

and closed by enchantment, so that we imagined ourselves to behold things which we did not really see: (T, TA:) Mujāhid 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 *سَكْر* [or dam]: (A'Obeyd:) and another reading is *سَكْرَت*, meaning, have become dazzled, like those of the intoxicated: (Ksh, Bd:) AO says that *أَبْصَارُ الْقَوْمِ سَكْرَت* 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 Abū-Amr Ibn-El-'Alā says that this signification is derived from *سَكْر*; as though their eyes were intoxicated: Zj says that *عَيْنُهُ سَكْرَت* means † his eye became dazzled, and ceased to see. (TA.) — *سَكْرٌ لِلْحَاجَةِ*, 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.) — *سَكْرُهُ*, inf. n. *تَسْكِرُ*, also signifies He squeezed his throat, or throttled him. (S, K.) One says, *الْبَعِيرُ يَسْكِرُ آخَرَ بِذِرَاعِهِ حَتَّى يَكَادُ يَقْتُلُهُ* [The camel throttles another with his arm so that he almost kills him]. (S.)

4. *اسْكِرْهُ* It (wine, or beverage,) intoxicated, or inebriated, him; (S, A;) or deprived him of his reason; (Msb;) as also, accord. to some, *سَكْرُهُ*; (MF, TA;) but the former is that which commonly obtains; (TA;) [and *سَكْرُهُ* has the same signification; or its inf. n.] *تَسْكِرُ* 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 *قَرِيضٌ* [app. a mistranscription for *قَرِيصٌ*, which may be syn. with *قَارِصٌ*, 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. *تَسَاكِرْ* He feigned intoxication, or a state of drunkenness. (S, A.)

8. *اسْتَكْرَ الضَّرْعُ* The udder became full of milk. (MA.) — *اسْتَكْرَتِ السَّمَاءُ* The sky rained vehemently. (MA.)

سَكْرٌ: see *سَكْرَانٌ* = and *سَكْرٌ* = Also A certain herb, or leguminous plant, (*بَقْلَةٌ*) of such as are termed *أَحْرَارٌ* [pl. of *أَحْرٌ*], (Abū-Naṣr, K,) which is of the best of *بَقُولٌ*: (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.)

سَكْرٌ 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,

سَكْرَانِ سَكْرُهُوِي وَسَكْرٌ مُدَامِي
أَتَى يُفِيضُ قَتَى بِهِ سَكْرَانِ

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

سَكْرٌ a subst. from *السَّكْرُ* (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 *سَكْرٌ*, originally an inf. n., occurs in the same sense: (Mgh:) the pl. of the former is *سَكْرٌ*. (K.)

سَكْرٌ Wine: (K:) so, accord. to Fr and others in the Kur [xvi. 69], *تَتَّخِذُونَ 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] *نَبِيذٌ* (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 *نَبِيذٌ*, (K,) made from dried dates and from *كُثُوثٌ* [a species of cuscutha, or dodder] (A, K) and myrtle, *أَسَى*, (A,) which is the most bitter beverage in the world, (A,) and forbidden like wine; (TA;) or made from dried dates and *كُثُوثٌ*, disposed layer upon layer, upon which water is poured; and some assert that sometimes myrtle (*أَسَى*) 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 *الرِّزْقُ الْحَسَنُ* 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;

جَعَلْتَ أَغْرَاضَ الْكَرَامِ سَكْرًا

[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.)

سَكْرٌ: see *سَكْرَانٌ* = and *سَكْرٌ* =

سَكْرَةٌ A fit of intoxication: (A, Mgh:) pl. *سَكْرَاتٌ*. (Mgh.) You say, *ذَهَبَ بَيْنَ الصَّخْوَةِ 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.) — *سَكْرَةُ الْمَوْتِ* [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, *سَكْرَةُ الْهَمِّ*, (K,) and *النُّومِ*, (TA,) † The oppressive sensation, &c., attendant upon anxiety, (K,) and upon sleep. (TA.)

سَكْرَةٌ I. q. *سَيْلَمٌ*; (K;) [or resembling the *سَيْلَمٌ*; (see *زَوَانٌ*); 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 *مُرْتَوَا*, that is [often found] in wheat. (TA.)

سَكْرَانٌ (S, A, Mgh, Msb, K) and *سَكْرَانٌ*, (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 *سَكْرٌ*; (K;) [in the TA *سَكْرٌ*, but this is afterwards mentioned in the K as an intensive epithet;] fem. [of the first,] *سَكْرِي*; (S, Mgh, Msb, K;) and [of the second,] *سَكْرَانَةٌ*; (S, Msb, K;) and [of the third,] *سَكْرَةٌ*; (K;) [in the TA *سَكْرَةٌ*]; Intoxicated; inebriated; drunken: (S, Msb, K;) [see *سَكْرٌ*]: pl. *سَكَارِي* [which is said in the TA to be also pl. of *سَكْرٌ*] and *سَكَارِي*, (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 *كَسَالِي* and *عَجَالِي* and *غِيَارِي*, (TA,) [to which should be added *سَكْرِي*, and probably some other instances,] and *سَكْرِي*; (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 *سَكْرِي*, with *qamm*, which is very strange, since no pl. of the measure *فَعْلِي* is known. (TA.) Th says that the words of the Kur [iv. 46] *لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى* [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.)

سَكْرَكَةٌ, written by Sh *سَكْرَكَةٌ*: see art. *سَكْرَكٌ*. (TA.)

سَكْرٌ: see *سَكْرٌ*.

سَكْرٌ [Sugar;] a certain sweet substance, (TA,) well known: (Msb, TA:) a Pers. word, (S,) arabicized, (S, K,) from *سَكْرٌ*: (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 *طَبَرَزْدٌ*; and the old is more delicate than the new: it is injurious to the stomach, engendering yellow bile; but the juice of the *لَيْمُون* and *نَارَنْج* counteract its noxiousness: it is said to be a word recently introduced; but some say that it occurs in one trad. (TA.) — Also *Like سَكْرٌ* [or sugar] in sweetness: so used by Abū-Ziyād El-Kilābee. (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; (AHāt, T, Msb;) known to the people of El-Bahreyn, (T,) and in Sijilmāseh and Dar'ah, and, as some say, in El-Medeneh, where, how-