, [for في الدار , I made, or caused, Zeyd to enter the house, or I brought, or introduced, Zeyd into the house,] inf. n. مُدْخَلُ. (Msb.) Hence, in the Kur [xvii. 82], رَبُّ أَدُخُلْني (8, TA) O my Lord, cause me to enter El-Medeeneh in a good, or an agreeable, manner: (Jel: [see also various similar explanations in Bd :]) [or مُدُخُل \* may be here a n. of place, or of time: see, in art. خرج, what is said of the words of the Kur that follow, خرجنى أَدْخُلُتُ النُّفُّ فِي One says also, مُخَرُّجَ صدَّق أُدْخَلْتُ رِجْلِي فِي for القَلْنُسُوةَ فِي رَأْسِي and رَجْلِي I put, or inserted, رَأْسِي فِي القَلْنُسُوةِ and النُّفّ my leg, or foot, into the boot and my head into the cap]. (Ham p. 43.) \_\_ Hence the saying, IIe brings يُدْخِلُ عَلَى قُوْمِهِ مَكْرُوهًا يَلْطَخُهُمْ بِهِ against his people an abominable, or evil, charge, aspersing them with it]. (S in art. ...)

5: see 1, first sentence: and again in the latter half of the paragraph.

6. دَخُلُ بَعْضُهُ في بَعْض signifies تداخل [One part of it entered into another, or parts of it into others; meaning it became intermixed, intermingled, commixed, or commingled; it intermixed; it became confused: and hence it often means it became compact, or contracted]. (TA in art. تَدَاخُلُ (Hence, تَدَاخُلُ signifies The entering of joints one into another; (M;) as also المخالُ الله (JK, M, K) and زخالُ الله (K;) but this last is not in the M [nor in the JK], and requires consideration: (TA:) [perhaps the joints (مفاصل) here mentioned are those of a coat of mail; for it is said immediately before in the JK that رخال in coats of mail signifies firmness, or compactness, of make. Hence also,] تَدَاخُلُ The intermixture, or commixture, of اللُّغَات تَدَاخُلُ الأُمُورِ And (نوع Mz 17th). And + The dubiousness and confusedness of affairs; as also دخال الأمور (TA.) \_ See also 1, in the latter half of the paragraph. = [It is also trans.] (Something thereof, تَدَاخَلَني مِنْهُ شَيْ: You say, or therefrom, crept into me, i.e., into my mind]. (S, TA. [In the former, this meaning seems to be indicated by what there immediately precedes.]) And تَدَاخَلَني منْ هٰذَا الأُمْر رَمَضْ †[Distress and disquietude, or grief, crept into me from, or in consequence of, this thing]. (A and TA in art. رمض).)

7: see 1, first sentence.

8. الْدَّعَلُ see 1, first sentence. الْدَّعَلُ : see 1, first sentence. [app. He encroached upon me]. (TA in art. عيض : see 1 in that art.)

10. استدخل He wished, desired, ashed, or begged, to enter. (KL.) — And He entered a [or covert of trees &c., or some other place of concealment]: said of one lurking to shoot, or cast, at objects of the chase. (TA.)

in, or accrues, to a man from his immovable property, such as land and houses and palm-trees

&c., (T, Msb, K,) and from his merchandise; (Msb;) contr. of خُرْجُ ; (Ṣ;) as also مُدْخُولٌ اللهِ [for مَدْخُولٌ به]: (TA:) the former is originally an inf. n., of which the verb is رُخُلُ, aor. 4. (Mṣb.) You say, مِنْ خَرْجِهِ [His income is more than his outgoings, or expenditure]. (Msb.) = See also دُخُلُة . \_ A disease ; (K;) as also دُخُلُ ؛ (K, TA; but not decisively shown to have this meaning in the CK:) a vice, fault, defect, or blemish; (S, K;) and particularly in one's grounds of pretension to respect, (Az, TA,) as also, thus restricted, ادُخُلُ اللهِ : (K, TA:) and a thing that induces doubt, or suspicion, or evil opinion; as also رُخُلُ (app. in all the senses explained in this sentence: each originally an inf. n. : see دُخلُ and رُخلُ ]. (Ş, K.) Hence the saying, (S, TA,) of 'Athmeh Bint-Matrood, (TA,)

• `تَرَى الفتْيَانَ كَالنَّخْلِ \* وَمَا يُدْرِيكَ بِالدَّخْلِ •

[Thou seest the youths, or young men, like palmtrees; but what will acquaint thee with the vice, &c., that is, or may be, in them]: (Ṣ, O, TA:) applied in relation to him who is of pleasing aspect, but devoid of good. (O, TA. [See also another reading of this verse voce عَنْ اللهِ عَنْ اللهِ عَنْ اللهِ عَنْ اللهُ عَن

دُخُلُ [A species of millet;] i. q. دُخُلُ ; as also دُخُنُ. (TA.)

