

and closed by enchantment, so that we imagined ourselves to behold things which we did not really see: (T, TA:) Mujáhid explains the latter reading as meaning, have been stopped up; i. e., have been covered by that which prevented their seeing, like as water is prevented from flowing by a سكر [or dam]: (A'Obeyd:) and another reading is سكرت, meaning, have become dazzled, like those of the intoxicated: (Ksh, Bd:*) AO says that أَبْصَارُ الْقَوْمِ سكرت means †The people became affected by a giddiness; and an affection like cloudiness of the eye, or weakness of the sight, came over them, so that they did not see; and Abou-Amr Ibn-El-'Alà says that this signification is derived from سكر; as though their eyes were intoxicated: Zj says that عَيْنُهُ سكرت means †his eye became dazzled, and ceased to see. (TA.) — سكر للحاجة, meaning †His judgment, or opinion, was confused respecting the object of want, is said of a man only before he has determined upon the thing alluded to. (TA.) — سكره, inf. n. تسكر, also signifies He squeezed his throat, or throttled him. (S, K.) One says, البعير يسكر آخر بذراعِهِ حتى يكاد يقتله [The camel throttles another with his arm so that he almost kills him]. (S.)

4. اسكره It (wine, or beverage,) intoxicated, or inebriated, him; (S, A;) or deprived him of his reason; (Msb;) as also, accord. to some, سكره; (MF, TA;) but the former is that which commonly obtains; (TA;) [and سكره has the same signification; or its inf. n.] تسكر signifies the causing, or making, to be affected with the remains of intoxication. (KL. [See the pass. part. n. of this last, below.]) The first is also said of قريص [app. a mistranscription for قريص, which may be syn. with قارص, meaning "sour milk," for this has an effect like intoxication when too much of it has been drunk]; and thus applied it is tropical. (TA.)

6. تسكر He feigned intoxication, or a state of drunkenness. (S, A.)*

8. استكر الضرع The udder became full of milk. (MA.) — And استكرت السماء The sky rained vehemently. (MA.)

سكر: see سكران = and سكر = Also A certain herb, or leguminous plant, (بقلة,) of such as are termed أحرار [pl. of حر], (Abou-Nasr, K,) which is of the best of بقول: (TA as from the K: [but not in my MS. copy of the K nor in the CK:]) AHn says that no description of its general attributes or qualities had come to his knowledge. (TA.)

سكر an inf. n., (A, Mgh, K,) or a simple subst., signifying Intoxication, inebriation, or drunkenness; i. e. the state thereof; (S, Msb;) a state that intervenes as an obstruction between a man and his intellect; mostly used in relation to intoxicating drinks: but sometimes as meaning †such a state arising from anger, or from the passion of love: a poet says,

سكران سكرهوى وسكر مدامة

أنى يفيق فتى به سكران

[Two intoxications, the intoxication of love and the intoxication of wine: how shall a youth recover his senses in whom are two intoxications?]. (Er-Rághib, TA.)

سكر a subst. from السكر (Mgh, K) as meaning "the stopping up, or damming," of the river, or rivulet; (K;) i. e. A dam; a thing with which a river, or rivulet, is stopped up; (S, Msb, K, TA;) and سكر, originally an inf. n., occurs in the same sense: (Mgh:) the pl. of the former is سُكُور. (K.)

سكر Wine: (K:) so, accord. to Fr and others in the Kur [xvi. 69], تَسْخِذُونَ مِنْهُ سَكْرًا وَرِزْقًا حَسَنًا, meaning, ye obtain therefrom wine, and raisins and dried dates and the like; this being said before wine was prohibited: (TA:) and the [beverage called] نَبِيذ (S, A) prepared from dried dates: (S:) so in the Kur, ubi suprà: (S:) or the expressed juice of fresh ripe dates when it has become strong; (Mgh, Msb;) originally an inf. n.: (Mgh:) or an infusion of dried dates, untouched by fire: (A'Obeyd:) a beverage, (A,) or نَبِيذ (K,) made from dried dates and from كَثُوث [a species of cuscuta, or dodder] (A, K) and myrtle, آس, (A,) which is the most bitter beverage in the world, (A,) and forbidden like wine; (TA;) or made from dried dates and كَثُوث, disposed layer upon layer, upon which water is poured; and some assert that sometimes myrtle (آس) is mixed with it, and this increases its strength: (AHn:) also anything that intoxicates: (K:) and what is forbidden [that is obtained] from fruit (I'Ab, T, K) [of the palm-tree and grape vine], meaning wine, before its being forbidden; and الرزق الحسَن is what is lawful [that is obtained] from grapes and dates: (I'Ab, T, TA:) and vinegar; (K;) accord. to some of the expositors of the Kur, ubi suprà; but this is a meaning unknown to the leading lexicologists: (B, TA:) and food: (K:) so accord. to AO alone; as in the following saying of a poet;

