

5. **سَعَد** *He sought after the plant called سَعْدَان*. (K.)

10. **استسعد به** *He deemed it, or reckoned it, fortunate, auspicious, or lucky.* (K.) You say, **استسعد برؤية فلان** *He deemed, or reckoned, the sight of such a one fortunate, auspicious, or lucky.* (S.) — *He became fortunate by means of him, or it.* (MA.) — *He sought good fortune by means of him, or it.* (MA.) — [And **استسعد** *He desired, or demanded, his aid or assistance:* for] **استسعد** also signifies the *desiring, or demanding, aid or assistance* [of another]. (KL.)

سَعْد an inf. n. of **سَعَد**, (Msb.) or of **سَعْد**, (MA.) or of both: (TA.) and of **سَعْد**: (K, TA.) [and also used as a simple subst.:] see **سَعَادَة** [with which it is syn.]: and see also **سَعَادَة** [with which it is likewise syn.]; *i. q.* **يَمُنُّ**. (S, A.) — It is also an inf. n. used as an epithet, *i. e.* *Prosperous, fortunate, auspicious, or lucky*, applied to a day, and to a star or an asterism [&c.]: so that it may be used alike as masc. and fem. and sing. and pl.: but it is also used as originally an epithet, forming its fem. with **ة**; and in this case it has for pl. of mult. **سَعُود** and pl. of pauc. **أَسْعُد**: you say **يَوْمَ سَعْد**, as well as **يَوْمَ سَعْد** [in which it is used as a subst.]; and **كَوْكَبُ سَعْد**: and IJ mentions **سَعْدَة**, in which **سَعْدَة** is like **جَعْدَة** as fem. of **جَعْد**. (L.) — [Hence,] **السَعْدَان** is an appellation of *The two planets Venus and Mercury*: like as [the contr.] **التَّحْسَان** is applied to Saturn and Mars. (Ibn-'Abbád, TA in art. **نَحْس**.) — And [hence, also,] **سَعْد** is an appellation given to *Each of ten asterisms*, (S, L, K,) *four of which are in the signs of Capricornus and Aquarius*, (S, L,) and are *Mansions of the Moon*: pl. [of mult.] **سَعُود** (S, L, K) and **سَعْد**; but the former is the more known, and more agreeable with analogy; and pl. of pauc. **أَسْعُد**: (L:) they are distinguished by the following names: — **سَعْدُ الذَّابِح**, (S, L, K,) [or **سَعْدُ الذَّابِح**, see art. **ذَبَح**.] *Two stars near together, one of which is called الذَّابِح because with it is a small obscure star, almost close to it, and it seems as though the former were about to slaughter it; and الذَّابِح is a little brighter than it;* (Ibn-Kunáseh;) they are the two stars [α and β] which are in one of the horns of Capricornus; so called because of the small adjacent star, which is said to be the sheep (شاة) of **الذَّابِح**, which he is about to slaughter; *the Twenty-second Mansion of the Moon*: (Kzw:) [see also art. **ذَبَح**.] — **سَعْدُ بَلَع** (S, L, K) *Two obscure stars, lying obliquely, of which Aboo-Yahyà says, the Arabs assert that they rose [at dawn] when God said, يَا أَرْضُ أَبْلَعِي مَاءَكَ* [Kur xi. 46]; and said to be thus called because one of them seems as though about to swallow the other, on account of its nearness to it: (Ibn-Kunáseh;) or *three stars* [app. ε and μ with the star of the same magnitude next to them on the north] on [or rather near] the left hand of Aquarius; [the Twenty-third Mansion of the Moon:] (Kzw, descr. of Aquarius:) [See also art. **بَلَع**.]

