

In modern Arabic dialects, *şād* seems to be mostly stable. Due to the common spread of velarisation over whole words, original /s/ often becomes /ʃ/ (for historical attestations of this phenomenon, see Blau, *Christian Arabic*, 111-113 and n. 163); in the Judaeo-Arabic of Tafilalt this occurs also with /sh/ (*ṣhaʿ* > *ʃaʿ*, see ZAL, ix [1982], 40). Sporadic develarisation of /ʃ/ to /s/ is not uncommon: *şadr* > *sder* (in certain Maghribi dialects, see *ibid.* and Cantineau, 48), *şadaka* > *sadaʿ* (and other, but not all, derivatives of this root in Egyptian, see Hinds-Badawi, *A dictionary of Egyptian Arabic*, Beirut 1986, s.v., and Blau, *op. cit.*, 109-10). This develarised /s/ is further voiced in the word *zghīr/zghayyir* 'small', common in several dialects. Unconditioned deviations are attested for Hadramaut (/z/, see Landberg, *Hadramout*, 239), and for parts of North Yemen (a monophonemic /st/ as in *stabin* for *şabr*, see Behnstedt, 7-9, 184-85).

In borrowings from other languages, /s/ renders Middle Persian /ʃ/ (as in *şandī* < *čang* and in names like al-*Šin* < *Čin*) and sporadically Greek /s/ (as in *lišs* < *lēstēs*, *kaṃīš* < *kamision* [Latin *camisia*], *kaşsar* < *kaisar*).

In Persian and Turkish, *şād* in Arabic loanwords is pronounced /ʃ/. Some genuine Persian words show irregular spelling with the grapheme /s/, such as *şad* '100' and *şast* '60'. In Ottoman Turkish, *şād* is used to render /s/ in the vicinity of back vowels, whereas *şin* denotes /s/ in front vowel words, as in *şokmak* vs. *sökmek*.

Bibliography: Sībawayh, *Kūlāb*, ed. Dérenbourg, Paris 1889, ii, 452-5; al-Khalīl, *K. al-ʿAyn*, ed. Darwish, Baghdad 1967, 65; Ibn Yaʿīsh, *Sharh al-Mufaṣṣal*, ed. Cairo, x, 52-4, 123-31; J. Cantineau, *Etudes de linguistique arabe*, Paris 1960, 46-8, 170; H. Fleisich, *Traité de philologie arabe*, Beirut 1961, i, 57-9, 87; A. Roman, *Etude de la phonologie et de la morphologie de la koinè arabe*, Aix-Marseille 1983, i, 52-65, 305-11; Abu 'l-Ṭayyib al-Lughawī, *K. al-Ibdāl*, ed. 'I. al-Tanūkhī, 2 vols., Damascus 1379, i; P. Behnstedt, *Die Dialekte der Gegend von Sa'dah (Nord-Jemen)*, Wiesbaden 1987; C. de Landberg, *Hadramout*, Leiden 1901; M.C.A. Macdonald, *ABCs and letter order in Ancient North Arabian*, in *Proc. of the Seminar for Arabian Studies*, xvi (1986), 101-68; *idem*, *On the placing of Š in the Maghribi Abjad and the Khirbet al-Samrāʾ ABC*, in *JSS*, xxxvii (1992), 155-6.

(G. TROUPEAU, expanded by the Editors)

SA'D B. ABĪ WAKKĀŞ (d. during Mu'āwīya's caliphate), a leading Companion of the Prophet and commander of the Arab armies during the conquest of 'Irāk. His clan was the Banū Zuhra b. Kilāb of Quraysh. His own *kunya* is given as Abū Ishāk but he is also known as (and sometimes listed in biographical dictionaries under) Sa'd b. Mālik since his father's name was Mālik b. Wuhayb (or Uhayb) b. 'Abd Manāf b. Zuhra. There does not seem to be any explanation why Mālik should have had the *kunya* Abū Wakkāş. A tradition says that Sa'd asked the Prophet who he was and received the answer, "You are Sa'd b. Mālik ... b. Zuhra and may the curse of God be upon whoever says otherwise". Since the Prophet's mother was also from the Banū Zuhra, the Prophet is said to have acknowledged Sa'd as his maternal uncle.