جعلت أعراض الكرام سكرًا

[Thou hast made the reputations of the generous to be food: or] thou hast made the vituperation of the generous to be food to thee: but the leading lexicologists disallow this; and Zj says that the more probable meaning here is wine. (TA.)

سكر: see سكران = and سكر =

سكره A fit of intoxication: (A, Mgh:) pl. سكرات. (Mgh.) You say, ذَهَبَ بَيْنَ الصَّحْوَةِ وَالسَّكْرَةِ He went away in state between that of sensibility and insensibility, or mental perception and inability thereof. (TA.) — And †A fit of anger. (TA.) — And †An overpowering sensation of delight, affecting youth. (TA.) — سكر الموت †[The intoxication of death; meaning] the confusion of the intellect by reason of the severity of the agony of death: (B, TA:) the oppressive sensation attendant upon death, which deprives the sufferer of reason: (Bd in

l. 18:) the oppressive sensation, (S, A,* Mgh, K,) and disturbance of the mind, and insensibility, (K,) attendant upon death. (S,* A, Mgh, K.) And in like manner, سكره الهيم, (K,) and التوم, (TA,) †The oppressive sensation, &c., attendant upon anxiety, (K,) and upon sleep. (TA.)

سكره I. q. شيلم; (K;) [or resembling the شيلم; (see زؤان;) a certain plant, app. called by the former name because a decoction thereof is used as an anæsthetic; said to be] the same that is called موريثا, that is [often found] in wheat. (TA.)

سكران (S, A, Mgh, Msb, K) and سكران, (TA,) which latter is seldom used, and is of the dial. of the Benoo-Asad, as is said in the S and Msb of its fem., (TA,) and سكر; (K; [in the TA سكر, but this is afterwards mentioned in the K as an intensive epithet;]) fem. [of the first,] سكرى; (S, Mgh, Msb, K;) and [of the second,] سكرانة; (S, Msb, K;) and [of the third,] سكرة; (K; [in the TA سكرة;]) Intoxicated; inebriated; drunken: (S, Msb, K:) [see سكر:] pl. سكارى [which is said in the TA to be also pl. of سكر] and سكارى, (S, Msb, K,) of which the former is the more common, or, as some say, the latter, and the former of which is said to be the only instance of the kind, except عجانى and عجانى, (TA,) [to which should be added حيارى, and probably some other instances,] and سكرى; (S, K;) or this is a fem. sing. applied as an epithet to a pl. n.; (Fr;) and in the Kur iv. 46, El-Aqamash read سكرى, with damm, which is very strange, since no pl. of the measure فعلى is known. (TA.) Th says that the words of the Kur [iv. 46] لا تقرّبوا الصلاة واتمروا سكارى [Engage ye not in prayer when ye are intoxicated] was said before the prohibition of wine was revealed: others say that the meaning is, when ye are intoxicated with sleep. (TA.)

سكركة, written by Sh سكركة: see art. سكر. (TA.)

سكر: see سكر.

سكر [Sugar;] a certain sweet substance, (TA,) well known: (Msb, TA:) a Pers. word, (S,) arabicized, (S, K,) from سكر: (K:) n. un. with ة [signifying a piece of sugar]: (S, K:) it is hot and moist, accord. to the most correct opinion; but some say, cold: and the best sort of it is the transparent, called طبرزد; and the old is more delicate than the new: it is injurious to the stomach, engendering yellow bile; but the juice of the ليمون and نارنج counteract its noxiousness: it is said to be a word recently introduced; but some say that it occurs in one trad. (TA.) — Also Like سكر [or sugar] in sweetness: so used by Abou-Ziyád El-Kilábee. (TA.) — Also A certain kind of sweet fresh ripe dates; (K;) a sort of fresh ripe dates, likened to sugar in sweetness: (Mgh:) or a kind of very sweet dates; (AHát, T, Msb;) known to the people of El-Bahreyn, (T,) and in Sijilmásch and Dar'ah, and, as some say, in El-Medeeneh, where, how-