— **سَعْدُ السُّعُود** (S, L, K) *Two stars, the most approved of the سَعُود, and therefore thus named, resembling سعد الذابح* [app. a mistake for **سَعْد** البارع, or some other سعد, not of the Mansions of the Moon,] *in the time of their [auroral] rising;* (Ibn-Kunáseh;) *the star [β] which is on the left shoulder-joint of Aquarius, together with the star [δ] in the tail of Capricornus; [the Twenty-fourth Mansion of the Moon:]* (Kzw, descr. of Aquarius:) or *a certain solitary bright star:* (S:) — **سَعْدُ الْأَخْبِيَّة** (S, L, K) [also called **الأخْبِيَّة** and **الخباء** (see **خَبَاء** in art. **خَبِي**)] *Three stars, not in the track of the other سَعُود, but declining from it [a little], in, or respecting, which there is a discordance; they are neither very obscure nor very bright; and are thus called because, when they rise [aurorally], the venomous or noxious reptiles of the earth, such as scorpions and serpents, come forth from their holes; (Ibn-Kunáseh;) [and this observation is just; for this asterism, about the commencement of the era of the Flight, rose aurorally, in Central Arabia, on the 24th of February, O. S., after the end of the cold season: see **مَنَازِلُ الْقَمَر**, in art. **نَزَل**.] or it consists of three stars, like the three stones upon which the cooking-pot is placed, with a fourth below one of them; (S;) the star [γ] that is on the right arm, together with the three stars [ζ, η, and π,] on the right hand of Aquarius: so called because, when it rises [aurorally], the venomous or noxious reptiles that have hidden themselves beneath the ground by reason of the cold appear: (Kzw, descr. of Aquarius; [in some copies, incorrectly, for “that have hidden themselves,” &c., “hide themselves beneath the ground by reason of the cold.”]) it is said that *the سعد is one star, the brightest of four, the other three of which are obscure; and it is [correctly] said to be called thus because, when it rises [aurorally], the venomous or noxious reptiles that are hidden beneath the ground come forth: it is the Twenty-fifth Mansion of the Moon:* (Kzw, descr. of the Mansions of the Moon:) — the following are the other **سَعُود**, which are not Mansions of the Moon: (S, L, K:) — **سَعْدُ نَاشِرَة** (S, L, K) [Two stars, situate, accord. to Ideler, as is said in Freytag's Lex., in the tail of Capricornus]: — **سَعْدُ الْمَلِك** (S, L, K) *The two stars [α and ο?] on the right shoulder of Aquarius:* (Kzw:) — **سَعْدُ الْبَهَام** (S, L, K) *The two stars [ε and θ?] on the head of Pegasus:* (Kzw: [but in the copies of his work the name is written **سَعْدُ الْبَهَائِم**.]) — **سَعْدُ الْبَهَام** (S, L, K) *The two stars [ζ and 31?] on the neck of Pegasus:* (Kzw:) — **سَعْدُ الْبَارِع** (S, L, K) *The two stars near together [μ and λ?] in the breast of Pegasus:* (Kzw:) — **سَعْدُ الْمَطَر** (S, L, K) *The two stars [η and ο?] on the right [or left?] knee of Pegasus:* (Kzw: but there called **سَعْدُ الْمَطَر**.]) — each سعد of these six consists of two stars: between every two stars, as viewed by the eye, is [said to be] a distance of a cubit, (**ذِرَاع**), (S, L,) or about a cubit; (K;) [but this is not correct;] and they are disposed in regular order. (S, L.) — It is also the name of *A certain object of idolatrous worship that belonged to the sons of**

Milkán (S, K) *the son of Kináneh*, (S,) *in a place on the shore of the sea, adjacent to Juddeh.* (TA.) A poet says,

• وَهَلْ سَعْدٌ إِلَّا صَخْرَةٌ بِتَنُوفَةٍ •
• مِنَ الْأَرْضِ لَا تَدْعُو لِعَيٍّْ وَلَا رُشْدٍ •

[And is Saad aught but a mass of rock in a desert tract of the earth, not inviting to error nor to a right course?]. (S, TA.) Hudheyl is said to have worshipped it in the Time of Ignorance. (TA.) — **بُنْتُ سَعْد** is metonymically used as meaning † *The virginity, or hymen, of a girl or woman.* (TA.) — **أَسْعُدُ أُمَّ سَعِيدٍ** †, meaning † *Is it a thing liked or a thing disliked?* (S, A, K,) is a prov., (S, A,) which [is said to have] originated from the fact that Saad and So'cyd, [the latter name erroneously written in some copies of the S and K سَعِيد,] the two sons of Dabbeh the son of Udd, went forth (S, K, TA) to seek some camels belonging to them, (TA,) and Saad returned, but So'cyd was lost, and his name became regarded as unlucky: (S, K, TA:) Dabbeh used to say this when he saw a dark object in the night: and hence it is said in allusion to care for one's relation; and in inquiring whether a good or an evil event have happened. (TA.) [The saying may also be rendered, *Is it a fortunate thing or a little fortunate thing?*] — **سَعْدِيكَ**, in the saying **لَبِيكَ وَسَعْدِيكَ**, signifies *Aiding Thee after aiding* [*i. e.* *time after time*]; syn. **إِسْعَادًا** **إِسْعَادًا** and then *aiding*: (Aḥmad Ibn-Yahyà, L:) or *aiding thy cause after aiding* [*i. e.* *time after time*]: (T, L:) and hence it is in the dual number: (IATH, L:) El-Jarmec says that it has no sing.; and Fr says the same of it, and also of **لَبِيكَ**: it is in the accus. case as an inf. n. governed by a verb understood. (L.) It occurs in the form of words preceding the recitation of the Opening Chapter of the Kur-án in prayer, **لَبِيكَ وَسَعْدِيكَ**, [meaning *I wait intent upon thy service, or upon obedience to Thee, time after time, and upon aiding thy cause time after time; and good is before Thee, and evil is not imputable to Thee*]. (L, TA.) — Also **سَعْدِي** signifies the *third part of the لَبِيَّة* [or *gore*] (K, TA) of a shirt: (TA:) [the dim.] **سَعْدِي** signifies the *fourth part thereof*. (K, TA.)

سَعْدِي and **سَعْدِي** *A certain kind of perfume, (S, K,) well known:* (K:) or the former is pl. of **سَعْدَة**, [or rather a coll. gen. n. of which **سَعْدَة** is the n. un.,] and this last is [the name of] *a certain kind of sweet-smelling root; it is a rhizoma (أرومة), round, black, hard, like a knot; which forms an ingredient in perfumes and medicines:* (AḤN:) and **سَعْدِي** is the name of *its plant*: (Lth, AḤN;) and its pl. is **سَعْدِيَات**: (AḤN:) or the **سَعْدِي** is *a certain plant having a root (أصل) beneath the ground, black, and of sweet odour: and the سَعْدِي is another plant:* (Az:) [in the present day, the former of these two names (سَعْدِي) is applied to a species of cyperus: a species thereof is termed by Forskål (in his Flora Aegypt. Arab, pp. lx. and 14,) cyperus