Sa'd is counted as one of the ten Companions to whom the Prophet promised entry into paradise. The entries devoted to him in the Sunnī biographical works consist largely of traditions reporting his early acceptance of Islam (he was the third, seventh or ninth to do so, at a time before prayer had become an

obligation), his role regarding the revelation of certain Qur'ānic verses, his being the first to shed blood for Islam and the first to fire an arrow *fi sabīl Allah*, his guarding the Prophet during the night immediately after the *hidjra*, his participation in all of the battles of the Prophet, the fact that the Prophet said to him alone (or, according to another account, to him and to al-Zubayr), "May my mother and my father be a ransom for you", the Prophet's prayer to God that all of Sa'd's petitions would be granted, and other such details. In Shī'ī tradition, the Companions of the Prophet, including Sa'd, are generally viewed more negatively (see E. Kohlberg, *Some Zaydī views on the Companions of the Prophet*, in *BSOAS*, xxxix [1976], 91-98; *idem*, *Some Imāmī Shī'ī views on the ṣaḥāba*, in *JSAI*, v [1984], 143-75).

A group of traditions tells of the Prophet's visit to Sa'd, who was ill and apparently dying, in Mecca at a time after the *fath* (the precise occasion is variably given). These traditions focus partly on Sa'd's aversion to the prospect of death in a place from which he had made *hidjra* and partly upon a prophetic decision regarding the proportion of his estate which a Muslim may bequeath before death. For a detailed discussion, see R. Marsden Speight, *The will of Sa'd b. Abi Waqqās: the growth of a tradition*, in *Isl.*, i (1973), 248-67; D.S. Powers, *The will of Sa'd b. Abi Waqqās: a reassessment*, in *SI*, lviii (1983), 33-53.

Following the defeat of the Arabs at the battle of the Bridge, the caliph 'Umar b. al-Khaṭṭāb [*q.v.*] is reported to have sent Sa'd in command of an army to central 'Irāk. (Previously he had been 'Umar's representative responsible for collecting the *şadaka* tax from the Hawāzin.) It was this army which defeated the Sāsānids at the battle of al-Kādisiyya [*q.v.*]. There is a report that Sa'd himself was ill at the time and took no part in the battle, and some sources cite verses critical of Sa'd which refer to his absence from the fighting. The victory of al-Kādisiyya led to the expulsion of the Sāsānids from 'Irāk and the occupation by Sa'd of al-Madaʿ in [*q.v.*], and was sealed by a further defeat inflicted on the Sāsānids at al-Djālūlāʾ [*q.v.*] by a force sent by Sa'd and commanded by his nephew Hāshim b. 'Uṭba b. Abi Wakkāş. The chronology of these events is uncertain, but they are generally situated in the period 14-19/635-40 (for detailed discussion, see F.McG. Donner, *The early Islamic conquests*, Princeton 1981, 202-12).

The conquest of 'Irāk was accompanied by the foundation of al-Kūfa [*q.v.*] as the garrison town for those forces which had been at al-Kādisiyya and subsequently quartered in al-Madaʿin. Although instructions for the founding of the new town are said to have come from the caliph 'Umar himself, Sa'd is credited with responsibility for organising the settlement (*kawwafa al-Kūfa*), and he became its first governor. 'Umar then removed him from office, apparently following complaints from the Kūfans. Prominent in the charges which are said to have been made against him was his failure to lead the prayer properly (*lā yuḥsinu 'l-ṣalāt*—some reports provide details), although accusations are also reported that he was unjust in his judgements, did not distribute spoils fairly, and failed to organise expeditions properly. Possibly also relevant here are reports about the undue elegance or luxury of Sa'd's residence in al-Kūfa, which 'Umar is said to have found objectionable and caused to be burned. Some accounts indicate that Sa'd subsequently had further spells in authority over al-Kūfa under 'Umar and possibly also 'Uṭmān, but the details are uncertain.

