the sultan. When Abū Dulaf Surkhāb b. Kayḡhusraw, lord of Sāwa [q.v.], took refuge with him and Şadaqa refused to hand him over, long negotiations between Şadaqa and the sultan only resulted in an open breach between suzerain and vassal. The sultan set out in person from Baghdād with a large army, and in the fierce battle which was fought (according to the most usual statement) in the latter half of Raḡjab 501/beginning of March 1108, Şadaqa was killed at the age of fifty-nine. Like his ancestors, he bore the title *Malik al-'Arab*; the highest praise is given him by Arab poets and historians for his virtues, notably his liberality and readiness to give assistance, and he is rightly described by A. Müller (*Der Islam im Morgen- und Abendland*, ii, 122) as "a true Bedouin, brave, stubborn and wily".

Bibliography: Ibn Ḳhallikān, ed. 'Abbās, ii, 490-1, tr. de Slane, i, 634; Ibn al-Aṭṭīr, x, passim; Abu 'l-Fidā', *Annales*, ed. Reiske, iii, 264, 308, 344, 354, 358, 362; Bundārī, in Houtsma, *Recueil de textes rel. à l'hist. d. Seldjucides*, ii, 76, 102, 259; *Recueil des hist. des croisades*, *Hist. or.*, i, 9, 247-52, iii, 487, 517, 531; Weil, *Geschichte der Chalifen*, iii, 156-9; M.F. Sanaullah, *The decline of the Saljūqid empire*, Calcutta 1938, index; C.E. Bosworth, in *Camb. hist. Iran*, v, 108, 115, 121; 'Abd al-Djabbār Nādjī, *al-Imāra al-Mazydiyya ... 387-558/997-1162*, Baṣra 1970, 96 ff. See also the *Bibl.* to MAZYAD, BANŪ.

(K.V. ZETTERSTÉEN)

AL-SA'DĀN¹, "the two lucky (planets)", a technical term in astrology referring to the two beneficent planets Jupiter and Venus. On the opposite, Saturn and Mars are *al-naḥsān*, "the two unlucky, maleficent (planets)"; cf. al-Ḳh'wārazmī, *Mafātīḥ al-'ulūm*, ed. van Vloten, 228-9. In more detail, al-Bīrūnī, *K. al-Taḥfīm li-awā'īl šinā'at al-tandjīm*, ed. and tr. R.R. Wright, London 1934, §§ 381-2, in the explanation of the "natures" (*ṭibā'*) of the planets, describes Saturn as *al-naḥs al-akbar*, and Mars as *al-naḥs al-aṣḡhar*, i.e. the greater and the lesser evil, and, correspondingly, Jupiter as *al-sa'd al-akbar* and Venus as *al-sa'd al-aṣḡhar*, i.e. the greater and the lesser luck. This division goes back to Ptolemy, *Tetrabiblos* i, 5 (on the ἀγαθοποιοί, beneficent, and κακοποιοί, maleficent, planets, according to the teachings of "the ancients", οἱ παλαιοί), and is based on the mixture of the four humours—warm, cool, dry, humid—in each planet. Mercury, according to Ptolemy, is ambivalent; when associated with another planet, it reinforces its power, either beneficent or maleficent; al-Bīrūnī (*loc. cit.*) adds that Mercury, when standing alone, is inclined to beneficence. Cf. also A. Bouché-Leclerc, *L'astrologie grecque*, Paris 1899, 101; J. Ruska, AL-SA'DĀN in *EI*¹.

Bibliography: Given in the article.

(P. KUNITZSCH)

AL-SĀDĀT, ANWAR, Egyptian statesman (1918-81).

He was born into a poor family in the Egyptian village of Mīt Abū Kōm, 60 km/40 miles north of Cairo. His father was a civil servant who had to support his wife and thirteen children. Sādāt spent his first seven years in his village, where he was left in the

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