رُخُلُةُ 500 : دِخُلُ

primarily signifies A thing that enters into another thing and is not of it. (Bd in xvi, 94.) See دخل, in three places. Also Badness, corruptness, or unsoundness; or a bad, a corrupt, or an unsound, state or quality; (S in art. دغل, and K;) in intellect or in body [&c.]. (K.) You say, في عقله دخل [In his intellect is an unsoundness]. (S, K.) And هذا الأمر فيه دخل المامرة and دُغْل [This affair, or case, in it is an unsoundness]: both signify the same. (S.) \_\_ Rottenness in a palm-tree. (TA.) \_\_ Leanness, or emaciation. (TA.) \_ Perfidiousness, faithlessness, or treachery : (K and TA; but not in the CK:) deceit, guile, or circumvention. (S, K.) Hence, وَلَا تَتَّخَذُوا أَيْهَانَكُمْ دُخُلًا, [xvi. 96] وَلَا تَتَّخَذُوا أَيْهَانَكُمْ دُخُلًا [And make ye not your oaths to be a means of] deceit, or guile, or circumvention, between you. (S, TA. [And in the same sense it is used in verse 94 of the same ch.]) = Also People, or persons, who assert their relationship to those of whom they are not: (K:) in this sense thought by ISd to be a quasi-pl. n. [app. of رخيل (q. v.), like as شَرَفٌ is of آشِرِيفٌ]. (TA.) You say, They are, among the sons هُمْ دَخُلُ فِي بَنِي فُلاَنِ of such a one, persons who assert their relationship to them not being of them. (S, K.) [But Freytag asserts, though without naming any authority, evidently taking it from the TK, in which I find it, that one says, همر دخل لهم, and also هو; thus applying it to a single person (which is questionable) as well as to a plurality.] \_ And Tangled, or luxuriant, or abundant and dense, trees; (K;) as also دغل. (TA.)

and \* دُخُلُ occurs in the same sense at the end of a verse: this may be a contraction of the former, or it may be for ذُخُلُ. (TA.)

A place in which bees, (K,) or wild bees, (AA, TA,) deposit their honey. (AA, K, TA.)

See also the next paragraph.

The night of the ceremony of conducting a bride to her husband. (TA.) [In the present day, this night is commonly called ; نَيْلَةُ الدُّخْلَة vulgarly لَيْنَةَ ٱلدُّعْلَةُ.] = + The inward, or intrinsic, state, or circumstances, of a man; as also \* ذَاخُلُة \* and دُخُلُة \* and دُخُلُة \* also دُخُلُة \* دُخُلُلُ \* and دُخُلُلُ \* and دُخِيلٌ \* and دُخيلُةً \* and , دِخَالٌ \* and دُخُلُ \* and دُخُلُ \* and دُخَيلاً: \* and (Ķ,) or, accord. to Lth, أَدْخَالُ † (TA,) and رُخَالُ † and دُخُلُ † ana's intention: his way of acting, or his opinion: his whole case or circumstances: his mind, or heart: and his secret. (K.) You say, هُوَ عَالِمْ بِدُخُلَته +He is acquainted with his inward, or intrinsic, state or circumstances. (S.) And every one of the foregoing fourteen syn. words is prefixed to the word, c., meaning عَرَفْتُ دُخُلَةَ أَمْرِه , so that you say + I knew the whole [of the inward, or intrinsic, فَرَشْتُهُ دِخُلُةً \* (TA.) وَرَشْتُهُ دِخُلَةً لا circumstances is a post-classical , فَرَشْتُ لَهُ دِخْلَةً أُمْرِي , is a post-classical prov., meaning + I laid open to him the inward, or intrinsic, and true, or real, state of my case. هُو حَسَنُ الدَّخُلَةُ \* (Har p. 306.) One says also, and المَدْخُل # He is good in his way of acting in his affairs: (K,TA:) and فُلَانَ حَسنُ الْمِدْخُلِ الْمُ † Such a one is good, and laudable, in his way of acting, or conduct. (TA.)

: see the next preceding paragraph, in three places: \_\_ and see مخلل. \_\_ Also A mixture of colours in a colour. (T, M, K.)

يُخُلُلُ see رُخُلُ = and see also : \_ . \_ and the paragraph here next following.

† A companion, [such as is] a confidant, and special friend; as also (KL) and (K\* and TA (صَاحَبُ دَخَيلَة app. for دَخَيلَةً : [صاحبُ دِخُلَة app. for دِخُلَةٌ voce (وَليجَةُ signifies وُحُلُلُونَ [the pl.] (: وَلَيْجُهُ signifies special, or particular, and choice, or select, friends: (Az, TA:) or دخلل signifies, as also one mho enters ,مُدَاخَلُ ♦ and رَحُيلُ ♦ and رَحُلُلُ ♦ with another into the affairs of the latter: (K, signify the دُخُلُلُهُ and دُخْيِلُ \* الرَّجُل [i. e.] (TA:) man's particular, or special, intimate, who enters with him into his affairs. (8.) You say, and رخلل neaning + Between them two is a particular, or special, intimate, who enters with them into their offairs: so says Lh: but ISd says, I know not what it is: accord. to the T, on the authority of AO, the meaning is, between them is brotherhood, or fraternization, and love, or affection: and accord to ISd and the K,