In spite of his dismissal from the governorship of al-

Kūfa, it is widely reported that Sa'd was named by 'Umar as one of the group of six Companions (the *shūra*) which he appointed to choose his successor as caliph in 23/644 (see, however, al-Balādhurī, *Ansāb*, v, 21, where Sa'd's membership of the *shūra* is explicitly denied on the authority of al-Wākidī ... Mūsā b. 'Ukba and of al-Zuhri). At the time of appointing him to the *shūra*, according to a report often cited, 'Umar said that he had not removed Sa'd from Kūfa because of any weakness or treachery, and that, if he was chosen as caliph, the choice should be accepted, and if not, then whoever was chosen should ask Sa'd for advice.

The last important event in the early history of Islam in connexion with which Sa'd is mentioned is the struggle between 'Alī b. Abī Tālib and Mu'āwiya b. Abī Sufyān [q.v.]. Sa'd is said to have maintained a position of neutrality, in some reports responding to requests that he should take sides by saying, "Give me a sword which will distinguish between the *mu'min* and the *kāfir*, and then I will do so". Sometimes this position of neutrality is presented as a sort of ascetic withdrawal. He is said to have refused to have put forward any claims to the caliphate for himself, although his status in Islam would have justified his doing so. There are contradictions within the sources as to whether he attended the "arbitration" court [see ADHRUḤ] or not. Some reports say that he did not give the *bay'a* to 'Alī following the murder of 'Uthmān, and others that he eventually gave it to Mu'āwiya after the end of the *fitna*, although he had earlier refused.

He is said to have spent the last period of his life in his residence (*kaṣr*) at al-'Aḳīḥ near Medina, and upon his death was carried from there to Medina to be buried in the cemetery of al-Baḳī'. Marwān b. al-Hakam, the governor, prayed over him. Various dates between 50/670-1 and 58/677-8 are given for his death, and his age similarly varies from about 70 to over 80. It is likely that any memories of the historical Sa'd b. Abī Wakkās have been much elaborated and developed in the traditions, and the material on him probably reflects hagiographical, polemical, legal and other concerns, as well as the need for entertaining stories and speculation.

Bibliography: Material relating to Sa'd, recycled, reworked and rearranged, is to be found in most of the forms of traditional Muslim literature, and only some of the more notable sources can be mentioned here. Among the biographical dictionaries, see Ibn Sa'd, *Tabakāt*, iii/1, 97-105; Ibn 'Asākir, *Ta'rikh Madīnat Dimashk*, lith., Dār al-Bashīr, 'Ammān n.d., vii, 132-80; Ibn Manzūr, *Mukhtaṣar Ta'rikh Dimashk li'bnī 'Asākir*, Damascus 1985, ix, 250-72; Dhahabī, *Siyar a'lām al-nubalā'*, Beirut 1401/1981, i, 92-124; Mizzi, *Tahdhīb al-kamāl*, Beirut 1408/1987, x, 309-14 (the bibliography provided by the editor, Bashshār 'Awwār Ma'rūf, at 309 n. 2, is valuable). Of the biographical collections devoted to those who were promised paradise, see al-Muḥibb al-Tabarī, *al-Riyād al-naḍira*, Beirut 1405/1984, iv, 319-35 (*bāb* 8). For references to Sa'd in *sīra*, *ta'rikh* and *futūh* works, see the indexes to, e.g., Ibn Hishām, *Sīra*; Wākidī, *Maghāzī*, ed. Marsden Jones, London 1966; Ibn Sa'd, *Tabakāt*, i and ii; Ṭabarī, *Ta'rikh*; Ya'qūbī, *Ta'rikh*; Balādhurī, *Futūh*. For Sa'd's role as an "occasion of revelation", see the Qur'anic commentaries to VI, 52, VIII, 1, and XXXI, 15, in particular. For references to Sa'd in the standard collections of *hadīth*, see s.v. Sa'd b. Abī Wakkās in A.J. Wensinck *et alii*, *Concordance et indices de la tradition musulmane*, viii, Leiden 1988, and (in English) A.J.

Wensinck, *Handbook*. For the genealogical tradition, see Ibn al-Kalbī, *Djamhara*, tr. W. Caskel and G. Strenziok, index s.v. Sa'd b. Mālik. In addition to those studies mentioned in the article, see L. Caetani, *Annali dell'Islam*, index (vol. vi) to vols. iii, iv and v; M.G. Morony, *Iraq after the Muslim conquest*, Princeton 1984, index. (G.R. HAWTING)

SA'D B. BAKR, BANŪ, a small Arab tribe, usually reckoned as part of the tribe or tribal group of Hawāzin [q.v.]. To a section of this tribe belonged Halima bint Abī Dhū'ayb, Muḥammad's wet-nurse. After the battle of Hunayn [q.v.] her daughter Shaymā', who had been taken prisoner, obtained her release by proving to Muḥammad that she was his milk-sister [see also RAḌĀ'. 2]; and some of the men of the tribe, because they were Muḥammad's milk-brothers, were able to facilitate various negotiations. The tribe was apparently divided into several small sections. The group just mentioned fought against Muḥammad at Hunayn along with Hawāzin, but there were also others fighting on Muḥammad's side. Yet others supported him at the conquest of Mecca. The expedition to Fadak in 6/628 led by 'Alī against a group called only Banū Sa'd was probably against the section of Sa'd b. Bakr associated with Hawāzin; they were being punished for accepting Jewish bribes to give military help against Muḥammad.

Bibliography: W.M. Watt, *Muhammad at Medina*, Oxford 1956, 99 n. and index; Ibn Hishām, index; Wākidī, ed. Marsden Jones, London 1966, index. (W. MONTGOMERY WATT)

SA'D B. MU'ĀDH, chief of the clan of 'Abd al-Ashhal in Medina in succession to his father.

At the time of the *Hijra* he seems to have been the strongest man in the tribe of al-Aws, of which his clan was a part. He had taken part in the fighting prior to the battle of Bu'ath [q.v.] and been wounded. The leader of al-Aws at Bu'ath, Ḥudayr b. Simāk, is reckoned to another clan, but his son, Usayd b. Hudayr, seems to have been second-in-command to Sa'd in 'Abd al-Ashhal. Sa'd and Usayd were both for a time opposed to Islam and wanted to stop its spread, but first Usayd and then Sa'd were won over, and Sa'd became probably the strongest supporter of Islam in Medina and made an important contribution to its wide acceptance. He did not, however, go with others to Mecca for the second meeting at al-'Aḳaba [q.v.], though he is said to have made the pilgrimage to Mecca on the first occasion after the *Hijra*. He was the most prominent of the Anṣār to join Muḥammad in the expedition which led to the battle of Badr [q.v.], and encouraged many others to participate. In the course of the battle, he made special arrangements for Muḥammad's safety. Three years later, when the Meccans were besieging Medina (the battle of the *Khandak*), the Jewish clan of Qurayza [q.v.] was in secret negotiations with the enemy, and after the Meccan withdrawal, Muḥammad attacked them and they were forced to surrender unconditionally. Sa'd b. Mu'ādh had been seriously wounded by an arrow, but at this point he was entrusted with deciding the fate of Qurayza. This was because he was leader of al-Aws, and several sections of that tribe had been in alliance with Qurayza. Though these pressed for leniency, Sa'd's decision was that all the men should be put to death and the women and children sold as slaves; he presumably realised that allegiance to the Islamic community must override all former tribal and clan allegiances. Shortly afterwards he died, and Muḥammad seems to have felt his loss deeply, since he had done more than any other of the Anṣār to ensure the growth of Islam.

Bibliography: Ibn Hishām, index; Wākidī, ed.